Race Problem — 1914
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NATIVE AFRICAN SOLDIER SLAUGHTERS MANY MEN

18 GERMAN SOLDIERS KILLED IS TERRIBLE RECORD OF ONE CONGO

Wonderful Prowess of Black Troopers in French Army—Fight Like Demons and Display Extraordinary Nerve in Suffering from Wounds.

OOH! LA!, HIS BODY MASS OF WOUNDS, LAUGHS

Calls for Cigarette and Tells Doctors to Take Care of Others—Graphic Story of Bravery and Fortitude of the Famous Warriors from Congo Free State.

The Chicago

PARIS, Oct. 30 (By Mail to New York).—"I'm not allowed to give any information to the German soldiers, but if you have any friends in the German army, you'd better tip them off that if they see among the enemy a medium-sized black man with a big smile who answers to the name Ooh! La! they'd better shoot first or beat it," says William G. Sheppard, in his special correspondence to the Chicago Evening Post.

"My friend Ooh! La! in spite of his smile and his ivory teeth is one of the most terrible men I've ever known. Senegal is his home, and Ooh! La! is as black as the ace of clubs. Ooh! La! came up from Senegal three weeks ago with thousands of his black brothers to help the allies against the Germans. No one paid Ooh! La! any particular attention for a long time. He fought at dozens of places, but his black brothers all fought about the same, so Ooh! La! didn't stand out anything extra. It takes a special superlative murderousness to make a fighter conspicuous in a crowd like Ooh! La.'s!

Gets Chance at Last.

At last there came the battle with the Germans on the Ourcq, near Meaux, where, with ten to one against them, the men from Africa fought with bullets, knives, bayonets and fists, singing like devils, treating German bullets and shells as if they were only mosquitoes. The result was that the Germans went away from there and that about 10 o'clock that evening the American ambulance corps in Paris got word that there was need for them at Meaux. The American doctors reached the deserted town about midnight and were led by an aged peasant straggler to the church. It was an inferno of pain. Three hundred and fifty black men were stretched about on the stone floors, all wounded. The building was in pitch darkness except for one candle which was bobbing about in ghostly fashion at the altar end of the aisle. The doctors found it was carried by a peasant woman who was doing her best for the wounded by washing their ghastly injuries with arnica, her household remedy for all aches and pains.

"The doctors went out for their auto lamps. The groans which had filled their ears had been almost as much as even a doctor could endure, but the sight that met their eyes in the glare of the lamps was almost paralyzing. The church was like a giant can of bait with human beings for the writhing worms. One doctor noticed a thing whose torn clothes were black and stiff with dried blood. He threw his light on it. The thing turned the whites of its great eyes, showed huge white teeth in a huger smile, and said:

"'Will monsieur kindly give me a cigarette?'

"It was Ooh! La! The doctore took him first. He had nine wounds, all bad and painful.

"'Get a stretcher,' ordered a doctor.

"'Don't trouble,' said Ooh! La! 'Carry me out in your arms. Time is precious for the other men.'

"Two ambulance men picked him up. Ou de the door, Ooh! La! said: 'Now you fellows put me down and give me a cigarette.' They were not going to obey until Ooh! La! swore in Mohammedan, showing that he meant what he said. Then they followed orders. They put a cigarette between Ooh! La's! lips and lighted it. He drew a massive 'pull' to the very bottom of his lungs, closed his eyes in blissfulness and then blew out a torrent of smoke.

"'All right,' he said. 'Now I'm ready.'

"They put him in the dark ambulance where the butt end of his cigarette glowed on his smiling black face and went back for more sufferers. Three hours later Ooh! La! was in bed at the American hospital in Paris, sound asleep. They say a turtle has no nerves of suffering. Ooh! La! was a human turtle. The doctors had to awaken him from a deep sleep to dress his wounds. They found his left arm shattered by a bullet, among his other injuries. Ooh! La! never groaned during the probing. Half an hour after the doctors were through he was sound asleep again.

His Fever was 105.

"The next day his fever was 105. But all day long he smoked and smiled and demanded bread. The dainties didn't appeal to him. A big loaf of bread that he could break into bitable chunks was his ideal meal. He was a favorite of the nurses at once, until the truth came out about him. This was that during the battle he had killed eighteen Germans by bullet or bayonet. Every one of Ooh! La's! friends had kept scores, and they all agreed that Ooh! La! with his eighteen Germans led them all. It jolted the nurses a little at first, I think. Most of them are American girls who have ideas about killing that Ooh! La! wouldn't understand. Still, they also have the characteristic American worship for efficiency, so Ooh! La!'s stock is above par again.

"Ooh! La! isn't his real name, either. What his real name is doesn't matter. But he had to be called something, and when the following incident occurred he got the Ooh! La! name.

Calls Germans Obliging.

"'Those Germans are very obliging,' said Ooh! La! to his doctor one day.

"'How do you mean?' asked the doctor.

"'Why, when I started at one with my bayonet he got down on his knees and raised his hands upward toward me so that they were out of the way of my bayonet. Most men put their hands across their stomachs when they see my bayonet coming."

"'And what did you do?' asked the doctor.

"'Ooh La!' said the black patient, making the motion of a man pitching hay with a fork.

"The doctors say Ooh! La! the smiling superkiller, will be out of the hospital and back on the job within a few weeks."

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In the Cameroons.

The following comes from a lieutenant in a regiment now engaged in the Cameroons:

"I spent two nights in Calabar, and then was ordered with a force of two companies and two guns to come up here, where there has been severe fighting at a place called ——. We had taken the place before my lot arrived, and then had been driven out again; we had only 200 men and two guns, against 72 White Germans and 400 Black German troops. Only seven of my old company have turned up so far out of nearly a hundred. I have not heard the news about the other company yet. However, we outed 18 German officers and far more of their Black troops than they did of ours. One of our subalterns came in yesterday. He had spent three whole days in the bush trying to get back to us. He had no clothes on, no hat, and no boots, and also no food; his feet are all cut to pieces, but otherwise he is fairly fit. The Germans are arming the bushmen and are making them shoot any of our stragglers. By gad, they are doing some of the dirtiest tricks I have ever heard of. However, they are going to get it hot now! As we came up the river we passed all sorts of dead bodies floating down—Germans and our own—not a pleasing sight, as we are just going into the thick of the fun! To-morrow I go off with my orderly to join another company."

Portuguese Slavery and Britain's Responsibility.

A CONFERENCE.

In view of the fact that recent enquiry by British consuls confirm the allegations of slave-trading and slave-owning by the Portuguese planters of West Africa, the Anti-Slavery and Aborigines Protection Society is organizing a conference to consider the situation, and especially the following points:—

1. What steps can be taken to secure a more rapid emancipation of the 30,000 slaves on the Cocoa Islands.
2. The means now employed by the Portuguese Administration to secure labourers for the planters.
3. What further action is necessary to bring home to the British public the responsibility imposed upon Great Britain by the Anglo-Portuguese Alliance.

The Archbishop of Canterbury will preside and will be supported by the Bishop of London and members of the Free Church Council. Amongst those who will be present are Lords Selborne, Mayo, Channing and Lamington, Sir Harry Johnston and the following members of Parliament: Lord Henry Bentinck, Lord Alexander Thynne, Rt. Hon. W. H. Dickinson, Rt. Hon. J. W. Wilson, Sir Stephen Collins, Sir J. Compton Rickett, Sir J. Jardine and Sir Gilbert Parker; Messrs. H. G. Chancellor, T. E. Harvey, Douglas Hall, J. S. Higham, S. J. G. Hoare, Leif Jones, W. Joynson-Hicks, J. R. MacDonald, Ian Malcolm, C. E. Price, J. C. Wason and A. W. Yeo. The Conference will be held at the Whitehall Rooms on July 16th, at 2.30 p.m., and admission will be by ticket, which may be obtained from the offices of the Anti-Slavery and Aborigines Protection Society.

YESTERDAY, TO-DAY AND TO-MORROW.

The South African Deputation.

We note that *South Africa* has gone out of its way to attack the Anti-Slavery Society over its efforts to help the South African Native Deputation, waxing sarcastic over the title of the Society in so far as it relates to slavery in South Africa. We hold no brief for the Society! We have often had cause to complain about its inactivity; and now that it has been induced to throw off its lethargy we are compelled to state that the attitude of *South Africa*, both towards the Society and the Deputation is actuated by interested motives.

It is because the South African Natives do not desire to be reduced to a condition of absolute slavery that they are here to protest against their treatment at the hands of General Botha's Government. *South Africa* says, as it said before, that the Deputation came to England against the advice both of Lord Gladstone and the South African Government. With this we quite agree. But it is quite obvious that there was no other course open to the Deputation. Neither General Botha nor Lord Gladstone were willing, or desirous of listening to the very reasonable requests of the Natives, hence there was no alternative left but to appeal to Cæsar.

We know this mode of procedure is not quite in accord with the wishes of *South Africa*. This journal believes, with the other capitalist periodicals, that the "Nigger" has no rights which the white man is bound to respect, and now that Doctor Bernard Dernberg has let the cat out of the bag, we know what the solicitude for the welfare of the Black, voiced by journals in the *South Africa* class is worth. Their "kindly" and gratuitous advice we can afford to dispense with. We have tested it. It does not ring true.

AMERICAN NEGROES BACK TO AFRICA.

SIR,—In reading the latest issue of the *Gold Coast Leader* of 9th May, 1914, I observed that the Government are preparing to make strong protest against American Negroes coming back to Africa.

But in dealing with the matter judiciously, one would ask, are they still in slavery? And if not, why not permitted to go wherever they please, as there is no law preventing any foreigner to emigrate to this colony?

We would say: They must come, we are desirous to see their presence among us. No matter how their health and conditions may be, they must come for the interest of our race. Are we yet civilized? No, not in financial movement, they must come and teach us how to invest money.

If our Brethren will come and cope with our Native Chiefs in the Industrial and Agricultural Movement, we shall be highly thankful to them.

Yours faithfully,

ACCRA NATIVE.

Justice in Northern Nigeria.

The correspondence between the Rev. J. Campbell and the Lieutenant-Governor of Northern Nigeria, published in our last, gives the official reply to the cases of alleged injustice published in the *Times of Nigeria* of the 21st April, and reprinted in our issue of the 2nd June.

The Lieutenant-Governor deprecates reckless criticism by the press, and in this we cordially agree; but we consider that the *Times of Nigeria* and Mr. Campbell have rendered a national service by eliciting from His Honour the official statement of the procedure under the Provincial Courts Proclamation, which has now become the Provincial Courts Ordinance, 1914, and is to be applied to the whole of Nigeria.

His Honour states "that a case may be tried in the Court of a Commissioner of the Provincial Court; and should the presiding judge not be empowered to inflict a penalty suitable for the offence of which an accused may be found guilty the Resident of the Province may transfer a case to his own court, adopt the procedure in the Court of the Commissioner, and pass sentence according to law."

* * *

The Lieutenant-Governor's letter is accompanied by "extracts from the judge's minutes and notes of the cases under consideration." From these it appears that the cases were heard by the Assistant-Commissioner, who in each case found the accused "guilty," and passed the cases on to the Resident for sentence. The procedure, therefore, has been "according to law" as ordained in Northern Nigeria. But the gravamen of the public complaint is that the law of Northern Nigeria is not consonant with justice, and we must still insist that, although these men have undergone trial "according to law," they have not been properly tried. What is the purpose of having an ascending series of Courts, with progressively extended jurisdiction and powers, and more highly qualified judges as the powers and the responsibility increase? Is it not to secure to prisoners charged with the more serious offences not only a thorough, but also a just and properly conducted, trial "according to law"? A Police Court for the trial of minor offences is a necessary and useful institution, and it performs a useful duty in conducting a preliminary enquiry into the more serious charges, as a foundation for full trial by a more competent and higher Court; but for that higher Court to "adopt the procedure" in the Court below, and pass sentence on perusal of the notes of of that procedure, is to frustrate the object aimed

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

at by the institution of a gradation of Courts, and to deny the accused a "proper trial." It is a grave blot on the Northern Nigerian methods of administration that a Resident should be able to pass sentences of five and seven years' imprisonment, without hearing or testing the evidence, and after a mere reading of notes of an enquiry by a police official who has no legal training. The phrase 'speeding-up justice," which so rankles in the minds of the people in Nigeria, is a callous one, and he Government has no ground for complaint if the ublic concludes from such instances as these that 'speed" rather than "justice" is the object imed at.

We would suggest that sections 13 and 14 of the Provincial Courts Proclamation, and the corresponding sections of the Provincial Courts Ordinance be amended so that if a Commissioner of the Provincial Court considers that a prisoner is deserving of a penalty beyond his power to inflict, he shall commit the prisoner for trial by the Resident, and not merely refer the case. Further, in no case should the Resident be empowered "to adopt the procedure" of the lower Court, but should fully hear and try the case before pronouncing sentence.

With regard to the four cases specially referred to we would call the special attention of the Lieutenant-Governor to Case No. 98, in which the prisoners are charged with stealing "several bottles of whisky, the property of J. Chartres, Assistant Commissioner of Police."

The case is tried "before J. Chartres, Assistant Commissioner of Police." We accept the Lieutenant-Governor's statement that the accused were tried and sentenced "in strict accordance with law," but we must repeat that the law of Northern Nigeria is not consonant with justice if it permits a man to be judge in his own case, and we urge the amendment of the law so as to make the recurrence of such a thing impossible. Can it be said that "no means by which the strict administration of justice could be insured have . . . . been neglected" as long as there is possibility of infringement of the basic principle that "no man shall be judge of his own cause?"

The sentences in all the cases are confirmed by Sir Edwin Speed, the Chief Justice of Northern Nigeria, and therefore are "in strict accordance with the law." Of the sentence on Hamabini we say nothing, there appear to be grounds for considering him a hardened offender, but we ask the Lieutenant-Governor, who, we are sure, desires only that justice should be done, to consider whether, in the three other cases, justice would not be satisfied by shorter terms of imprisonment, and to review the sentences accordingly.

THE GREAT EUROPEAN WAR.

October 9th.—On our left wing, in the northern region, the enemy has made no progress at any point. At certain points he has fallen back, particularly to the north of Arras, where the action is developing under good conditions for us.

The operations of the two cavalry forces are now developing almost as far as the North Sea.

Between the Somme and the Oise, in the Roye region, the enemy is still in force, but we have retaken the greater part of the positions which we were obliged to abandon.

To the north of the Aisne the density of the German troops seems to have decreased.

In the centre, between Rheims and the Meuse, there is nothing to report.

On the heights of the Meuse, between Verdun and St. Mihiel, the enemy has withdrawn to the north of Hatton—Chatel. He still holds St. Mihiel and some positions to the north of St. Mihiel on the right bank of the Meuse.

Antwerp has been bombarded by the Germans since Wednesday, and a portion of the city is in flames. Shells are falling in the middle of the town. The Southern railway station is burning, and the famous Central station has been damaged.

Six Zeppelins flew over the city on Wednesday night, dropping bombs in all directions. The Palais de Justice was struck and damaged.

The Krupp 16 in. siege guns are being used in the attack. These guns are said to have been brought from Maubeuge, where, according to the Germans, they were not used because the fortress capitulated.

King Albert is in command of the Belgian defending forces who are fiercely contesting every inch of the approach of the besiegers. The German advance has been won at a terrible cost of life.

Panic-stricken refugees rushing from Antwerp have blocked the railways. There have been heartrending scenes as these homeless people have gathered in crowds over the Dutch frontier.

The Anti-Slavery and Aborigines Protection Society.

May 1, 1914.

To the Rt. Hon. Lewis Harcourt, M.P.

Sir,—The Committee of this Society has for some time now brought to the notice of His Majesty's Government the disabilities imposed upon qualified Native medical men in the West African Colonies. At the same time, every effort has been made by the Society to gather local information upon the subject, both from the standpoint of the doctors themselves, and from those who object to an increased employment of Natives in the service of His Majesty's Government.

On January 29, 1913, you gave in the House of Commons the numbers of Natives and European medical men in the service as 7 and 214 respectively. This disproportion appears to be be criticised by all parties with varying severity; but there is the widest difference of opinion as to the solution of the problem, and in all probability a satisfactory solution could only be reached by the appointment of a commission to inquire into the whole question of Education in the West African Colonies. In the meantime, we beg to submit to His Majesty's Government those suggestions for which there appears to be the largest measure of local support:—

1. That a separate medical body be formed to be called the "Colonial Medical Service."
2. That the "Colonial Medical Service" be distinct from the "West African Medical Staff."
3. That the officers of the "Colonial Medical Service" be under the direction of its own Principal Medical Officer.
4. That the medical men employed in such service be designated Colonial Medical Officers, and not local Medical Officers.
5. That the service be open only to fully qualified Natives of good character of West African origin.
6. That the salaries of the officers shall be on the same grade as those attaching to the West African Medical staff, but exclusive of "passage allowance," except the Governor and P.M.O. shall deem otherwise in special cases.
7. That appointments for the "Colonial Medical Service" shall be open to qualified Native doctors, until an equal number of European and Native practitioners is employed in His Majesty's Service in each Colony.

We have, etc.,

(Signed) Travers Buxton, Secretary,
John H. Harris, Organising Secretary.

[Copy]

Downing Street,
May 16th, 1914.

Sir—I am directed by Mr. Secretary Harcourt to acknowledge the receipt of your letter of May 1st, on the subject of the employment by the Governments of the West African Colonies and Protectorates of Natives of West Africa who possess qualifications in medicine.

2. In the course of last year, Mr. Harcourt made careful inquiries as to the number of qualified medical practitioners, Natives of West Africa, who were then residing on the West Coast, and it was found that, excluding those who had been employed by Government and had retired on pension, and one who had been dismissed from the service of Government, there were some twenty-three, of whom the Colonial Governments employed, or were about to employ, seven, in addition to two who were in the employment of a Native Government. Not all of the remainder were, or could be, considered suitable for employment in the public service.

3. Mr. Harcourt is, therefore, of opinion that the Colonial Governments in the British West African Colonies already employ a high proportion of the available Native medical practitioners, and that the alleged disproportion between the members of the European and Native medical service is more apparent than real.

4. In the circumstances, the proposal put forward in your letter seems scarcely practicable; but I am to add that the Governors of the several West African Dependencies are fully impressed with Mr. Harcourt's opinion that it is desirable that employment under Government should be open to qualified Native practitioners who desire and are found to be suitable for such employment.

I am, etc.,

(Signed) H. J. Read,
For the Under-Secretary of State.

The Secretary,
Anti-Slavery and Aborigines Protection Society.

Race Problem – 1914.
Africa (See also Africa Current)

A HINDU REVOLT IN SOUTH AFRICA

THE RIOTS of the Hindu immigrants in South Africa have given a critical turn to the problem which for many years past has been smoldering, ready to burst into flames at any moment and threaten the very existence of the loosely-jointed British Empire. The authorities in London and in India are being assailed by letters and cables, deputations and petitions to protect the Hindus in South Africa from Boer persecution, which the brown subjects of King George avow, is being heaped on the heads of their countrymen because the East-Indians had the temerity to fight for the British in the Boer War. Meantime, the British authorities seem to lack the power to interfere in the local affairs of their South-African colony. The muddle thus created is causing grave anxiety; for since the terrible days of the Sepoy Mutiny of 1857, when the Hindus and Mohammedans slaughtered British officials and merchants, this is the first time that the East-Indians have come into armed collision with the white man. There is imminent danger of sympathy becoming inflamed in India itself, and, realizing this danger, Lord Hardinge the Indian Viceroy, has made the strongest possible protests, which, however, instead of making the position easier for the East-Indian immigrants, have only served to invite a "calling down" from General Botha, the South-African Premier.



A HINDU "PASSIVE RESISTER."

Mrs. Ramabai Sodha, and baby. She is working to save East-Indian immigrants in South Africa, and is the first Hindu woman to go to jail as a "passive resister."

The chief grievance which has led up to the revolt of the Hindus in South Africa, we gather from *Indian Opinion*, a weekly published partly in English and partly in *Gujarati* in their cause at Phœnix, Natal, is the annual tax of $15 which the South-African Government extorts from each Indian coolie who came to South Africa under indenture, and who stays there after the expiration of his term of indenture. To quote:

"For many reasons we consider that the central point of the struggle is this blood tax. . . . We may here recall the fact that the original intention of the then Government was to impose an annual tax of £25 on ex-indentured Indians and to make its non-payment a criminal offense. This was too much for the Government of India. . . . The figure was therefore brought down to £3, and the Government of India would not listen to the proposal to make its non-payment a criminal offense. So a bill was passed in 1895 imposing the tax, the condition being that if the ex-indentured Indian left for India on the termination of his indenture or entered into further indenture, he was exempt; but if he did not do either and wished to settle in Natal as a free man, he and his were bound to pay the tax, which could be collected by a civil summary process.

"The first collection started in 1900, and since then men, women, and children have been harassed, more or less inexorably, to pay this wretched penalty for their freedom. We call it a penalty because it is admittedly not a revenue-producing impost. It is avowedly for the purpose of compelling the helpless people to reindenture or to return to India, whence they came to avoid starvation and on the strength of unscrupulous allurements of touts.

"The law officers then set about working to find out how they could send these men to jail, altho it was a compact between the Natal and the Indian Governments that it was not to be deemed a criminal offense if the tax was not paid. They found out that it was possible to use effectively the small-debts clause of the magistrates' courts act in order to override the compact and send these people to jail if they did not pay the tax. . . . . .

"Then came the climax. . . . The Union Government made a definite promise that it would remove the tax. And yet it broke the promise."

Another issue which has led the East-Indian immigrants in South Africa to resist the authorities of the Union Government, and which is especially responsible for Hindu and Moslem women fighting the Administration (for strange tho it may sound, East-Indian women are active in the struggle), is the recent decision of the South-African Government to bar out East-Indian women and children on the plea that they had not been married either according to Christian rites or civil law. *Indian Opinion* says of this regulation:

"The Union Government, in pursuance of its policy of greater repression of the Asiatics than before, and not being satisfied with its attack on the male members of the community, wanted to extend its hostile operations to our womenfolk. Some zealous law officer discovered that it was possible to prevent the entry of wives of domiciled Indians by declaring their marriage to be illegal in terms of the South-African law. They therefore challenged the entry of such a woman at the Cape, and Justice Searle was called upon to decide the issue now raised for the first time by the Government. The learned judge pronounced marriages performed according to the rites of a religion that allows polygamy to be illegal, and, as the person claiming before him to be the wife of a domiciled Indian was a Mohammedan, her marriage could not be recognized by the courts of the Union. . . . The doctrine was carried to its farthest limit by Justice Gardiner when he declined to recognize the marriage of an Indian wife when she claimed exemption from liability to give evidence against her husband in a trial against him on a charge of murder. Thus, suddenly, non-Christian Indians found that in South Africa their wives occupied merely the position of concubines, and their children were considered illegitimate. . . . . .

"Then there remained the question of the admission of plural wives (of polygamous East-Indian immigrants settled in South Africa). . . . The practise has always been to admit such wives of domiciled Indians . . . The first shock of disturbance in this practise was felt in 1911 by a decision of Justice Wessels. . . . As a result of the decision the British Indian Association carried on correspondence with the Government, and an assurance was given by them that all cases of hardship would be considered by them. . . . But the disposition of the Government seems to be now to recede from the assurance contained in this communication (with the result that the polygamous wives of East-Indian settlers are barred out)."

These two issues, combined with the general grievance that East-Indians are debarred from entering South Africa, and that such of them as have been able to enter the country are harassed at every point, led the settlers first to wage a relentless passive-resistance struggle, but after some years of it, finding that it did not accomplish the object, they are trying active resistance.

East Africa.

In another place we publish a letter from our Uganda correspondent, which goes to show that matters are proceeding as badly in East Africa as they are in West Africa, and where the Native is meeting with the same form of injustice as is meted out to his brother in the West. In addition to this, we are pleased to note that Mr. Wedgwood has taken up the cause of Native labour. In our issue of the 5th instant, we drew attention to Mr. Aflalo's article in the *Morning Post*, of April 15th, entitled "The White Man's Burden," in which he says, "If you fine a Native for staying away from work he simply looks upon you as a mean dog anxious to profit by his offence, but if you give him 'five and twenty' he considers you a gentleman and a ruler." Mr. Wedgwood in his question to the Secretary of State for the Colonies, refers to the evidence of a Mr. J. Boyes before the Native Labour Commission, who claimed that Natives were deteriorating through not being made to work, and suggesting that the District Commissioners should be able to order the Native to work and should be empowered to give twenty-five lashes if they refused to work. Mr. Secretary Harcourt informed Mr. Wedgwood "that this 'gentleman' does not hold any official position." This may be true but he certainly belongs to the new breed of District Commissioners. The statement of Mr. Aflalo and the statement of Mr. J. Boyes before the Native Labour Commission, are so similar that the long arm of coincidence seems to have covered the two statements, and gives us furiously to think. We would like to amend Mr. Wedgwood's question by asking the Secretary of State for the Colonies whether Mr. J. Boyes is a candidate for a District Commissionership in British East Africa.

Have We a Syrian Peril?

Under the heading of "Syrians in West Africa" the *African World*, in one of its editorial notes in the issue of April 25 last, commenting on the influx of Syrians into West Africa, makes some statements and a suggestion, which call for a little criticism; because, not only are the former incorrect, but the latter, in the present writer's opinion, is at once unfair and liable to misrepresent the general local feeling towards what that estimable journal apparently thinks is already being regarded by us in the light of a peril. First as to the statements. Adverting on "the low-caste Syrians," against whose "intrusion," we are informed that our newspapers have for a long time voiced a grievance of the petty traders, the *African World* says:—

"These people, who, of course, are light skinned to the African from up country, pass for ordinary White men and women—in fact, the same conclusion is arrived at by many of the town inhabitants. Now, whatever the feeling be of a West African Native towards a White—which in our own Colonies invariably means an Englishman—in the majority of cases there is the idea that the White belongs to a superior race and that nature never meant him to be on a level with the Negro nation. We say this is a general expression which we should like to think is always acted up to by very individual credited with the superiority. But the Natives of the West African Coast belt find Syrians living among them under the most degraded economic conditions, just as do the poorest class of Natives, who are not actually beggars. This may produce a political danger which justifies the Governments of the Crown Colonies taking measures to prevent continuance of a practice which has no redeeming feature." Our point of contention here does not concern the justness or unjustness of the Syrian's claim to the title of "white." To this latter-day deified and enviable appellation he is certainly welcome, and in point of fact entitled, since equally with the Indian, the Arab, and the European he belongs to the Caucasian division of the great Human Family. But to say that city Natives as well as those of the up-country take him as such is clearly untrue. Both in this colony and right along the other colonies on the coast the Syrian is popularly and contemptuously styled "Coral" (accent on the second syllable). He was christened into this stickfast nickname because when he first made his advent into these parts (Sierra Leone it was) he was such a sorry sight to look at tramping the streets with a few strings of red corals—his sole marketable goods—suspended on his back. The man in the street, with unreasonable doggedness, has always differentiated between a Coral and a White man, a distinction he never makes in the case of the fair-coloured Arab or Foulah whom he styles white Arab or white Foulah, in contradistinction to the darker complexioned ones, known to him as black Arab or black Foulah. The reason for this whimsical discrimination against the Syrian we have neither been able to discover, nor do we think it material to the point at issue.

One thing is certain, that the man-in-the-street, in conceding the title of "White" to one light-skinned person and denying it to another, attaches no importance whatever to the term, since he thinks himself—call it colossal impudence, if you like—far and away superior to Syrians, Arabs, etc. As an instance of this feeling of superiority, not so long ago the writer, during a chat with a constable friend on certain court proceedings, asked whether there were any White men on the jury. "Oh, no, all Sierra Leoneans, excepting one or two Natives," the minion of the law replied. These *Natives*, the writer discovered later on, were well-to-do Syrian merchants. Upon noticing the surprise that had been caused by his quaint description of Syrian residents the constable observed: "Natives, yes. Why, you don't mean to tell me that Syrians are civilised people?" All this has been adduced to convince our "prestige hunting" White friends that to the mind of the educated West African—the "town inhabitant"—the hue of the skin means absolutely nothing. The thing that counts with him is intellectual culture. Passing on to the primitive Africans we find that the same attitude is adopted towards the Coral. The Mendis call a White man *pumoi*, a designation which, like the *poto* of the Timnis is given as well to all educated black people. But when your Mendi man wishes to speak of the Syrian he calls him *kway-kway*, which means "Counterfeit Whiteman"; just as all "naturalised Creoles," i.e., half-educated "country" people who try to pass muster as Creoles, are termed "Kio-Kio" or "Kio-Gboki" (counterfeit Creole) in contempt.

We hope it is now clear to the *African World* that that decidedly flattering "general impression" which it should so "like to think is always acted up to by every individual credited with the superiority" is without foundation in fact. As regards the next point, the *African World* suggests that the Government should at once put a stop to the "unfair competition" in which Syrians are at present engaged with our people. This is evidently out of whole-hearted sympathy for us, and we accordingly tender our sincere gratitude. But there is another side to the question. Have not the Syrians as much right to be here as Frenchmen, Germans, and other European foreign nations? Again, don't we wish the Syrians to stay? If we don't then why do we rent our houses and shops to them?

On account of the money. Yes, it pays ever so much better to let your place to the Coral, because he pays four or five times more than the African trader would, and always in advance for several months, so that there is no likelihood of the rent getting into arrears. So there is the good as well as the bad side to look at. The extrication of the poor petty trader from the quagmire in which he is at present unfortunately placed [illegible] possible without depriving the hard-working Syrian of his well-merited prosperity. The solution of the whole problem rests, not with the Government, but with those others of our overlords—the White mercantile firms. Let them revert to the *status quo ante*; withdraw from their unfair competition, in which *they* are engaged with African traders, by giving up *retail* for *wholesale* business, thereby recreating that now defunct individual—the Middleman. If this is done we shall hear no more about fears of the commercial centres of the city becoming "*Syrian quarters*," but African shops and Syrian shops would stand abreast and opposite one another in friendly rivalry, each sure of getting its own fair share of patronage.

—*Colonial and Provincial Reporter*, Sierra Leone.

The Amalgamation of Nigeria.

On the first of January the Colonies and Protectorates of Southern and Northern Nigeria were amalgamated into one Government under a Governor-General and with the title of Nigeria. While Northern Nigeria is one of the most recent acquisitions of the Crown, and may be said to be in process of regulation as a Crown Colony, Southern Nigeria, with its capital of Lagos, has for many years enjoyed British rule and the administration of justice in a court presided over by British lawyers, and known as the Supreme Court, which has thoroughly gained the confidence of the Natives, and in which properly qualified barristers have always been allowed to plead for their clients.

One of the first fruits of the amalgamation has been the presentation to the Local Legislature of an Ordinance entitled the "Provincial Courts Ordinance 1914" which virtually abolishes the Supreme Court, save in Lagos and one or two large towns, and sets up in its place what are called Provincial Courts to be presided over by Executive Officers, who may or may not be trained lawyers. In these Provincial Courts counsel are not allowed audience, nor in appeals from the Provincial to the Supreme Court. Sentences passed by the higher Provincial Courts, presided over by the Senior, and therefore presumably more experienced officials must be referred to the Governor-General for confirmation, but the sentences passed by the Junior and less experienced Officials are to be carried out at once. These Courts are to be guided by rules to be issued by the Governor General. In short the chief object of the amalgamation appears to be to concentrate all power in the hands of the Governor-General.

The chief objections of the Natives to this Ordinance are (1) the introduction of flogging into Southern Nigeria as practised in Northern Nigeria, and at the dictum of an Official who may have neither experience nor sympathy, and (2) the denial of the assistance of Counsel in the presentation of their cause. The first leading to oppression and the second to injustice.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem – 1914
Africa (See also Africa Current)

The Nigerian Petition.

Calabar, 1913.

THE RIGHT HONOURABLE LEWIS HARCOURT,
P.C., M.P., etc., etc.

His Majesty's Principal Secretary of State for the Colonies, Downing Street, London.

Sir—The humble Petition of the undersigned, representing the owners of the soil of the Eastern Province of the Protectorate of Southern Nigeria, sheweth :—

On the 20th September last, the Mining Regulation Ordinance (Chapter 129 of the Statute Laws Revision Ordinance) of the Colony and Protectorate of Southern Nigeria, by Ordinance passed in the Legislative Council of Lagos, ceased to apply to the Central and Eastern Provinces of the Protectorate and the Minerals Ordinance 1913, was substituted therefor.

2. Your Petitioners beg to draw attention to the following distinctions between the old Ordinance and the new :—

OLD ORDINANCE.

(*a*) Section 7 of the old Ordinance reads : "No license to prospect . . . . shall be granted without the consent of the proper Native Authority first had and obtained."

Section 8 : "Any person who, in contravention of the preceding section shall prospect . . . . shall be liable on conviction to a penalty not exceeding £50 or to imprisonment."

Section 10 : " . . . . No person without a lease granted by the proper Native Authority and approved by the Governor . . . . shall mine any minerals within or under any lands which are the property of a Native Community."

Section 11 : "Any person who, in contravention of Section . . . . shall be liable on conviction to a penalty not exceeding £500 or to imprisonment."

Section 16 : "Notwithstanding the grant of any license or lease any rights of collecting produce . . . . or any rights exercised by any Native in and over the lands . . . . may continue . . . . if and so long as such rights can and shall be exercised without interfering with the rights conferred upon the holder of the license."

Section 21 : "When it appears that any Native Authority has refused to give assent to the grant of a license, or has refused to grant a lease . . . . and that such refusal is unreasonable and detrimental to the interests of such Community, the Governor with the assent of the Legislative Council . . . . may appoint some person to assent to the grant on behalf of such Native Community."

The following provisions of the old Ordinance are now revised :—

NEW ORDINANCE.

Under the new Ordinance the Native ownership of the soil is completely ignored ; applications for prospecting licenses and mining leases are to be made direct to the Government without reference to the owners of the soil.

Section 9 of the Ordinance gives the holder of a prospecting license (granted without reference to the owners of the land) right "to enter upon any land and prospect for minerals. . . . ."

3. Under the old Ordinance the individual owner of a plot of land (for, despite sundry allegations to the contrary, it is a matter of common knowledge to all persons having the slightest knowledge of the local ownership of lands, that there is such a thing as Individual ownership and absolute sale of lands between Natives) was left at liberty to make his own bargain with the prospective miner subject, of course, to the approval of the lease by the Governor as provided by Section 3 of the Native Lands Acquisition Ordinance (Statute Laws Revision Ordinance, Chapter 3).

Under the new Ordinance such an owner (and also the Communal owners of family land) sees a prospector enter on his land armed with his direct-from-the-Government-license and starts work. The owner naturally takes exception—result : £25 fine or three months' imprisonment, as per Section 9 of the new Ordinance.

Under the old Ordinance, Schedule 3, Rules made under Section 14 :—

2 (*b*) "When the lands subject to a license or lease are the property of a Native Community, half of the fees and rents aforesaid, and one-third of the taxes or profits aforesaid, i.e., of 10 per cent. of the rent profits made by the mining lessees during each year shall be paid . . . . to the proper Native Authority and applied according to Native law and custom."

5. "When any minerals are forfeited by virtue of Section 17 of the Ordinance, they shall be sold . . . . and apportioned as if the amount had been received as taxes and profits under Rule 2 (*b*)."

Under the new Ordinance, Section 29 :—

"There shall be paid . . . . a royalty to the Government on all ores.

SCHEDULE.—REGULATIONS.

(i) The following rent shall be paid . . . .

(ii) The following fees shall be paid . . . .

(iii) The following royalties shall be paid for minerals :—

A royalty of 5 per cent. upon the value of all minerals worked.

All deposits, rents, fees and royalties, shall be paid into the Treasury.

6. Your Petitioners see no provision in the new Ordinance for the payment out of the Treasury to the owners of the land of a just proportion of the profits accruing from the land.

7. Your Petitioners beg to draw your attention to the wording of Section 27 of the new Ordinance :—

Segregation in a Wesleyan Church.

Minister's Wives—Black and White.

BLACK "SOCIETY STEWARD" IN DIFFICULTY.

A PALM SUNDAY TREAT.

To the Editor of the "Nigerian Chronicle."

Sir,—Will you please extend to me the courtesy of a small space in your valuable journal to call the attention of the public to an incident which took place immediately after the morning service at the Wesleyan Methodist Church, Tinubu Square, on Palm Sunday, the 5th April.

The wife of our District Chairman was heard remonstrating with a sidesman for conducting a native lady (a wife of a Wesleyan minister—a minister who acted as the chairman's deputy in that very Church last year) to the mission pew where she (Mrs. Griffin), the Rev. Griffin and three other Europeans were sitting, and there was space available.

She felt very much offended ; and being unable to express her feelings, requested the Senior Society Steward to warn his assistant against the recurrence of what seemed to her a highly reprehensible conduct on the part of a sidesman, who led a Native lady to a pew white people were occupying.

If this pew is indeed a mission pew, reserved for ministers and their families, wherein lies the blame of that man who led the wife of a native minister to a pew she is rightly entitled to occupy, if it is not to be inferred that the segregation infection has found its way even into Wesleyan Methodism exemplified through this action of the wife of our District Chairman.

But it is most regrettable to note in this connection that whilst we were being reminded of the scenes of our Lord's triumphant entry into Jerusalem on an ass Mrs. Griffin was noticed as being perplexed with trifles the whole time during this Palm Sunday Service. The seriousness of this action—a riding on this high horse of Negrophobism—is aggravated by the fact that the Rev. Oliver J. Griffin is the local representative of the Wesleyan Missionary Society and the Wesleyan Methodist Church in England. This attitude assumed by his wife in the House of God where the Natives have always had dinned into their ears the text, "God hath made of one blood all the nations of the earth" is painfully deplorable.—Sincerely yours,

A Member of Faji Church.

BRUTAL HYPOCRISY TOWARDS NATIVE RACES.

DEAR SIR,—The writer of a letter in defence of The Aborigines Protection Society in your last issue, signing himself Mr. John Harris, does not appear to be well acquainted with the questions at issue. I remarked upon the extraordinary spectacle presented by the Annual Meeting of the Aborigines Desertion Society, as it would be more correctly called, in devoting the whole of its time to the ill-treatment of Natives in the Portuguese and American Republics and remaining absolutely silent upon the inhuman abominations which are practised within the British Empire. Mr. John Harris appears to think that he has met the whole charge by suggesting that "the Society does not shout its doings from the house-tops." That is exactly what I stated. Not only does this Non-Protection Society abstain from shouting on the house-tops or anywhere else, but even at its Annual Meeting it suppresses all mention of the murderous usage of the Natives in the Transvaal mines, the hideous licence to flog Natives in other portions of British Africa, the suppression of trial by jury in the case of Natives under British rule, the suppression of the right to appeal in the case of Natives under British rule, the suppression of the right to employ counsel on behalf of Natives under British rule, even the shameless policy of excluding Natives from the medical profession under British rule. Such horrors against humanity ought indeed to be cried on house-tops and denounced in the market place. This hypocritical "Protection Society" prefers to expatiate upon the wickedness of Portuguese and American Republics!

In an increasing degree from year to year British official administration of non-English populations under the boasted protection of the British flag is becoming more and more like the Lynch Law of some district cursed with the colour line among the ex-slaveholders of the United States.

Your Nigerian correspondent in your last issue, relates incidents within his own personal observation which promise that, before long, the Colonial lash under British misrule will rival the infamous reputation of the Cossack Knout. "I have seen an Assistant Resident treat an ordinary case of assault by a Native with a sentence of £5 fine, twenty-four lashes in the public market, together with six months' imprisonment. At 12 noon on the day of conviction the poor chap was taken to the market and flogged . . . Two days after, he was again flogged in another market . . . On his arrival at his place of imprisonment he was again taken to the market and flogged for the third time." The same cruel outrages have been inflicted on Native women. "I have seen the Assistant Resident Magistrate order Native women to be laid on the open street and market place and given twenty-four lashes at a time, even in their husband's presence."

And let it be remembered that these absurd and repulsive judges possess no legal qualifications for the judicial office. They are ex-professional men of all kinds whom influence, illegitimate influence, in the Colonial Office sends out, through sheer jobbery, to exercise these powers of atrocious brutality at the expense of men and women whose complexions happen to differ in some shade or detail from the fashionable grog-blossoms of the British Magistrate.

It is not in nugger-nugger conversation in the Colonial Office, it is not in mute and cowardly meetings of "Protectors" unworthy of the name that such abuses should be dealt with. It is in the greatest halls of public meeting in the land, it is in the columns of the leading press, it is in the debates of Parliament, that the equal rights of the African and the Asiatic to the full inheritance of freeborn men and women should be maintained, defended and vindicated.

The proudest boast of England used to be that it was the Land of Universal Emancipation. Things have altered since the Aborigines Protection Society has limited its Christian sympathy to the Aborigines of Angola and Ecquador.

Yours faithfully,

O'DONNELL OF O'DONNELL.

Postscript—Allow me to express my thanks to Mr Disouky, Secretary of the Sphinx Society, for his kind mention of myself in his valuable endorsement of the work of the League of Justice. The League of Justice teaches *as its fundamental tenet* that Union is Strength.

The short Credo of the Supporters of the *African Times and Orient Review.*

We believe that while white men and yellow men and brown men and black men differ from each other, each of these varieties of men will be mad not to keep themselves trained and make themselves perfect in the use of every kind of arms, as the only effective means of protecting and defending their fatherland from external attack and aggression.

But we believe that a comity of peace between white men and yellow men and brown men and black men is not only possible but long overdue.

We believe the main obstacles to be :—

The financial ring or "trust" of armament-mongers and concession-hunters who for personal profit suborn Ministers and control much of the European and American Press; carefully inflaming national and racial jealousies—themselves remaining all the while quite scientifically cool, unpatriotic, and inhuman.

The despotic idea that wages can be kept down, and the aspirations of human beings nullified, by taking the more necessitous of the poor and regimenting them to overawe (and in extremity shoot) such of their fellow poor as from time to time grow insurgent.

The festering troubles of Alsace-Lorraine and the Valley of the Rhine; of Egypt and North Africa; of Natal and South Africa, East Africa, Central Africa and West Africa; of the Balkans and the Near East, Persia and Middle East; China and the Far East: of the Carribean Isles, Panama, Central America, Mexico, the Pacific Coast of North America, and the Isles of the Pacific Ocean.

We believe that war. which once upon a time was often waged for *faith* is now usually waged for *finance;* that as it has grown baser it has grown more foolish, and that (as India, Egypt, Tripoli, Morocco, South Africa, Cuba, Panama, China, Persia, Mexico taught and teach us) it has become the swindlers' great opportunity.

We believe that it leads to racial degeneracy and to moral bankruptcy. In Great Britian and in other countries our own eyes tell us that young men have been growing taller and stronger in each generation of peace; while the Frenchmen, though they keep their gallant spirit, have (as Michelet tells us) never recovered their old stature since the Napoleonic levies; and since the forceful occupation of Egypt, the Sudan, Tunis, Morocco and Tripoli, by European nations, the covenant keeping relations between the nations of the West and the nations of the East have been governed more by financial and economic considerations, and less by moral considerations than is customary in the covenant-keeping relations of the nations of the West with each other.

Lastly we believe that a nation's attitude towards warfare was summarised for us, whether in jest or earnest, by Sir Thomas Moore close on four hundred years ago.

"Warre or battel is a thinge very beastlye."

We consider our own short *credo* more catholic, humane and moral and more truly representative of the spirit of the Christianity which proclaimed the Fatherhood of God and the Brotherhood of Man, and Peace on Earth to all men Goodwill than is :—

WISHES TO TRANSPLANT NEGRO RACE IN AFRICA

Native Abyssinian is Delivering Series of Addresses to Negroes of Montgomery on the Topic.

7-20-14

Professing to believe that the only logical and permanent solution of the negro problem, so-called, is the transplanting of the entire American branch of the race in Africa, Rev. C. F. Checizzli, native Abyssinian, has come to Montgomery on a tour of the United States, seeking to arouse interest among the negroes in the propaganda. He has previously visited this country and is well known among the negroes.

He and his allies in the movement have set 1917 as the year in which the general exodus shall begin. It is their contention, he says, that the white and black races cannot reach their highest development as members of the same economic society, and he believes that rapid advancement among the blacks will follow the emigration to Abyssinia.

The Abyssinian spoke yesterday at Little Zion and Madison Churches. Tonight at 8:30 o'clock he will speak at the First Baptist Church, colored, on "Who is the Black Man, and Where is He Bound in Fifty Years?"

TO PRESENT CASE OF NEGRO TO BRITONS

Special to THE NEW YORK AGE.

London, England, Sept. 2.—The Anti-Slavery and Aborigines Protection Society for London, announces that Dr. Booker T. Washington of Tuskegee Institute, Alabama, will visit Europe early next year with the object of lecturing upon the progress of the Negro people. Dr. Washington will speak at a demonstration during the Free Church Congress to be held in Leicester in March. and will pay a visit to several cities in the Kingdom. Request for the service of Dr. Washington may be sent direct to him, or through the Anti-Slavery and Aborigines Protection Society, Denison House. Vauxhall Bridge Road. S. W.

Mr. Andrew Carnegie is taking considerable interest in the tour and has written as follows: "Dear Mr. Harris: I am greatly pleased to hear that Dr. Booker T. Washington is coming to Europe next Spring to lay before public opinion some facts concerning the progress of the Negro race. I know of no one better or as able to do this as Dr. Washington, who, as I wrote you on a former occasion, is a Joshua and Moses combined. If I can be of any further assistance to you in making this tour a success, kindly let me know."

COMPANY ORGANIZED LIBERIAN TRADING

Special to THE NEW YORK AGE.

BALTIMORE, Md., Sept. 16.—In order to aid Liberian export and import trade, as well as to stimulate other activities in the little West African republic, the International Liberian Beneficial League is being formed.

The plans for the project are in the hands of Dr. Ernest Lyon, the Liberian Consul General to the United States, and the headquarters for the projected organization will be in this city.

Dr. Lyon has received the endorsement of prominent Liberians and will seek to enlist the aid of prominent men and women of this country.

Race Problem — 1914
Africa (See also Africa Current)

West Africa.

On the 12th instant the directors of the Bank of British West Africa gave a dinner to Sir Hugh Clifford, K.C.M.G., Governor of the Gold Coast Colony. In response to the toast of "Prosperity to West Africa," proposed by the chairman, Viscount Milner, Sir Hugh, comparing the statistics of malaria in Ceylon with those of the Gold Coast, asked what had given the West African Colonies their bad name? He considered that the answer might be summed-up in the words "endemic yellow fever"; but the West African health statistics were improving every year. The prosperity of the Gold Coast and Ashanti were phenomenal, and those countries were still advancing. In 1913 they produced one-fifth of the world's output of cocoa, but this year, or, at furthest, in 1915, the Gold Coast and Ashanti will produce quite one-fourth of the world's crop. And all this by Native effort. There was not an acre of European owned or managed cocoa in the Gold Coast and Ashanti. The whole had been begun, cultivated, managed and brought to its present great prosperity by the Natives of West Africa, practically without assistance.

The issue of the German Protectorate Loan of 65,000,000 marks has been a great success. In Berlin the lists were closed a few hours after the opening. Very heavy applications have been made for "pooled" stock, the applicants undertaking not to sell for a period which they themselves specify. These will receive preferential allotment.

The official Portuguese Commission of Survey for the Angola Railway system south of the 14th parallel has sailed for Mossamedes, from which port the railway will start.

In his report on the trade of French West Africa, Captain C. Braithwaite Wallis states that Senegal is the chief producer of ground nuts, the Senegal export amounting to 184,700 tons, out of a total export of 192,600 tons from French West Africa in 1912. The newly-constructed Thies-Kayes Railway has led to a great extension of production, and many new farms have been started, the railway being used for the transport of the produce, and the trade is likely to increase. The chief centres of the trade are Rufisque, Saloum and St. Louis.

British Courts in Uganda.

(From our Correspondent.)

During the month of November 1913, there was a case in the Court at Entebbe, Yokana *v.* W. H. de Boltz, Chief Government Printer. Yokana, a Native engaged at the printing office, complained that he was sick for three months and got sick pay for only one month. At the end of the third month when he went for his two months' sick pay, the chief Printer said to him, "You were not sick, but shamming." So Yokana, believing his name to be on the pay sheets for the two months, asked to be shown pay sheets, whereupon the chief Printer told Yokana that he was a bad boy, and had been dismissed, and he need not loiter about the printing office, but must go away.

Yokana, aggrieved, went to the Treasury where he saw Mr. Dain, who told him he could do nothing for him. When the Chief Printer saw Yokana walking in the direction of the Treasury, he rode on his motor cycle and got to the Treasury before Yokana. Yokana then went to the magistrate and complained. He was told to go away. The next day Yokana was arrested at his friend's house at Katabi. He was taken to the Magistrate's Court and charged. (I cannot say what the charge was). There were a few white men. Whether they were assessors or not is doubtful.

Mr. George Ishmael, who was the lawyer for the Chief Printer, was also the interpreter (there is a High Court Interpreter, but he was thought to be too friendly as he is a Muganda), and Mr. Ishmael was having things all his own way. There were many witnesses on Yokana's side, the first witness called was Hezekiah, who said he believed he saw Yokana's name on the pay sheet for the months mentioned, and the Court was asked to have the pay sheets brought up from the Treasury; the Court refused to put the pay sheets in evidence, and Hezekiah was taken away by the order of the Magistrate, Mr. Alan Hogg, and was kept in police custody for two or three days. The case went on for about a week, and Yokana was kept in prison for about eight days. During the proceedings Mr. Ishmael would say to witnesses in Luganda: "How dare you say such things about a white man"—Mr. Ishmael is of Persian descent—and when the Magistrate told Yokana that the maximum is seven years' imprisonment, one good and true white man who is not infected with prejudice privately told Yokana's friend to get a lawyer to defend Yokana, so Yokana's friend asked the Magistrate to transfer the case to the Judge's Court. They were asked to pay six shillings and eight pence, which they paid, and H. H. Judge Kingfarlow gave them twenty-four hours in which to get a lawyer, and after twenty-four hours the case would be proceeded with.

They cycled to Kampala, twenty-four miles away, and got Mr. Grant to defend Yokana. No sooner the Court knew that a lawyer was coming to defend Yokana, than an official from the Court went down to the Treasury, probably to examine the pay sheet. As soon as the official returned to the Court, Yokana was discharged and the lawyer was told not to come as the case was over. Yokana has been dismissed from his work and is still without his two months' sick pay. He has not been compensated for the time he was in police custody, which constitutes false imprisonment, and the amount of five rupees paid for a transfer of the case has not been refunded. In Uganda all a white man, regardless of class, has to do is to send a note either to the Court, or to the Police Station, or to the District Commissioner, and some one in authority will send police to arrest the Native, whether in a criminal or a civil matter. Let a Native go to the Court or Police Station and say, my master has not paid me for the past three months and has dismissed me and spoiled my certificate, they will tell the Native to sue him. After suing him the white man will appear. The white man does not require a witness, he can satisfy the Court by saying that the Native was a good cook when he first commenced work, but for the past three months he has been spoiling all the white man's food, and breaking his plates, and the case will be dismissed. The Native summons-fee is five shillings and costs six shillings and eightpence, the poor Native cannot afford to get a lawyer. Witnesses in this case against the Chief Printer said that some Natives at the printing works were not getting what they used to sign for in the pay sheet. In one instance one Native who was drawing twenty rupees left. The Chief Printer employed a small boy in the twenty rupees man's name, and the boy was called by the twenty rupees man's name, not by the boy's name; he used to sign for twenty rupees and was drawing ten shillings.

Mr. de Boltz is now on leave. Some say that he was invalided by the doctor to be pensioned, but what it is exactly, is kept a secret. A Board was appointed by the Government, but you know what the official reports are always like. A member of the Board is the A. D. Public Works. He is a canny Scot and does not like a black man to see a white man's mistake.

Nigerian Justice.

62, Campbell Street, Lagos,
22nd December, 1913.

The General Manager, Nigerian Railway,
Ebute Metta.

Dear Sir—I beg to attach herewith, for your information, a copy of a petition which has been forwarded to His Excellency the Governor through the Honourable Colonial Secretary in connection with the recent imprisonment of West Indian Guard Raymore.

This course has been adopted owing to the fact that several of the signatories are railway employees and they thought it necessary that you, as the Head of their Department, should be acquainted with their actions.

Yours faithfully,
(Sgd). John Ambleston.

62, Campbell Street, Lagos,
22nd December, 1913.

Sir—I have the honour to forward the enclosed petition and to ask that it be submitted to His Excellency the Governor and Commander-in-Chief.

I have, etc.,
(Sgd.) John Ambleston,

The Honourable
The Colonial Secretary,
Lagos.

for Signatories.

2nd December, 1913. Tuesday, the 2nd day of December, 1913. Charge No. 293/1913. Before S. MacGregor Grier, Esq., Acting Resident.

ASSAULTING MR. G. D. SULLIVAN.

1st Witness: GEORGE DANIEL SULLIVAN, of Lagos Stores duly sworn states:—I met the train at 6.30 last night. I asked the Guard, the accused, to give me some boxes for a friend of mine, he refused and said leave them till to-morrow. I insisted I must have them. He refused and seemed very drunk. I called the Station Master. The Guard refused to let the Station Master have them. I asked the Station Master if I could get them and he said, Yes. I got into the carriage to get them, and when my back was turned, the accused came behind me, tore my shirt and seized me by the private parts. I got away from him and called the police. The accused was very violent and was using obscene language. The police took him in charge. As regards the boxes, the Traffic Superintendent came along and told him to give up the boxes, he refused.

Q. by Prisoner: Why did you come for the boxes when you were not a passenger on the train?

They were my friend's boxes and he was with me at the time.

Q. by Prisoner: Where were the boxes consigned for?

They belong to a passenger who was getting out at Ibadan and who, therefore, had every right to take out his boxes.

Sentence—I sentence him to two months' imprisonment.

(Sgd.) S. M. GRIER,
Acting Resident.

2/12/13.

In the Supreme Court of the Colony of Southern Nigeria.

POLICE *v.* RAYMORE.

This is an action for assault and battery.

The prosecution alleged—

The defendant assaulted one G. D. Sullivan, tore his shirt, and seized him by the private parts.

The defendant was in a drunken condition.

The defendant answered—

That he was not drunk.

That he did not assault the said G. D. Sullivan.

That he was assaulted by the said G. D. Sullivan.

After hearing the parties, and the evidence adduced on each side, the Court found that the following matter was established as fact—

That the defendant committed the alleged offence.

Upon this find, judgment was entered, but a case is now submitted to the opinion of the Divisional Court upon the following points:—

1. Whether the assault was justifiable.
2. Whether the defendant was properly brought before the Court.
3. Whether there was improper reception of evidence.
4. Whether the sentence was severe.
5. Whether the evidence of complaint requires corroboration.

Dated at Ibadan this Fourth day of December, 1913.

(Signed) S. M. GRIER,
Ag. Resident.

62, Campbell Street, Lagos,
22nd December, 1913.

His Excellency
Sir Frederick Lugard, G.C.M.G., C.B., D.S.O.,
Governor and Commander-in-Chief, Northern and Southern Nigeria, Government House, Lagos.

May it please your Excellency.

The petition of your servants humbly sheweth:

1. That we desire to bring to your notice certain facts craving your clemency on behalf of Guard Stephen S. Raymore, Nigerian Railway, who, whilst in His Majesty's uniform, and in discharge of his duties on the 1st instant, was maltreated, wrongfully arrested, tried and convicted without being accorded a fair trial; and ask that your Excellency's favourable consideration. To simplify matters we enclose copy of the Court proceedings which speaks for itself, and venture to emphasize one or two facts in support of our petition which your humble petitioners feel sure will receive the recognition and sympathy

The Leadership of Educated Men.

It will no doubt strike the average European as being rather presumptive for the "half-educated Natives," as we have often been properly called, to assert the right of leadership of our own people. But here in South Africa no section may throw stones at the poor native, so far as the standard of education is concerned, seeing that it is the fact that the preponderate majority of our European population—on the veldt as well as in parliament to-day—cannot even pretend to speak or write their language correctly. Nevertheless, they are the best that their country has produced and therefore they must lead their *volk*. They lead because they are educated men, according to the standard of their countrymen. Moreover, as in other parts of the world so even here in South Africa, there are men whom nothing can keep uneducated:—who, although kept away from books, find volumes in stones and in the running brook. What others have read in books they have met in actual experience—what others have seen written with ink, they have seen written with blood on the battlefield of life. Theirs *are* lessons which can never be forgotten. They are educated men in the truest sense of that term. Our idea of an educated man is he whose mind has been thoroughly quickened, somehow or other, with the fact that life is a reality and that it has its goal. The educated men of whom we speak have in them a consciousness more or less active but nevertheless clear and definite that they have been commanded to become fishers of men. . . .

Many people have often asked themselves and us, why it was that the bulk of the Native people were so much under the influence and control of these half-educated clergy of theirs? The answer is, that these also are the best that their country has produced and, therefore, even they must lead. They lead because they are educated men according to the standard of their own countrymen. The white missionaries to-day by neglecting, as they have done, the spiritual interests of the Native Church and by so openly and persistently following after the things of the world have, for to-day and to-morrow, more than they can do in struggling to win back a lost reputation. With the possible exception of very few individuals indeed, the missionaries as a body have in these our days lost *more* than their pioneers had gained. The rising generation is looking entirely to the leadership of, or by their own kinsmen. The Native to-day suspects the Greeks even if he *comes with a gift in his hand*. Then the question may be asked, why all this change of Native opinion to-day? Why is the missionary losing his former confidence and reverence by the Native? Why are Europeans generally losing their former respect by the Native? Abraham Lincoln, in another connec-

BRITAIN AND GERMANY.

SIR,

We have all forgotten England's cruelty to Native Races, and pray for the success of her arms and the suppression of German brutality. Our soldiers have gone to the Cameroons, and ere this gets to your hands this may be included within British territory. We are indeed a loyal people, as can be proved by the feeling everywhere expressed, and our hope is that England may emerge from this trial by fire, refined as gold, for her connection with Germany has been discredit, in that previously she was respected and revered for her humanity to weaker races, whereas since that connection her methods have been barbaric, and her South African policy, which she has been at pains to extend to Nigeria, and all her possessions have been that of the German Jew, who has exploited her for his own ends.

Yours, etc.,
Fred. W. Dove,
Sierra Leone,
W. Africa.

LIBERIAN OFFICIAL SAILS FOR AFRICA

Hon. Ernest Lyons, Liberian Consul-General, and John Lewis Morris, Secretary of the Treasury of Liberia, were guests at the Hotel York last Thursday.

Mr. Morris sailed last Friday on the steamer New York for Liberia after expressing his appreciation for a most enjoyable stay in America. The Consul-General, E. J. Merrill, Consul at New York, and Harrison Cowell of Liberia, accompanied Secretary Morris to the steamer.

Race Problem - 1914
Africa (See also Africa Current)

Making Nigeria Pay.

Last year deputations from Nigeria visited London in connection with the "Land Question," and received from the Secretary of State for the Colonies, as the representative of the British Crown, the assurance that it was "not the wish or intention of the British Government to interfere with your lands," an assurance which that minister repeated to the deputation from the Gold Coast. It would appear that the Government of Southern Nigeria had wishes and intentions differing from the British Government, as on the 20th September, 1913, there came into force in the Central and Eastern Provinces of the Protectorate of Southern Nigeria, the "Minerals Ordinance, 1913," by which the mineral rights in the lands are transferred to the local Government. This ordinance, under which the right of granting power to work and win minerals is vested in the Government, abrogates and supersedes an older Ordinance under which prospecting licenses could be issued only with the consent of the Native Authority, which also granted leases subject to the approval of the Governor, and it also provided for the payment to the Native Authority of a substantial proportion of the fees, rents and royalties, received under licenses or leases. Under the new Ordinance, rents, fees and royalties, are to be paid into the Treasury, and no provision is made for any part thereof to be transferred to the Native Authorities. Provision is, however, made for compensation to the "legal occupier" for damage to the surface.

A Petition on the subject of this Ordinance sent to Mr. Secretary Harcourt on July, 1913, was published in our weekly issue, No. 14. The petitioners pertinently ask whether it is to be inferred that they have only the right to use the surface of the land, and referring to Mr. Harcourt's repudiation of any intention on the part of the British Government to interfere with Native lands proceeds:—

"If that message is true, or if it is really not the wish or the intention of the British Government, under whose protection we are (for our country is a Protectorate and not a Crown Colony—and we understand that there is a great difference between the two) to deprive us of the benefits accruing from our lands, then it must appear that the new Minerals Ordinance has been passed without the knowledge or approval of the same British Government, and your Petitioners resting on the assurance of the British Government, look for the disallowance by His Majesty the King of the new Ordinance."

The significance of this Ordinance can only be fully appreciated when it is borne in mind that the Provinces affected include the site of Port Harcourt and the route of the projected railway, in the neighbourhood of which coal has been discovered. If the old Ordinance had remained in force the profits which may be expected to accrue from the development of this coalfield, would have helped to enrich mere "Natives," which is, of course, intolerable, and therefore those profits must be diverted so as to "Make Nigeria Pay." As this is being carried out by a Government with all the paraphernalia of Ordinances, Legislative Councils, first, second and third readings, etc., it is called "masterly administration." A similar transaction between individuals would be called "swindling."

In this connection we would ask when we may expect to see the report of the Departmental Commission on West African Land Tenures appointed by the Colonial Office? Is it possible that the Commission can have arrived at conclusions respecting West African Land Tenures, which make it advisable to rush through confiscatory legislation, before the Colonial Office and the local Governments are better informed?

THE "BUSH" PEOPLE OF LIBERIA AND THEIR SURROUNDINGS

In relating their experiences at the Nanah Kroo station, the Rev. and Mrs. Walter B. Williams, our missionaries among the Kroo people, throw interesting sidelights on conditions for the most part unknown to American readers.

Southwestern Christian Advocate 9/17/14

"Set down in the bush as we are," declares Mr. Williams, "with no other white people and with practically no government protection, we are absolutely at the mercy of the native. No policemen are here, nor courts of justice. And yet the people among whom we live are probably as low a type of heathen as the country can produce. In the town nearest to us are the off-scouring of the whole region—witch-people; devil-people; palaver-people.

"In all disturbances and misunderstandings we depend upon the native kings and governors to talk the 'palaver' and to judge it. We cannot call these big men from their towns miles distant without 'dashing' them a sum of money. They stand to us as policemen, and civil courts, and for this protection we must pay. In establishing a mission in a new field it is necessary to gain and hold the good will of the people's rulers.

"In going to the neighboring village of Wissipo, we have to cross a river. Most of the year this is too broad and deep to be crossed save by canoe or a man's back. The Mission has no canoe, but depends upon the kindness of the people to lend one on Sundays not only for transporting the missionary and his wife but also the twenty boys under our care. Like others, Africans are unwilling to tote people over rivers or paddle them over in borrowed canoes without receiving some pay.

"This part of the country has no stores where Europeans can buy food. As a matter of course, the traders cater to the native taste. Practically all the food sold here consists of rice and canned fish. This necessitates our buying from England, and economy urges that orders be placed for a year's supply at a time. The goods do not reach us till three months after an order has been sent.

"It is no small matter, I can tell you, to feed, shelter, clothe and doctor twenty growing boys. Many of these lads come from distant towns where there is no mission. Others are from neighboring villages. Some of the parents are unwilling to have boys learn anything.

"There is a devil-doctor here who is doing his best to get one of our brightest little fellows to train in all the filth and fraud of the profession that he represents. The child's parents are begging us to keep him here that he may not fall into the hands of this evil man.

"Accompanied by the kings of his heathen town, a boy came to us the other day and asked us to keep and educate him. We consented and the kings joyfully exclaimed: 'At last our town is to have a man who can read and write.'

"When these boys come from all directions, imploring for a chance, how can we turn them away? It is our earnest hope that next year, when our cassava is ready to eat, we can double our present enrollment, keeping and training forty instead of twenty boys."

BRITISH PREJUDICE

SOUTH AFRICAN NEGROES NOT WANTED

GREAT BRITAIN FINDS NO EMULATION IN HER POLICY. DUTCH AND BRITISH NEGROES DISLIKED

British Worse Than the Dutch Towards Native Negroes—British South Africa.

The Bee

Editor of The Bee:

Cape Town, October 9.

Dear Sir: In your leader of October 4, under caption of "Small Diplomacy," you observed: "These qualities are called forth by reason of the policy of Great Britain, which recognizes merit and human rights wherever she sees them, without stopping to consider as to the color of the skin," etc.

Sir, true to that racial impulse for gratitude for favors received, a characteristic which is always reserved for and observed towards the Caucasian, and our race journals in America all singing the praises of Great Britain for her treatment of the colored races under her control. Candor demands the admission, however, that this admirable policy of Great Britain finds no echo or emulation in her colonies, certainly not in South Africa, where the line of demarkation as to color is rigidly drawn and "Tell it not in Gath," not a whit more rigidly drawn by the Dutchman than is by the English colonial, be his residence short or long. Indeed, the latter outherods "Herod" in this direction in his anxiety to demonstrate his hatred of and for his contempt for the "blarsted nigger," and the more respectable the nigger the more intense is the ire displayed toward him.

The inclosed correspondence will no doubt give the readers of The Bee

some idea as to conditions here. By the by, it is worthy here to note that copies were sent to the great dailies here—the Cape Times and the Cape Argus—the former merely used and circulated an extract since the censor has ruled that its publication would be inadvisable at this juncture.

But "the thief sees in every bush a policeman." And the knowledge of the bad treatment of which the natives and colored people have been the victims in the past operates in the mind of the white man; hence, the fear to trust them with the gun, lest peradventure that gun rebounds.

Yours faithfully,
F. Z. S. PUEZRINO.

NIGERIAN WHIPPINGS.

Sir,—May I be allowed to offer some comment on the several articles which have from time to time appeared in your excellent journal dealing with "flogging and whipping" in Nigeria?

The older one grows, the more his experience becomes ripe if he keeps abreast of his age. I was disagreeably surprised on learning that "flogging and whipping" is not considered an unpleasant treatment to the educated Natives and others of Africa in Nigeria.

I now refer to an article in your issue of April 14th, 1914, which was answer to a lady correspondent of March 24th, 1914, I must conscientiously confess that that reply is inadequate to satisfy the minds of those who suffer from the terrific treatment of the so-called godlike (?) Europeans in Nigeria.

(a) The awful punishment inflicted upon a Mr. Ben Nichols (Northern Nigeria), for an offence of not such gravity as to merit such harsh treatment from Mr. Resident Fitzpatrick was an act of sheer cruelty,—enough to merit a desperate and stubborn resistance which would have been the subject of a more grave offence. Surely a man of any gentlemanly feeling would not have attempted to treat human beings in such a manner, when he is aware that he is out in Africa to govern "Native Affairs, administer justice and civility to all."

I must point out:—

(1). Ben Nichols would have died from the constant floggings and long journeys he was compelled to endure under conviction, if he were not physically, very strong.

(2). There was no necessity for such inhuman punishments.

(3). The acts were very intentional.

If Nigeria forms part of the Empire, I maintain therefore that Africans ought to be treated with civility. Mr. Fitzpatrick may have thought he was judiciously exercising his legal powers; whereas, he was, in fact criminating himself, if death had happened to the unfortunate Ben Nichols.

Then there is the treatment given to Mr. Barrister Silas Dove at Onitsha.

Mr. Dove is a gentleman, well respected by all who know him; his demeanour to the general public is inoffensive; he holds a representative position in British West Africa for the Africans, and therefore for us "Africans" to hear that he he has been flogged for the offence of smiling, which is no crime, is of course very unsatisfactory.

The Provincial Courts Ordinance, which has not yet been approved, comes like a boon to some of our "White friends," to satisfy their minds upon the poor intelligent Natives. But as under the British Government nothing is more firmly established than "freedom, justice, the right to employ counsel, etc., etc.," I think it therefore quite shameful for the Ordinance to suppress the following:—

(1). The trial by jury in case of Natives under the British law;

(2). The right of Natives to appeal in case of dissatisfaction against judgment.

(3). The right of Natives to employ the aid of Counsel.

The authority given to officers of no legal qualification to determine cases of life and death, etc., etc., is a terror against humanity which ought to be cried against, by every African. Africans are the very tools of the White men in this part of the world and yet we are treated as people deserving no justice and no gratitude.

I wish you every success in the enterprise of this your excellent which is the Africans' own paper; and further it is to be hoped that every African will before long become a member of the League of Justice.

Yours sincerely,
(Sgd.) ADJAI.

TELEGRAM

CLARKSBURG, W. VA.

shed at

AUG 19 1914

PROGRESSIVE ARI THE NEGROES OI BELGIAN KONGO

For the Most Part but There are Also Tribes of Savage Cannibals.

WASHINGTON, D. C., Aug. 19—Belgian Kongo, in Africa, so frequently mentioned in recent European dispatches as a possible objective point of German troops, is the home alike of the most progressive negroes of Africa and of the most primitive and savage cannibals, according to a statement issued by the National Geographic Society at Washington, D. C., today.

Customs Vary.

"This African colony is so cut up by rivers and impenetrable forests that the tribes inhabiting the country vary greatly in their customs and language," says the society's bulletin. "But a few miles distant from these barbarous savage are endless plantations of millet and grain of their civilized countrymen. The cannibal Bankutus of Belgian Kongo make a practice of removing the upper incisors. Their dress consists of a pleated skirt which does not quite meet on the right thigh; but the women in the south wear a hide girdle with a deep fringe of palm-fiber string. Among this tribe the slaves are compelled to wear a special dress, which is, in fact, the ordinary costume of the Akela, to which tribe most of them belong. The Bankutu are great cannibals, as far as the male members of the tribe are concerned, and the victims are always slaves. In fact, all slaves are ultimately eaten, since it is believed that if a slave were buried his ghost would kill his master.

Villages Well Defended.

"Their chief weapon is the bow, poison being used on the arrows; shields are now obsolete. One of their most interesting points is their use of a conventional throwing-knife as currency. The Bankutu are al-

THE LIBERIAN GOVERNMENT.

Its Officials Speak Plainly.

Executive Mansion,
Monrovia, Liberia, June 16, 1914.
Mr. Editor:

Fifty-four immigrants arrived at Monrovia a few days ago from Live Oaks, Florida, whose coming was a complete surprise to the Government of Liberia. President Howard learns from these people that they came out here on the representations of one Harrison C. Powell, a Liberian citizen now in New York City, who poses as his nephew or a near relative of his. It is also learned that Mr. Powell is regaling himself as an authorized immigration agent for Liberia, giving assurances to persons that he has made every arrangement with the Liberian Government for their reception and comfort, and all that is necessary for them to do is to manage to get here.

These representations are absolutely false and grossly misleading, and in view of the disappointments and serious discomforts which may follow to persons placing belief in them, the President feels compelled to state that Mr. Powell is not a relative of his, nor does he represent the Government of Liberia in any capacity whatsoever.

About three years ago the Government of Liberia assisted Mr. Powell to the extent of reaching Tuskegee Institute, Alabama, for the purpose of completing an engineering course, but for some unknown reason he soon left Tuskegee since which time the Government has been in complete ignorance of Powell's operations. The Government of Liberia has no immigration agent in the United States, and the President desires to make it known, through this medium, that no credence whatever should be placed in the representations of Harrison C. Powell.

Immigrants of respectable habits and sterling character are desired by Liberia, but before they think of coming out here it is necessary that official information of this intention should be had by the Government of Liberia so that necessary preparations may be made for the reception and disposal of such immigrants. It is pleasing to state that these fifty-four immigrants have been cordially received and are satisfied with what they have seen. Their needs have been amply supplied and preparations are now being made for their allotments of land. There is every reason to believe that they will have no cause to regret the change they have made.

The President will be highly gratified if you can give publicity to this communication through the columns of your valuable paper.

Very respectfully yours,
WALTER F. WALKER,
Secretary to the President.

PLACE WREATH ON TOMB OF JEHUDA ASHMUN

Special to THE New York Tribune.

New Haven, Conn., April 14.—Last week Dr. J. Edmonstone Barnes, formerly Liberian Minister of Public Works, paid a visit to New Haven and called upon the Rev. Philips Stokes, secretary of Yale University who was kind enough to direct him to the grave of Jehuda Ashmun, the first Colonial Governor and the father of Liberia. Dr. Barnes was accompanied by the Rev. Dr. Ottley and Willis M. Bonner, and a wreath was placed upon the Ashmun tomb.

Dr. Barnes, in the course of a brief address, dwelt upon the importance of the work accomplished by Jehuda Ashmun in the interest of Liberia. He said Jehuda Ashman did not count life and other things of the world that charm men most, as worthy objects of thought along such as serving the claims of humanity. Hence, although West Africa at the time of Jehuda Ashmun's regime, was so unfavorable to the health of the white man that it earned the name "white man's grave," yet it did not deter Ashmun from going there, leaving his people and civilization behind, to repatriate ex-slaves on the Continental home of their forefathers.

LIBERIA GETS A DICTATOR WITH ITS AMERICAN LOAN

U. S. STATE DEPARTMENT SANCTIONED A LOAN BY BANKING FIRM OF NEW YORK AND TOOK CONTROL OF CUSTOMS HOUSES AND NOW LIBERIANS SAY HE ASSUMES POWERS OF A DICTATOR.

Washington, June 1, 1914.—John L. Morris, secretary of the treasury of Liberia, and Ernest Lyon, consul general at Baltimore for the African republic, conferred today with President Wilson over the interpretation of the agreement by which the State Department sanctioned a loan of $1,700,000 in 1912 and approved the appointment of Reed Paige Clark as receiver of customs. Kuhn, Loeb & Co. made the loan. Morris and Lyon told the president the receiver has assumed such broad powers as to practically make him a dictator.

Race Problem - 1914
Africa (See also Africa Current)

NATIVE AFRICAN DEPUTATION TELL GRIEVANCE IN LONDON

CAN'T ACQUIRE PURCHASE OR LEASE LAND; CAN'T BUY OR RENT LAND; CAN ONLY BE ON FARMS AS SERVANTS IN SOUTH AFRICA—THIS IS ENGLISH LAW THERE—DEMAND TO SEE KING PERSONALLY.

(Special to the Monitor.)

London, Eng., August 4, 1914.—The native deputation which left South Africa some time ago, have now arrived in England, their object being to protest against the disabilities imposed upon the native people by the Natives Land Acts, 1913.

The deputation was received recently by the London Federation of Brotherhoods, when Said Msane, speaking on behalf of his colleagues, said they came to England to lay their grievances before the throne and the British people. History would bear out that whatever trouble had arisen in South Africa, the natives were there always to stand by the Union Jack, and it was because the natives were loyal that they were there today.

According to the Natives Land Act, they were prohibited from acquiring, purchasing or leasing land. They could not buy or rent land, but could only be on the farms as servants and as such they were only allowed four or five acres for their families.

Dr. W. B. Rubusana, who also spoke, said that they were told that they could not see the King, as he was a constitutional monarch, who acted through his ministers. If, however, they were to go back and tell their chiefs that they found that the King was practically at the command of the colonial secretary, it would at once strain their loyalty to Great Britain.

TO ESTABLISH SCHOOLS IN REPUBLIC OF LIBERIA

The Republic of Liberia, through Dr. J. M. Reed, president of the Caroline Donovan Normal and Industrial Institute, Monrovia, Liberia, is seeking to put its educational work upon a solid foundation by raising in this country $150,000 to be added as a permanent asset to the sum secured under the will of the late Caroline Donovan of Baltimore for the maintenance of public schools in Liberia. The sum of $65,-511.11 has been turned over to the Republic by the trustees of the Donovan estate and the Liberian government has enacted the necessary laws for the establishment of the school.

Dr. Reed, that an accurate understanding may be had of the scope of the work in Liberia and what he hopes to accomplish toward its perpetuation during his stay in this country, has prepared the following article:

The late Caroline Donovan of the State of Maryland, city of Baltimore, being possessed of certain real estate, executed a deed of trust to the American Colonization Society, Washington, D. C., giving said property in trust to the society for the transportation annually to the Republic of Liberia on the West Coast of Africa of such colored persons as might desire to emigrate from the United States of America. The will and testament further provides that should the transportation of such persons for any one year not require the net income from the said property for that year, such balance remaining should be applied to the society to the maintenance of public schools for the education of colored children in Liberia.

Liberia Received $65,511.11.

During the years intervening from the execution of this deed of trust to the year 1911, the accrued balances remaining amounted to the sum of $65,-511.11, held in trust by the American Colonization Society for the purpose as above mentioned. The Republic of Liberia was apprised of this fact by the proper official head of the Society, and certain legal documents had to be executed on part of the Liberian Government in order to procure the said amount herein mentioned. Through the active efforts of Dr. Ernest Lyon, ex-minister to Liberia, and now consul general for Liberia in the United States with headquarters at Baltimore, Md., the above sum was duly turned over to him as the legal representative of the Society. The amount thus procured, was deposited in bank in Baltimore and Washington to the credit of Liberia through the Department of Education of the Republic under a regularly organized Board of Education.

The facts concerning the acquisition and acceptane of the fund on part of the Republic were made known by President Howard in his annual message to the National Legislature in the month of January of the present year. The question naturally arose in the thought of the representatives of the Government and the Department of Education as to what would be the proper course to pursue in the expenditure of the accumulated fund for pubic education in Liberia. Upon the recommendation of His Excellency the President, in his annual message, an Act of Incorporation was drawn and the same passed by the National Legislature for the establishment of The Caroline Donovan Normal and Industrial Institute, with the entire fund made available for educational purposes as herein set forth. This was conceded by all to be the wisest course to pursue in that it would centralize the fund, and furthermore show a mark of gratitude to both the trustees of this fund and to the worrthy benefactress through whose beneficence the

(Continued on Page 2.)

LABOR STRIKE IN SOUTH AFRICA.

We have a chance now and then measure the growth of British interests in Africa, or other European power, when there is an unusual disturbance of normal conditions in some of the departments of their territorial possessions. There was such a disturbance last June, when a great labor strike was inaugurated, and which the Government of the South African Union comprising the old Dutch Republics had great trouble to put down. There is now another labor strike in progress the extent of which is indicated by the fact that some 40,000 railroad men and 200,000 native workers are involved. The government had declared martial law, and a vast army of the citizen militia have been called to the arms.

The 200,000 native workers are recruited from various of the tribes in South Africa, are kept in compounds and governed by drastic rules and regulations, something like those in force in our Southern convict camps, the English and other European powers in Africa, except the French, fearing the natives in any crisis, and with good reasons, as they do not deserve the confidence of the natives, by their uniform treatment of them. The British government has always carried the mailed fist to those it conquered or annexed in the government of them, as in the East Indies and Australias, and the native Africans have fared worse, it is alleged, than the other sorts. In the present strike, it is said that the government will distribute the 200,000 compounded natives among their several tribes, if the white strikers do not come to terms, and that this action will cripple the industrial interests of the Rand for many years, as it will be difficult to gather and train again a like native force of working men.

There are many forces of civilization at work in Africa making for the redemption of its people "from the double night of ages," and the greed for territory and the development of their resources in field, factory and mine is among the most efficient and far-reaching of these, the main thing from our viewpoint being to communicate to the African people the spirit of modern ways of doing things. This is being done far more radically and rapidly by the spirit of commerce than the spirit of the missionaries, the former having already bisected the country with railroads and steamboats and telegraphic wires. Catching the spirit, getting the movement of the times, is the main thing, and it is being forced upon the Africans in all directions by Europeans bent upon gain at whatever cost.

SAM'S SHIP CHRISTENED

CHRISTENING CEREMONIES OF THE STEAMSHIP LIBERIA AT PIER 41, TO BE CELEBRATED JULY 9TH.

A COLLISION

Mrs. Amanda Bass Received Srpained Ankle When Street Car and Buggy Collided—Other Interesting Notes.

Galveston, Tex., July 8.—The Galvez, a large pleasure launch gave an excursion Sunday out at the steam ship Liberia, the big steamer which is destined to Africa, with its large human freight. Mrs. Theresa Callaway has returned from Kansas City and abroad. In a street car and buggy collision Saturday a colored woman by name of Maud Bass received a sprained ankle and a demolished buggy. Saturday, July the 4th, was celebrated in the customary way, a big picnic and ball at the McGuires Park. Excursionists from the adjoining counties poured in to mingle with the already multitude. The Oleander Drug Store, which affords one of the finest and largest soda fountains, was flowing with people all day and night. Dr. Lemons and his assistants showed remarkable skill in handling the crowds who were thirsty. Mr. W. S. Willis, the popular undertaker, has subscribed for the Freeman, also he is a reader and a great admirer of the Dallas Express and speaks well of its editor, Hon. W. E. King. Mmes. C. G. Harris, R. A. Scull of the Hospital Aid Society of the John Sealy Hospital, L. A. Pinkey, Sadie E. Mitchell of the Progressive Club, Sarah G. Bailey, Bessie B. Wallace and J. C. Curtis of the Metropolitan Club, are in Corsicana attending the ninth general convention of the State Federation of Colored Women's Clubs, and the Booker T. Washington Club of Corsicana Tuesday night at 8:45 o'clock at the St. Luke Baptist Church in the presence of a large audience of both races a pretty wedding and matrimonial rites were performed by Rev. J. C. Curtis in a simple but impressive manner, the contracting parties were Mr. Henry C. Humphrey to Miss Ordelia E. White, one of the accomplished daughters of the East End. Mrs. Nelley Isnack played the wedding march. Messrs. Nathaniel Humphrey and Amel Perry were groomsmen, and Misses Melnee Jones and Emmanan Lawton bridesmaids. Little James Smith was ring bearer and Little Misses Norville Thomas and Rebecca Ellen Davis were flower girls. The bride's flowers were white and green. Many presents to the pride. Thursday, July 9th, is the day designated for the christening ceremonies of the S. S. Liberia of the "Back to Africa Movement" at Pier 41. A colored girl of Oklahoma will have the honor of christening the first steamer that ever came to Galveston, owned and controlled by colored people. The ceremonies will commence at 3 o'clock. Several prominent speakers are scheduled to participate, who will be introduced by Chief Alfred C. Sam of Gold Coast, West of Africa, the founder of the movement. Miss Mary Holts and Lula Tolan arrived in the city Tuesday from Dallas. Watch the Island City news in the Express, and see E. L. Smelser for the Dallas Express. Call at the Oleander Drug Store for the Freeman and the Express.

LETTER FROM BISHOP JOHNSON

The Christian

We are very grateful to Bishop Johnson for the following letter and interesting enclosure. It gives us a better insight into the conditions which our workers in certain parts of the vineyard must face.

"3 Hanover Street, Capetown,
October 23rd, 1914.

My Dear Doctor Wright:

I cut the inclosed from the London Methodist Recorder, of October 1st, 1914. It may interest you and your readers.

The southern border of German Southwest Africa is the Orange River, quite close to us here. We have martial law, etc., etc.

Of course our work is affected. Thousands are out of employ. You know what that means.

Respectfully yours,
J. ALBERT JOHNSON."

Germany's Colonial Possessions.

One by one the Colonial possessions of Germany, on which she prided herself greatly, and which she was supremely anxious to multiply, are passing out of her hands. Her most important loss, so far, has been her share in New Guinea. Doubtless our Australian Commonwealth will rejoice in this as the removal of an obvious menace. Our own interest in the matter, however, is not political but humanitarian. Whatever German culture and civilization may be, they do not seem to fit her for successful work among inferior races. This is made very plain in a volume entitled

"The Evolution of Germany," by William Harbutt Dawson, of which a cheap edition has just been issued. He points to Southwest Africa, with which General Botha is just now busy. There the Germans have found the labor difficulty very serious, and indeed almost insuperable. They therefore called in an expert, Herr Schlettwein, "to instruct the members of the Reichstag on the principles of colonization." He did so in the following terms:

"The Hereros must be compelled to work, and to work without compensation and in return for their food only. Forced labor for years is only a just punishment, and at the same time it is the best method of training them. The feelings of Christianity and philanthropy, with which the missionaries work, must for the present be repudiated with all energy."

This was a seed cast into congenial soil. When General von Trotha was sent among them he issued a proclamation, saying:

"The Herero people must now leave the land. If it refuses I shall compel it with the gun. Within the German frontier every Herero, with or without weapon, with or without cattle, will be shot. I shall take charge of no more women and children, but shall drive them back to their people or let them be shot at."

This was done. Thousands, we are told, were killed, and thousands driven into a waterless desert, where they perished of hunger and thirst. All this seems to have happened without public protest or official rebuke. There are many evidences that official Germany has regarded the milder colonization methods of Britain as weakness, and desired to replace them by the government of the strong hand! Under these circumstances we cannot profess deep regret at the news which week by week comes to us of the capture of German Colonial possessions.

COLOR BAR IN SO. AFRICA

CONDITIONS HAVE NOT IMPROVED SINCE ENGLISH DISPLACED THE BOERS—NATIVE AFRICANS NOT PERMITTED TO USE INDUSTRIAL ABILITY THEY POSSESS—EXCUSE IS WHITE MINERS WOULD REVOLT—LABOR PARTY SAYS TO FIRST MAKE STANDARD WAGE AND THEN REMOVE COLOR BAR—ALL THIS IN THE LAND OF THE NATIVES!

(Special to the Monitor)

Manchester, Eng.—In a recent issue of the Manchester Guardian, Prof. H. E. S. Freemantle, member of the Union Parliament, deals with the much discussed question of the color bar in the Transvaal.

Referring to the recent incident in the Cape Parliament when a discussion on the removal of the bar had been talked out, Professor Freemantle declares it is strange but true that the lot of the Kaffir has been by no means improved since the British flag displaced President Kruger's on the government building at Pretoria.

In his days, it is true, the black man was not allowed to work an engine, but under British rule he point out they have been prohibited, not only from working as engineers, but also from working as skilled miners.

Mr. Schreiner, brother of the authoress and of a former prime minister, Professor Freemantle continues urged, in the debate on the motion that it was of the essence of freedom to be able to sell your own labor as you chose. Mr. Jagger pointed out that we are educating thousands of dark skinned men and women, and that to keep them down by arbitrary edict was to make every one of them a powerful engine of disaffection.

Time Called "Inopportune."

The House, however, the article continues, felt that the moment was inopportune for the alteration of the existing arrangement. This is a matter affecting the Rand miners. At the present time they are suspiciaus and angry. They would certainly regard the withdrawal of the color bar as a menace, coming as it would, from a Parliament in which they have no confidence.

In recent years thatp roportion of white men, and especially well paid white men, to natives, has declined on the Rand and elsewhere. The native certainly has great capacity for work. Here and there we hear of native farmers with a pumping plant which they are not allowed to work themselves, but which they perfectly understand.

In Rhodesia almost the whole work of mining is done by black men. On the Rand there are many managers who are incensed against the white man, and, if they could, would undoubtedly procure a more docile substitute.

Knowing all this, the professo maintains the white miner would not urally interpret the removal of the color bar as an attack upon himself and it is more than likely that we should have an immediate and violent explosion.

Labor Party Attitude.

Going on to consider the attitude of the Labor party on the question Professor Freemantle says it was for this reason Mr. Creswell and the Labor party opposed Mr. Merriman's motion to consider favorably the removal of the bar. The Labor party desires, he says, a standard wage and self-respecting labor. But it is not prepared to agree to a proposal for allowing the mine owner to have it both ways and the white man to suffer both ways, the master to be provided by the help of the state with cheap and semi-servile labor, and the white man to be life exposed to an artificial competition created by the state. "Abolish your indentures, establish a standard wage, and then drop your color bar." This, Professor Freemantle adds, was Mr. Creswell's plea.

Philadelphia Record

16 September 1914

NEGRO COLONY A FAILURE

Half Hundred Return From Monrovia Weakened by Disease.

Weakened by the ravages of malarial fever, 55 negroes, part of a large band which left South Carolina two years ago to settle in Monrovia, on the west coast of Africa, arrived here yesterday on the American liner Haverford. They are returning to their homes in the South, disappointed at their colonizing venture. Many of the band, they said, died of the malarial fever and those who still remain in Africa are anxious to get back to America, but are hampered by lack of funds.

On the Italian liner Ancona, which arrived yesterday from Genoa and Naples, were 200 passengers for Philadelphia, a number of whom were returning tourists. Two of the tourists, Miss Sarah Evans, of No. 1505 Green street, and Mrs. Clara Culbertson, of No. 5405 Chestnut street, intended to tour the countries along the Mediterranean, but when war was declared they abandoned their baggage in Germany and fled. The Ancona discharged nearly 350 passengers in New York. Just before she set sail from Naples the Italian Government issued an order prohibiting the departure of any vessels except between sunrise and sunset.

NEW YORK EVE. WORLD

13 April 1914

Only Working Negroes Wanted.

J. B. Scott, a negro Bishop of the Methodist Episcopal Church, stationed for ten years in Liberia, returned on La Lorraine yesterday to visit his home in Nashville, Tenn. He said he had received letters from Oklahoma asking about Chief Sam, who says he is going to take an expedition of American negroes to Liberia. The Bishop said he did not know Chief Sam, and added: "Hard working and well meaning negroes will be welcome in Liberia, but none others are wanted."

N. Y. JOURNAL OF COMMERCE

May 1914

NEGRO SETTLERS FOR LIBERIA.

Regular Party Goes Out Under Government Auspices.

A party of Southern negroes is sailing on the Baltic to become settlers in Liberia. Ever since the Cival War there have been spasmodic attempts to organize regular emigration to that native republic on the west coast of Africa, which is under the protection of the United States. Under the present Administration interest in this movement has been somewhat revived, and the present band of emigrants, consisting of 31 adults, 22 children and two infants, under the leadership of C. George Gailes, goes out with the official sanction of the Government. They arrived in New York on the Lenape, from Jacksonville, and on arrival at Liverpool will transship to the Elder Dempster Line's Albosso for Monrovia, the capital of Liberia.

A LIBERIAN EXHIBITION IN CHICAGO

The Tuskegee Student 3-7-14

Chicago, March 2.—An exhibition of objects relating to the history and condition of Liberia will be opened in March at the building of the Chicago Historical Society. The exhibition will consist of all sorts of objects of historical interest as books, pamphlets, newspapers, Liberian prints, broadsides, maps, plans, pictures, views, portraits, autograph letters, documents, seals, stamps, coins, paper money, medals, decorations, etc., etc.

The classification recognizes four groups under which the objects exhibited will be arranged: I. The American Colonization Society. II. The Republic. III. The Land. IV. The Missions. The objects will be so arranged and labeled as to make them convey their full information and interest. The exhibition will probably be opened on Monday, March 23rd, and remain open for two weeks, closing on Saturday, April 4th. A program with lectures and addresses as the opening and closing is in contemplation and it is possible that other meetings may be arranged.

The exhibition will be freely open to the public and it is hoped that many may take advantage of this opportunity to see and learn something of the Negro Republic on the West coast of Africa. Students from High Schools, either singly or in classes, are particularly invited. Liberia is our offspring. The United States is responsible for her existence. Her achievements, her needs, her condition and her problems should particularly interest us.

The whole purpose of the exhibition is to arouse interest in and to increase knowledge of Liberia, which is perhaps the hope of the dark continent. Tickets will be necessary for the evening gatherings, but they will be furnished by the Chicago Historical Society without charge upon application. Individuals or organizations knowing Liberia or being in direct connection with Liberian matters are invited to assist in making the exhibition a success by loaning objects suitable for display, or by suggestions of ideas that may add to the interest of the exhibition.

A printed catalogue of all objects shown will be issued and in it due credit will be given to exhibitors. It is believed that this catalogue will have permanent value and be a genuine contribution to the literature regarding Liberia. Will not editors and individuals who may read this announcement kindly aid in making the exhibition known? A large number of visitors is greatly desired.—Fredrick Starr, Professor of University of Chicago.

With the Exception of Liberia All of the Country Is Now Controlled by European Governments.

N. Y. Age 1-22-

N.Y. Age 1-29-14

Liberia is the only section of Africa to which the American Negro can safely emigrate under the auspices of an African colonization society, according to J. Edmestone Barnes, formerly Liberian Minister of Public Works, who is now on a visit to the United States as the guest of Dr. Ernest Lyon, Consul General for the Republic of Liberia, who resides in Baltimore.

In a letter to THE AGE discussing the advisability of Negroes leaving the United States to take up residence in Africa, Mr. Barnes writes in part:

"It has been brought to my notice since my arrival that there is a movement on foot in this country for the emigration of black people to Africa. Now I consider this matter to be one of great public interest, especially to people of African extraction, and I desire to give them the benefit of my knowledge of conditions that exist in that country, and trust you will aid me by giving it the widest possible publicity through THE AGE.

"With the exception of the Republic of Liberia, which is a sovereign black State—a country to which black people can safely emigrate under the auspices of the Colonization Society of this country, no other part of that continent from north to south or from east to west is open to emigration of colored folk, because the country has been divided up by European Governments and they do not allow emigrants to go there.

"The feudal sovereignty of the African chiefs has become a thing of the past. These chiefs have no country any more. Emigrants leaving the United States of America on colonization enterprises to Africa (Liberia excepted) will be exchanging certainty for uncertainty. There is, therefore, absolutely no reason that a people living under an enlightened condition of things as exists in the United States should embark upon a venture which is fraught with the greatest possible danger to their welfare. They had better stop and think."

Race Problem — 1914
Africa (See also Africa Current)

LIBERIA PEOPLE HUNGRY; APPEAL TO UNITED STATES

Cut Off from Supplies and Revenue by War—Population Is Placed on Restricted Rations—No Ships Have Entered Port Since Conflict Began.

BLACK REPUBLIC IN WANT

Consul General Lyons Writes of Conditions—Dr. H. L. C. Johnson, President of American Colonization Society, Also Communicates with State Department.

By Charles E. Hall.

Washington, D. C., Oct. 2.—Liberia has been so seriously affected by the progress of the war that its condition has been formally brought to the attention of the state department in a letter from Consul General Lyons, supplemented by a communication presented to the department by Dr. H. L. C. Johnson, president of the American Colonization Society. It has been suggested that a shipload of provisions could be sent from New York by authority of congress, or that some part of the appropriation of $2,500,000 for the relief of Americans abroad might be used in helping the Liberian people.

It appears that food has become so scarce that the population has been put upon restricted rations. The people are almost entirely dependent upon English and German ships for meat, flour, sugar and other food supplies, and since the war began no ships have arrived.

Black Republic in Dire Want.

This unfortunate condition of affairs in the "black republic" is of peculiar interest to the Afro-American people who have heard from time to time the siren song "Back to Africa" by a chorus of promoters, many of whom are of the "Get-Rich-Quick Wallingford" type — embryonic empire builders who remain in the United States and receive a commission from the steamship companies on each ticket sold for passage to the "dark continent."

Liberia's appeal to the United States for help is so significant that the story of her commercial relations with the people of this country during a period of forty-eight years, from 1865 to 1913 inclusive, is extremely interesting.

During these years Liberia has purchased from the United States merchandise to the value of $4,509,318 and has sold to us merchandise valued at $1,831,371, a difference of $2,677,947 in favor of the people of the United States.

Forty-eight Years in Figures.

Only twice during the forty-eight years has the balance of trade been in favor of Liberia, viz: 1869 and 1873, when the United States purchased $18,985 and $3,192 respectively more than she sold to the Negro republic. For three years—1870, 1873 and 1881—Liberia exported to the United States merchandise to the value of more than $100,000 each year. For twenty years she has sold us goods varying in value each year from $25,000 to $96,000. But there has not been a single year since 1893 when Liberia has sent to us as much as $15,000 worth of merchandise, having permitted her exports to the United States to fall from $131,082 in 1881 to the ridiculously low value of $7 in 1905, $106 in 1907 and $73 in 1909.

U. S. Exports Decrease.

In the meantime the value of merchandise exported from the United States to Liberia has also steadily decreased from $311,218 in 1865 to $96,900 in 1913. But in 1905, when Liberia sold us but $7 worth, we sold her to the value of $55,309, and in 1909, when she exported to the United States merchandise to the value of but $73, we sold her commodities valued at $56,165, of which $28,006, or about 50 per cent, was for tobacco, while an additional amount of nearly $7,000 was for breadstuffs and meat.

The commercial relations of Liberia with the United States are a sad story, and if the same retrogression characterizes her dealings with other nations it is reasonable to believe that the activity and production of her citizens has greatly diminished, and as a republic she either needs an infusion of new blood or the establishment of institutions like Hampton and Tuskegee, where the people can be taught the science of agriculture and learn the mechanical trades; institutions from which they will imbibe a knowledge that will open to their vision the inexhaustible natural resources of their country and make of them producers for the markets of the world, and empire builders in fact.

FOR LIBERIA'S REDEMPTION

The Afro-American Ledger 5-16-14

Prominent Liberians Here In Interest of Financial and Educational Betterment of Their Country

That big plans are on foot for promoting the financial and educational interest of the republic of Liberia is indicated by the visit to this country of Hon. John Lewis Morris, the Liberian secretary of the treasury, and Dr. John H. Reed, principal of the Caroline Donovan Institute, which will be located in Great Bassao county.

The two gentlemen arrived in New York city Monday, where they were met by Dr. Ernest Lyon, the Liberia consul general to the United States, and Fred R. Moore, who was named United States minister to the West African country during the closing days of the Taft administration. They will remain in this country until August, making their headquarters with Dr. Lyon at 141 W. Hill street, this city.

Secretary Morris is just 32 years of age, but is regarded as a most capable official. He was educated in Liberia College, and before President Howard made him a member of the cabinet filled other government positions. His wife is the oldest daughter of Dr. Lyon.

In an interview with a representative of the Afro-American Ledger, he said that Liberian finances were getting into good shape since the American and European financiers loaned his government $1,700,000 with which to pay some old obligations. He would not state the nature of his mission to this country, but as he will stay here until August his visit here is regarded as one having great significance.

Dr. Reed was for eight years president of the College of West Africa, an institution fostered by the M. E. Church. In January he was elected principal of the projected Caroline Donovan Normal and Industrial Institute. A few months ago the American Colonization Society turned over to Dr. Lyon $65,000 of the accumulated income of a fund established by the late Miss Caroline Donovan, of this city, for Liberia. It was decided to devote this entire sum to a school modeled on the Tuskegee plan. Dr. Reed predicts a great educational future for Liberia, especially since the Donovan fund will be available for educational purposes. He says that the Liberian secretary of education, B. W. Payne, is working assiduously to better the educational facilities of that country. Dr. Reed is a native of this country and was educated at Wiley University, Marshall, Tex.

Secretary Morris, Dr. Reed and Paige Clark, who was appointed by this government as receiver of Liberian customs, will most likely be presented to President Wilson, Secretary Bryan and Secretary McAdoo within a few days.

DR. LYON'S WORK.

Liberia owes much of its present financial welfare to Dr. Lyon, who spent seven years there as the American minister. It was largely through his efforts that the government sent a commission there five years ago to investigate conditions and the way paved for securing financial assistance for the little West African republic.

Following the relinquishing of the position of American Minister to Liberia, Dr. Lyon was appointed Liberian Consu General to this country.

A LIBERIAN OFFICIAL HERE

The New York Age 5-14-'14

Republic's Secretary of the Treasury to Confer With Bankers

APPROVES RECEIVERSHIP

New Financial Arrangement a Benefit to Liberia if Kept Within Its Legitimate Scope.

AGREEMENT NOT POLITICAL

John L. Morris Goes to Washington to Meet Secretary of State Bryan and Banking Firm of Kuhn, Loeb & Co.

John L. Morris, secretary of the treasury of the Republic of Liberia, with office at the capital city, Monrovia, West Coast Africa, was a passenger on the steamship Caronia of the Cunard line, which reached New York from Liverpool, England, Monday morning, May 11. He was met at the dock by Dr. Ernest Lyon of Baltimore, the Liberian Consul General, Fred R. Moore, the late minister to Liberia, George W. Young and Mrs. Alexander Walters.

As told in last week's AGE, Mr. Morris comes on important financial business in conection with the receivership of customs of his country lately inaugurated under the protectorate of United States, and in which England, France, Germany and the United States are concerned.

It has been planned for the Liberian Secretary of the Treasury and the General Receiver of Customs, Reed Paige Clark, who is the American representative on the board of receivers, and who reached this country on the steamship Adriatic a few days ago, to have a conference with the Department of State and with bankers interested, notably the firm of Kuhn, Loeb & Co., touching certain questions which have arisen in the operation of the funding loan agreement now in operation.

Receivership Financial Function Only.

Mr. Morris, in discussing the loan agreement, said that he thought very favorably of the receivership and feels that it will continue to prove effective if it is plainly laid down that the functions of the receivers are purely financial. An atempt to interfere with the political workings or affairs of the country would be beyond the scope of the commission. It is not foreseen in the loan agreement that the sovereignty of the Republic will in any way be affected by its operations.

While in this country Mr. Morris will make his headquarters at the Liberian Consulate, 141 West Hill street, Baltimore, Md., where he will be the guest of Consul General Lyon.

Born in Monrovia thirty-two years ago, Mr. Morris is a product of the Liberian schools. He was graduated from the Liberian College and his first public service was secretary to the Postoffice Department. Later on he was appointed Comptroller which position he was filling when apointed by President Howard as his Secretary of the Treasury. He is

a trained and capable financier and well fitted to take care of the interests of his country. His father was born in Liberia of American parents, his great-grandfather's family having emigrated from Louisiana. Mr. Morris married Miss Maude Lyon, the daughter of Dr. Lyon of Baltimore, the present Liberian Consul General and formerly minister from this country to the Liberian Republic.

ENSLAVED LIBERIA.

Forty-three thousand square miles of Africa's most productive soil, with a sea frontage spanning a distance of 340 miles, convenient to trading vessels and only ten days from Liverpool, constitutes what is geographically known as Liberia. In this most fertile spot on the Western coast of Africa, tropical suns have coaxed nature to unbosom herself and scatter throughout the uncultivated forests, such valuable products as coffee, ginger, rubber, kola nuts, palm oil and kernels, raffia and many others.

When we attempt to analyze and classify Liberia's possibilities we find ourselves lost in a maze of undeveloped resorces more dense than her forests and we are constantly asking ourselves if Liberia will ever fully realize the teeming riches which generous nature has placed in her grasp and the still greater wealth enveloped in her soil and awaiting careful, scientific cultivation.

In 1847, England, France and Prussia, conscience-smitten over their part in the sale trade, formed their part in the slave trade, a treaty, in a moment of remorse, which established Liberia as a colony for the free Negroes then in their countries. At that time, some of the "wise ones" said that the experiment would be a failure while others were broad enough in their views to believe that with the infiltration of white blood from the Dutch, Spanish and Portuguese slave traders and some knowledge of western civilization these Negroes would develop this rich soil into one of the world's important commercial centers. The 50,000 Negroes of American, English and local origin who constitute the governing class, inhabit the sea coast cities where they can trade with passing vessels and imitate American civilization. Instead of applying what agricultural knowledge they have to getting from the soil what it has to offer them, they depend upon the half-civilized interior tribes for their export products. Thus, they are apparently content to gather in a sort of desultory fashion whatever nature choose to grow for them and send it to the world markets as their own. And even in doing this, they are often careless.

As an example, Liberian coffee was once the pride of the market, but not so today. South American coffee has supplanted it, not because it is of higher quality, but because South American coffee planters have applied modern and scientific methods to their cultivation, harvesting and shipping, while Liberian planters continue to follow the crude and primitive methods which they employed decades ago.

And again, palm kernels are sold to West Coast traders for $65 per ton. This same ton of kernels, once within the doors of a modernly equipped factory, is quickly transformed into a valuable oil which forms the basis of many of our toilet requisites, and is then worth the handsome sum of $135. Liberia has no such factories and is quite content to give 100 per cent. profit to the other fellow. The palm oil which she does not export is so poorly filtered that its commercial value is minimized at least 50 per cent.

As late as September 5, 1914, a trade report stated that Liberia was in urgent need of flour, pickled pork, salt beef, corn meal, lard, preserved milk, salmon, sardines, vegetables, cheese, rice, sugar, dried fish, tobacco, etc. On the surface this statement looks quite natural and business-like, but behind it there is a story of wantonly wasted opportunities, for here is a country with a soil and a climate which will under cultivation produce rice, cattle corn and cotton in enormou quantities, and here is a country whose waters abound in fish and yet depends upon far away Norway and Sweden and even America to supply her with dried fish, while the establishment of inexpensive fish-curing stations along her own sea coasts would easily meet all her requirements. Liberia, we fear, is a slave to ignorance, and foolish traditions. Liberia needs more than anything else the establishment of schools to teach agrciulture and practical methods of doing things. Back-to-the-Farm should be the Liberian slogan.

With the government conducting a systematic effort to educate the two million inhabitants of the interior and perfecting an interior drainage system, conditions there would quickly assume important proportions, the population would increase and the natives would begin to realize their agricultural opportunities. And when advancement is made along these lines and the Liberian people begin to show a disposition to get away from their crude methods of doing things, capital will come to their aid and assist them in the development of their natural resources by the establishment of factories and the construction of railroads.

Liberia is a mighty lens through which the world is looking at the Negro race. It is for this reason that the Negro in America is beginning to free himself and urges his brother in Africa to arise from his present state of lethargy, shake from his limbs the shackles of ignorance and impractical civilization, remembering always that he who would be free must free himself.

New York Times,

24 May 1914

LIBERIA TO BUILD BIG NORMAL SCHOOL

Sciences and the Trades to be Taught to the Young of the Black Republic.

25,000 U. S. NEGROES THERE

But Emigration from the States Is at a Standstill and Funds Will Be Applied to Education.

Emigration from the United States to Liberia, the negro republic on the West Coast of Africa, has nearly come to a standstill, according to Dr. John Hamilton Reed, American Vice Consul there who has returned to confer with The Colonization Society, whose headquarters are in Washington, regarding the establishment in Liberia of a national normal and industrial institution.

For the original expense of constructing the school buildings and getting the school work under way the sum of $65,000; accumulated interest from the estate of Mrs. Caroline Donovan of Baltimore, is to be used. The estate was left to The Colonization Society to be used in encouraging emigration of negroes from this country to Liberia with a stipulation that if immigration ceased the interest should be used for educational purposes in that country.

For the last twenty-seven years, according to Dr. Reed, emmigration has dwindled and the interest from the estate has not been needed. Early this year the Senate and House of Representatives of Liberia decided to devote the money to the establishment of "The Caroline Donovan Normal and Industrial Institute." Dr. Reed, who was for nine years President of the College of West Africa at Monrovia, the principal city of Liberia, was chosen to head the faculty, which is to be composed largely of teachers from this country. While in the United States he will lecture on Liberia and work to obtain contributions for the new school.

"There are about 25,000 Americo-Liberians in the country now," Dr. Reed said yesterday, "and about 2,000,000 natives, or aborigines, who are practically uncivilized.

"Most of the negroes from this country emigrated to Liberia about the time of the Civil War and in the twenty or thirty years following. The immigrants and their children have since become well-to-do farmers and traders and are doing a great deal toward civilizing the natives. Some of them, however, have reverted almost to a state of savagery, and schools are needed to maintain the proper standards. The country is young and possesses remarkable possibilities. We do not need any immigrants who simply want to get away from work and lead a lazy life in a warm climate, but there is great need of more advanced negroes from this country who have become educated and saved some money.

"An intelligent negro with $5,000, emigrating from the United States to Liberia at the present time, meets with unusual advantages. He can do much toward developing a free and independent colored republic, he has a chance to become President of the republic, or a member of the Senate or House, if he is capable enough, and there are unlimited opportunities for him to become a prosperous grower of coffee or sugar, or trader in palm oil and 'piasava' fibre, which is used in making brooms, or other commodities which thrive in the interior. He also may become a mine owner. There are many fortunes to be gotten from diamond and gold mines in Liberia. They have never been developed, and recently a few concessions have been granted European mining concerns. Every inch of the land in the country is owned by negroes, however, and few concessions will be granted for outside development.

"D. E. Howard, the present President of Liberia, was born in that country, but his parents were slaves in this country. The last President was born in the West Indies."

Dr. Reed said that his own parents were former slaves, and that he was graduated from New Orleans University in 1891. He taught school in this country before going to Liberia to become President of the West African College, and was commissioned Vice Consul by Secretary Root in 1908, during Roosevelt's Administration. His last visit to America was in 1912, when he attended the General Conference of the Methodist Episcopal Church.

The Donovan School, he said, is to be non-sectarian and open to students of both sexes. In its industrial department agricultural, mechanical, and horticultural sciences will be taught, as well as carpentry, shoemaking, printing, sewing, and other trades. A large tract of land for the school has been procured in the County of Grand Bassa. While in this country, Dr. Reed said, he will visit President Wilson and Col. Roosevelt to report on the progress of the ex-American negro in his young republic.

Race Problem - 1919
Africa (See also Africa Current)

LABOUR IN THE TRANSVAAL

To the Editor: Your issue of February 14 contains an article entitled Labour Conditions in Transvaal Mining Fields to which you give great prominence. I cannot quite make out whether the writer, W. S. Rainsford, has ever been in South Africa or not, but if he has he displays a woeful ignorance of present day conditions. I would not have taken the trouble of replying to him were it not for the fact that I know The Survey has a large circulation and its articles, so far as I have been able to judge, have always been written in a fair and temperate spirit.

Mr. Rainsford conveys the impression that we are living here under a dual oligarchy, viz., that of the unscrupulous mining magnate and that of the ignorant Boer. It is quite true that a Boer government is at present in power, but its record is perhaps as good as that of any other government. It does not please everyone, but it is the government put into power by the majority of the people of the South African union under a constitution which is probably more democratic than any other in the world. With regard to the magnates, they may have been a power at one time, which I doubt very much, but today our House of Assembly contains only four men (out of 126) who have anything whatever to do with mining. There are two of them on each side of the House. I do not love the Boer very much, but it is only fair to say that here in the Transvaal it was a Boer government that made education free and compulsory, and today no boy or girl can leave school until they have passed "Standard V" or are fifteen years of age.

But I take the strongest exception as a large employer of labour myself to some of Mr. Rainsford's assertions. He says that [illegible] "shortsightedly, brutally." This is a big topic in itself, but the answer is contained in the so-called economic commission's report which has just been published. We claim to be just as humane here as you are in America, and as I know at first hand the industrial conditions of your great country, my very strong impression is that we are much more humane than your average employer.

Then he goes on to say that the white man cares little for the native, and follows this up by some wild statements in amplification. Now it is quite true that some white men do not take much trouble about the native, but most of us are keenly interested in his welfare and advancement, if only from purely selfish motives, for he is the foundation of our entire economic structure.

Mr. Rainsford asserts that China and India were called upon to feed our hungry stamp mills. It is true that for rather more than four years we had Chinamen here, to our own and their mutual benefit, but it is now a long time since all were repatriated. The Indians have never worked on the mines of the Transvaal, but a large number are engaged in husbandry in Natal.

Mr. Rainsford makes a point about the magnates' preference for the "indentured labouring man." As a matter of fact this preference is not confined to the magnates but is universal. It is the custom of the country, even for house or garden work, to indenture a native for a period. It is the only method the native understands, but otherwise he is as free as you or I. On the mines he seldom if ever works longer than a year, but the average period is more like five months. The native is exactly in the same position as I and most members of my staff. We make an agreement to work for a certain period for certain remuneration, but we do not feel any the worse for having done this.

I take, however, the strongest exception to the following: "I have met many of these men (the magnates). I have known some of them. Generally speaking they don't impress you favourably." Exactly the same thing could be said of parsons and railway conductors, but the imputation is that the magnates as a class are a worthless lot. Probably some of them are, but I happen to know most of them, some intimately, and taking them through and through they are keenly interested in social welfare, not at all abnormally concerned with the making of money, and most of them do their share of unpaid public work—that kind of work to which no particular kudos is attached. But as a matter of fact there are very few magnates. Some have died—Rhodes, Werhner, Beit, names to conjure with, men who left millions of pounds, not dollars, for education and other public causes. Quite a few have returned to their native America, where I know they are as much respected today as they were here by all sections of the community.

Reference is made in the article to the strike and the more recent deportations. The miners did not come out on strike. It was our railwaymen, or rather Vancouver as an example of the benefits to be derived from their plan, because they knew that much too low a percentage of land value was being taken in taxes to affect the wild speculation there in evidence. But they have believed and do believe that the exemption of buildings was a step in the right direction and nothing has occurred to disabuse them of that belief.

Professor Seligman believes that new houses built in the suburbs are erected by owners who hope to recoup themselves by an increase in the value of their land. This has not been my experience and I think it enough to point out that the New York building and loan associations are a unit in favor of the Herrick-Schaap bill. Surely such a body ought to know what are the desires of the small house owners. Indeed, if one builds for a home, rise in land values may put taxes up to an uncomfortable height and force one to move on.

Can Professor Seligman seriously contend that a plan which proposes to materially reduce the tax on small suburban homes will impair the security for the loans on such homes? If the land value is reduced by such a tax, is it not reasonably clear that the intending home-builder can get his site for less and hence that he will not have to borrow so much?

I find myself at odds with Professor Seligman as to the effect of the proposed legislation on the homes of the rich. Let him adduce some typical cases. My own experience is that the homes of our very wealthy people are worth less than the sites on which they stand. Professor Seligman takes it for granted that the opposite is the case. A casual inspection of the assessments rolls indicates that north of fifty-ninth street in the best residence section of Fifth avenue, the land values represent more than two-thirds of the value of land and buildings. Where land is worth over $150,000 for a lot 25 by 100 feet the land must ordinarily be worth more than the house.

If the rich would be favored it is to their great honor that they have not shown the slightest favor to the measure. Even the owners of great buildings, like the Woolworth, have been so blind to their own interest (if it be to their interest) that they have not aided the Herrick-Schaap bill in any way. Is it to be believed that they act with so much more public spirit than the multitude, or is it that their owners feel that in some fashion the proposed legislation is not really in their interest? Their action on this proposal is more eloquent that Professor Seligman's words.

Professor Seligman favors a proposal to levy an increment tax but he does not indicate at what point of value such a tax should begin. I am quite sure that he realizes that capitalized

EFFORTS TO COLONIZE LIBERIA ARE RECORDED

The Evening Star
3-7-14.

Valuable Papers of Society Turned Over to Library of Congress—Exhibits of African Relics Also Deposited—Pictures for Art Gallery

Records of the colonization of Liberia, the nearly century-old endeavor of the American Colonization Society to solve the Negro problem of the United States, have found an honored place in the Library of Congress, to be henceforth of value as rare historic documents and relics of a unique project. With these printed reports, periodicals and original manuscript correspondence, much of it bearing signatures of the highest officials in the land in their day, also are deposited in the Library of Congress, examples of the flora of the Liberian Country and of the industries of the colonist of the aborigines.

Engravings of Liberian subjects which came into the possession of the American Colonization Society in the course of its activities are in the same depository. The Corcoran Art Gallery has become heir to quite a number of oil and water color paintings, most of them portraits of former presidents of the organization, many of them of excellent art value.

Offices Are Closed

The American Colonization Society, which owns the old brick and stone structure on the southwest corner of Pennsylvania avenue and 4½ street, has cleaned house and shut up its offices in the building. While still a virile organization with a part to play in the life of the Negro republic founded by it on African shores, its activities have much altered and become circumscribed. With revenues still coming into its treasury from funds bequeathed to it in its more active life, its has means to continue sending selected colonists to Liberia or to devote to educational purposes for the younger generation of its inhabitants.

The Library of Congress has set aside a separate compartment for this Liberiana. Two complete sets of the printed literature of the organization and all the original correspondence has been turned over. The printed matter consists of the publication entitled Liberia, a magazine issued monthly during the greater part of fifty years and at longer intervals afterwards, and of the periodical re-

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port of officers.

Relics Deposited

Samples of West African woods, of textile works of Liberian colonists, Liberian coins and shell money used by the aborigines, a Liberian native game, a stamping machine, flags and flag cloth, and rocks and ores showing the geological construction, rich in precious and useful metals, of the Liberian hinterland, are among other relics deposited with the Library of Congress.

Overtures for the transfer of the records and museum of the American Colonization Society came from the Library of Congress. Papers relating to suppression of the slave trade and to Negro colonization came into the possession of the library from the Interior Department. Some few papers of the American Colonization Society found their way to the custody of the library two years ago. These accretions excited the interest of the librarian, Herbert Putnam.

Officers to Take Records

Learning that the organization was closing up its rooms and putting its effects into storage, Mr. Putnam addressed a letter to the president, Dr. H. L. E. Johnson, offering to take over the records for the use of scholars and investigators. The response was complete, the organization proceeding to arrange the details of transfer.

"The American Colonization Society for Colonizing the Free People of Color of the United States," to quote its full title, was organized December 21, 1816—a few days more than ninety-seven years ago—at a meeting held in Davis' Hotel, this city. Henry Clay presided; Bushrod Washington, Chief Justice of the United States, was the first president.

FORCES MOBILIZED IN SOUTH AFRICA FEARING REVOLT

Authorities Fear Uprising of Thousands of Native Laborers in Mines—Labor Leaders Arrested Promptly

SITUATION EXCEEDS STRIKE PROPORTIONS

Citizens Side With Government and Are Taking Up Arms for Common Defense

PRETORIA, SOUTH AFRICA, Jan. 10—Not since the Boers laid down their arms to the Britons in 1902 has the Rand been so near war as it is tonight. Martial law will be declared at noon tomorrow. Many who predicted failure for the strike, have become so alarmed, they are pleading for white unity as protection against the horrors of a native uprising.

Johannesburg has the appearance of a besieged city. The calling out of the Burghers has resulted in the gathering of 10,000 of the old Free State Burghers under command of the veteran Boer General, Jacobus H. de la Rey.

The proposed mass meeting of the Trades Federation has not been prohibited, but the martial law proclamation probably means an attempt will be made to prevent a demonstration which might result in an even more tragic affray than that of July 4, last, when rioters were fired on by the troops.

The Trades Federation has asked a general strike and has ordered that a ballot be taken by all the unions before Tuesday. The Federation also passed a resolution condemning the government for imprisoning strike leaders.

Doubt About Burghers.

Troopers, infantry and police are posted at strategic points along the reef. It is considered a grave question whether the Burghers will fire on their fellow Boers, who compose the majority of the Rand railway men. The strikers seem to share this belief.

Secretary Bain, of the Johannesburg Trades Federation, for whom a warrant has been issued, was at a meeting in the Trades Hall tonight, surrounded by a bodyguard of 2,000. The police, realizing that he could not be arrested without bloodshed, decided to await a more favorable opportunity.

Nothing further has developed with regard to the native unrest at Jagersfontein, where, in an outbreak today between whites and natives, seven native laborers were killed and thirty-six wounded.

Henry Burton, Minister of Railways, today said all grievances of the railway men, except those relating to retrenchment and the re-instatement of certain men, are being considered

Strikers have formed a police force of 400 to assist in the maintenance of order. One of the first acts of the Citizens' Committee was the closing of all saloons.

Mr. Bain, secretary of the Trades Federation, today informed a meeting of workers at Johannesburg that "tomorrow's mass meeting will be of greater significance in the world than the Fourth of July."

Mr. Ward, another Federation officer, threatened retaliation for the Government's arrest of the men's leaders.

Citizens With Government.

The citizens generally seem to be on the side of the Government. The Citizen Defense force is being mobilized rapidly, the men swarming into this city and Johanensburg to join their regiments.

All the strategic points along the railroads have been occupied by detachments of troops.

Drastic measures have been taken by the Government to prevent serious trouble arising out of the strike of railway men in the Transvaal and Orange State provinces. The entire defense forces of South Africa, including the regulars and the citizens reserve, are being mobilized for the protection of property.

The strikers have tied up railroad traffic in the Transvaal and the Orange State.

The authorities fear a possible uprising of the thousands of native laborers in the mines, some of whom already have shown threatening signs.

In Natal all the infantry, cavalry and artillery comprised in the forces of the Union of South Africa were mobilized this morning. The forces available at Bloemfontein, capital of the Orange States, have been sent to Jagersfontein whose diamond mines rank in value next to those of Kimberley. The native laborers there adopted a threatening attitude early today.

Further arrests of labor leaders were made this morning.

LIBERIAN LEADER VISITS AMERICA

Dr. Reed Here In the Interest of Donovan Institute.

WILL EMULATE TUSKEGEE.

School to Be Founded With Fund Left by Baltimore Woman, but More Money Is Needed—Future President a Clergyman and Educator of Much Note In His Adopted Land.

That matters of great importance in the educational advance of the republic of Liberia are in contemplation is indicated by the visit to this country of Dr. John H. Reed, principal of the projected Caroline Donovan Normal and Industrial institute, which will be located in Great Bassa county, Liberia. The school has been made possible through the turning over to Dr. Ernest Lyon, the Liberian consul to this country, of $65,000 of the accrued income left by the late Miss Caroline Donovan of Baltimore to the American Colonization society. It will be modeled along the lines of Tuskegee institute.

Dr. John Hamilton Reed is a native of the United States of America and received his full collegiate course at New Orleans university, New Orleans, being graduated from that institution June 2, 1891. Soon after graduation he went to Texas, where he taught for awhile in the normal and industrial institution under the supervision of the department of education of the state located at Prairie View, Tex. He was also for a number of years professor of mathematics at Wiley university, Marshall, Tex.

He was for a number of years connected with the Texas annual conference, being honored as secretary of the conference for nearly ten years Leaving this conference, he was transferred to the Little Rock conference of the Methodist Episcopal church where the city of Little Rock felt his leadership in the pastorate of Wesley chapel, the leading church in that conference, for four years. Here, under his leadership, a $30,000 brick church was built. It stands today as the best monument of his efforts in the ministry.

In 1905 he was appointed by the board of foreign missions of the Methodist Episcopal church to the foreign field, Africa, and with his wife, Mrs. Marguerite Louise Reed, and two children, Walter and Florence, began a career of great influence in connection with the work of the College of West Africa at Monrovia, Liberia.

In 1908 Dr. Reed was commissioned by the state department of the United States of America as vice consul general to Liberia and holds that commission still as a bonded officer, under bond sureties in the city of Baltimore. In the month of February, 1914, he was duly appointed and commissioned by his excellency, Daniel E. Howard, president of the Republic of Liberia, as principal of the Caroline Donovan Normal and Industrial institute, which was established by an act of the national legislature under the trust fund known as the Donovan fund.

The site for the establishment of the educational plant has been duly selected in the county of Grand Bassa, republic of Liberia, upon a tract of land comprising 5,000 acres of land in one of the most productive and beautiful sections in the interior of the republic. Dr. Reed, as principal of the institute, has been duly commissioned and empowered by the executive government of the Liberian republic to visit the United States for the purpose of interesting other organized financial agencies in this great educational movement.

His further mission is to procure all the necessary materials and equipment for the immediate establishment of the institute under the provisions of the act of incorporation through the Donovan fund made available for this purpose. The president of the board of trustees, with the executive committee, gave the principal full power of attorney in the administration of this fund during his trip to America, to confer with the depositaries of the fund and carry into effect everything necessary for the permanent founding of this important institute in Liberia.



DR. JOHN HAMILTON REED.

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NEW MOVEMENT TO AID LIBERIA

Little West African Republic Desires Our Co-operation.

AIM OF THE ORGANIZATION.

Former American Minister Ernest Lyon, Who Now Represents the Liberian Government In the United States, Says Trade Relations With Africa Would Benefit Our People.

By FRANKLIN F. JOHNSON.

Baltimore. Plans for a big international organization to aid in the development of Liberian trade, relations with this country and the resources of the little West African republic are under way. The projected body will be known as the Liberian-American Emigration and Colonization society, and its membership will include prominent people in Liberia, the United States, the West Indies, Central and South America. Headquarters will be maintained in this city.

The contemplated body has the indorsement of prominent Liberians, who express themselves as being very desirous that Americans manifest a deeper interest in their country. The perfection of plans for the proposed organization will largely devolve upon Dr. Ernest Lyon, the Liberian consul general to the United States.

He served seven years as American minister to the little West African republic, and there is probably not a man in America who has a better knowledge of Liberian needs and conditions than he. It was largely through his efforts and also through his initiative that an American commission was sent to Liberia in 1908. The findings of this commission, together with first hand information furnished by Dr. Lyon, awakened the interest and sympathy of the United States government, and as a result Liberia was enabled to borrow $1,700,000 and an American, Reed Paige Clark, was sent to Monrovia to collect sufficient customs to guarantee the interest and sinking fund on the loan.

The trade of Liberia is with European nations, Germany enjoying a monopoly. This trade has been de-



CONSUL ERNEST LYON.

stroyed since the outbreak of the present European conflict. The loss of this trade, both import and export, has been distressing to the country. The banking interests there are controlled by Europeans, and one of the largest, hitherto controlled by English capital, recently passed into German control.

Liberians are beginning to regard America as their friend, and this interest has been heightened since the recent visit to this country of Hon. John Lewis Morris, secretary of the treasury for the former country. In speaking of the proposed organization Consul General Lyon declared that it would mean the welding together of colored Americans and the people of that country and the beginning of deep foreign interests for the men and women of the race in this country.

"Liberia needs our products," he said, "and especially so since the European war has stifled its sources of imports and crippled its export trade. Liberia exports ivory, palm nuts, rubber, mahogany and other products that would find a ready market in the United States. A big international organization in which men and women of the race are interested could aid materially in bringing about the desired aim.

"Liberia needs some of our strongest and most capable young men and women. It also needs the co-operation and sympathy of Americans. It affords a fine opportunity for colored Americans to take part in developing its trade and resources.

"If colored Americans seize the opportunity as they should there would be no reason why vessels should not be running direct from New York, Baltimore or New Orleans to Liberia. The headquarters will be in Baltimore, where the movement for the establishment of that country began. Congress and the legislatures of Maryland and Virginia will be asked to make appropriations."

Dr. Lyon has already received assurances from prominent persons that they would aid in any movement looking to closer financial and trade relations between the two countries.

Rochester, N.Y. Demo. Chronicle
AUG 21 1914

AMERICAN RULES LAND FOR NEGRO

Controls Finances of Liberia, in West Africa.

HAILS FROM NEW ENGLAND

New Hampshire Man Carries on Work Started by Other Yankees. Nation Has Organized Canstabulary — Civilization of Savages

Washington Letter, in Providence Journal.

Out of Liberia, pale, shrunken, malaria-stricken, there came not long ago a young New Hampshire man who for two years has been a resident in the West Africa republic. In Washington and his native New Hampshire hills he shook off the fever, he took on his accustomed modicum of flesh and muscle, the brillitna sparkle returned to his eyes. And then, refreshed by his leave, he returned to the little country where he is striving to help a proud but somewhat primitive people to realize their ideals of a civilized and materially and morally prosperous self-governing nation. Reed Paige Clark is his name. In two years he has made the name famous in West Africa. It and the personality behind it are subjects of grave discussion in the foreign offices of the great nations of Europe.

On the western coast of Africa to-day there are few men more powerful than he. More than any one man he is responsible for the well-being of the independent African nation. For ten years and until his going first to Liberia, he was a committee clerk in the United States Senate, the secretary of Senator Burnham, of New Hampshire. With this training behind him he seized his opportunity to do a really great work in governing and he is making good.

Friends tell him that a prolonged stay in Monrovia, the capital of Liberia, lowlying on a fever coast, will mean his death. The climate is one unusually severe on the European and native American. But this has not deterred him. Other New Englanders, their names written in history, generations ago gladly gave their lives to help in the establishment of this little negro republic, hoping that it would prove the regeneration of the negro race, the home and country of free slaves. Reed Paige Clark is but carrying on the work that they, in the early '20's, began.

To explain just what he is doing in Liberia it is necessary to delve a bit into the history of the country. It will be recalled that in 1822 American and European societies opposed to slavery and desirous of helping the black man, established Liberia on the west coast of Africa as a colony for freed slaves. On July 26, 1847, Liberia proclaimed a free and independent nation, established a constitution modeled on the American constitution, and set up in business among the nations of the world.

From time to time American Negroes have migrated thither, and these, with their descendants, numbering some 20,000 out of a total population of approximately 2,000,000, chiefly savages, are the dominating factor. Rich in tropical resources, the country has naturally attracted the attention of the powers, and boundary disputes have not been infrequent.

Moreover, various powers have made loans to Liberia, which have not always been easy to collect. Such a loan was the cause of Great Britain's establishment of a receivership over Liberian customs which lasted until 1912.

Dissatisfied with what it considered the encroachments of the European powers, Liberia in 1909 sent an appeal to this country, and a commission was sent to study the situation. As a result of the commission's recommendation, in 1911 an agreement was entered into by which New York bankers loaned to Liberia approximately $1,700,000 for forty years. This was enough to refund all the outstanding foreign loans and to put Liberia on her feet financially.

It was provided in the agreement that a foreign receivership should be established to collect Liberia's customs revenue, her head money revenues and the rubber tax. The receivership was to consist of an American controller, and British, French and German sub-controllers.

These four were appointed by the Liberian government on nomination by their respective countries. They are officers of Liberia, not of their own nation, and are paid out of its receipts. Mr. Clark, as the American member of the receivership, is controller of the Liberian revenues, and this is the work upon which he is engaged.

It was provided in the agreement that a constabulary force of about 1,000 men should be created under American auspices, to be paid by Liberia from funds turned over to the country by the receivership for this specific purpose.

Under this there has been built up a wonderfully fine and efficient force, officered by American Negroes and depending in large part of its enlisted strength on the men of a famous fighting tribe, the Mendi. The Mendis are copper-colored natives, magnificent figures of men, six feet or over, and with singularly fine features, lacking the thick lips and flat noses of other Africans.

The organization of the force was perfected under the direction of the American military attache at Monrovia, Maj Charles Young, United States army, himself a Negro and a graduate of West Point.

Commanding the force is Maj Wilson Ballard, a Negro of long service in the American regular army, who was a lieutenant in one of the regiments of colored volunteers during the Spanish-American war. One of the captains is Richard H. Newton, who had long service as a sergeant in an American colored regiment. Another captain is E. T. Hawkins, formerly captain of one of the colored companies of Washington (D. C.) high school cadets.

Stories that drift over from Liberia indicate that this force, knowing that its pay proceeds from the receivership, although paid by its own officers, has developed an extraordinary loyality toward Mr. Clark. It is proneto regard him as pretty much the whole thing in the Liberian government—a position which he emphatically denies.

The men are proud of their organization, proud of their efficiency, proud of their officers and proud of their uniforms. The non-commissioned officers are the dandies of the town in which they are quartered. They effect swagger-sticks and are the admiration of the small boys.

Liberia is not at war with any other nation, neither has she any internal war on her hands. In all the long life of the republic there never has been a revolution. Her citizens are conservative and peaceful.

But yet there is fighting aplenty for the constabulary. Smuggling, and particularly the smuggling of guns to the bush natives, is an evil of long standing in Liberia. It is to put down this evil that the constabulary was organized, and to which Mr. Clark is devoting his chief efforts.

Guns have got into the hands of the tribes—first-class, modern guns, too. Then something starts, usually near the border of one of the neighboring colonies. Tribe fights tribe, to the danger and damage of the colonies. Perhaps commercial interests of some country are anxious for a continuance of these conditions, but their own country, may be led to take aggressive steps and demand Liberian territory in reparation for damage done, or to insure tranquility therein. No one knows exactly what is behind it all.

This sort of secretly promoted war-

are manifestly is not to the best interests of Liberia, of Great Britain, of France, or of Germany. In West Africa exists a mutual suspicion of motives among the powers. There have been criminations and recriminations.

Hence, not only Liberia, but the European powers as well, welcome American leadership in improving conditions, but naturally the European nations wanted representation in the revenue receivership.

In all this can be seen a similarity with conditions that existed in Persia when Morgan Shuster was called there to give Persia a modern financial system. He, too, had to organize a constabulary or gendarmerie, and it was the organization of an effective force that set the powers to quareling and produced the overthrow of Mr. Shuster.

But in Liberia the four-powered receivership works more harmoniously. With the divergent interests, with Liberia watching that her own liberities be not imperiled, it is not to be imagined that everything that is done is done in sweet-spirited amity and accord; that differences do not arise; that international jealousies have been quite stamped out. It is true, however, that a remarkable degree of harmony does prevail and that marked progress has been made in Liberian affairs.

In a conversation at the University club during his stay in Washington, Mr. Clark told something of the sort of work the constabulary does. Said he:

"Of all the tribes the Krus, a maritime people, have more bitterly resented our efforts to put down gun-running. This led some 600 of them, one night last summer, to attack the constabulary garrison at the town of Rivercess, in the lower part of the country.

"Lieut. Smith, a native of Liberia, was in command there with a comparatively small force. It so happened, however, that Captain Newton arrived there that day with a force of constabulary enroute on an expedition to another part of the country and intending to take some of Lieut. Smith's force with him. He decided to remain over night and made an inspection of the place. At his instance the position of the troops was changed somewhat, and the outposts were extended, Captain Newton obtaining some information that made him suspicious.

"It appears that the Krus had carefully reconnoitered the place in advance, had found Smith's force small and had prepared to attack. But they did not learn in time that Newton's force had arrived, bringing the total constabulary up to about 200.

"At about 8 o'clock in the morning the Krus started to advance. They encountered the outposts further out than they had expected, but the outposts, being well trained ,quietly fell back. The Krus came on until they reached the reserves. These, too, fell back to the main body and brought the full force into fighting array.

"Unsuspectingly the Krus came on. Suddenly the constabulary under Newton's orders set fire to the fiber roofs of some temporary huts that had been erected. This fiber burns with a remarkably white and brilliant light. The flames illuminated the scene and showed clearly the advancing Krus. Before the illumination died down our men had the opportunity to deliver some five or six volleys.

"Those did the business. The Krus fled in disorder. They have the habit of always taking their dead and wounde with them, but in this instance they left behind some twenty dead. The sand was furrowed deeply, showing where scores of others had been dragged away. On the beach were signs where a great flotilla of canoes had landed.

"Our losses in the engagement were light—four men killed and some five or six wounded. The Krus in their flight left behind them a number of their guns. They were modern rifles of good quality. I wish I knew where they came from.

"This was only one of several engagements. Major Ballard often has had to drive hostile Krus out of the country. Then sporadic outbreaks of intertribal warfare have had to be put down. Altogether, the force is a busy and active one. But the troubles that existed in the past incident to gun-running and lit the tribal wars are being brought to an end.

"We are now building a new and modern revenue cutter at Las Palmas that will assist materially in preventing smuggling. We have one steam revenue cutter now, the Lark, but she is rather ancient, and has been turned over to the quarantine service we are building up, to be used as a quarantine station.

"The country of Liberia is extraordinarily rich in natural products, but has been little developed. No less than twenty-two varieties of rubber-producing plants grow there. Rubber production is a staple industry, though most of the rubber comes from the natural and not the cultivated groves. Palm oil and the oil-bearing palm nuts are other large products. With an unlimited market for palm oil, there are great possibilities in this industry.

"Development of the ntural resources of the country has hardly begun. What stands in the way is lack of transportation. There are no railroads, practically no roads. I have never seen a wheeled vehicle in Liberia, save small hand trucks in use in the stores of the town. I have never seen a beast of burden in the country.

"Travel is on foot and one can go but ten or twelve miles a day through the jungle. All goods are transported by hand. Consider that it takes a man at least two days to carry to the seacoast a load of palm oil or nuts or rubber and you can readily see that the cost of transportation just about eats up the selling price of the product.

"Nevertheless trade thrives. The extent to which it would reach with transportation and with intelligent development of the natural resources is almost unbelievable.

"The towns are all along the coast. By no means can any one of them be considered a sanatorium. Malaria is prevalent. No one can escape it. In some instances it takes a deadly form. Luckily, I have escaped that.

The towns, particularly Monrovia, in their architecture are duplicates of American Southern towns. Brick homes of colonial style, with pillared porches, are many. English is the national language, and in courts and government, generally, American forms are closely followed.

"A negroes' country, ruled and dominated by negroes, Liebria treat whites with respect, decency and kindliness. The same cannot be said of all African countries where the negroes predominate. The white man who behaves himself in Liberia is treated exactly as he is in any other enlightened country in the world.

"The president, vice-president and members of the House are elected for four-year terms: the Senate for six years. The House is made up of fourteen members and the Senate of nine. The country maintains a common school system, but it is helped materially by missionary schools supported from outside.

"Under the receivership the country's finances are in a sound condition. Last year, after providing for interest on the loan, the sinking fund, the payment of the cost of collections and the payment of the constabulary—the three big items of expense—there was about $150,000 to be turned over to the government for ordinary purposes."

Slender, strong-featured, his dark hair shot with gray, Mr. Clark, in appearance is the typical New England university man—alert, alive, keen, intelligent. And with it all he has the mark that long public service in Washington puts on its men—the mark of courteousness, simplicity and frankness in demeanor and expression.

LIBERIA'S EXTREMITY

The Literary Digest publishes in a recent number a map showing the parts of the world affected by the war that is now in progress in Europe. It would not be far from wrong to call this a world war because the countries directly and indirectly interested take up a large part of the world's area. The Literary Digest, however, puts down Liberia as one of the countries not involved. And Liberia is not involved as an active participant in the war, but is very much affected thereby, nevertheless. Liberia is dependent upon England and Germany for food supplies and customs revenue. The best part of her revenue is raised from imports and exports with these two nations. But Germany and England are too busy with affairs at home to carry on trade with Liberia and thus this nation is made to suffer. The suspension of trade with these two countries puts Liberia in dire circumstances. She is actually in want of those necessities which are not raised and manufactured in a tropical climate. The cutting of the cable has also added to the inconvenience of the Liberian people and the situation there is quite serious. So serious is the situation that Dr. Ernest Lyons, Liberian Consul General, has laid the matter before the State Department of this country seeking relief for the distressed republic on the West Coast of Africa.

It is quite well known that Liberia had taken on a new national life under new financial plans inaugurated by the State Department of this government some time ago, and that Liberia was meeting regularly and promptly its foreign obligations. Now come circumstances, unforeseen and for which Liberia is wholly irresponsible, placing her in need, and she turns in this hour of her embarrassment to the government of the United States and we sincerely trust that our strong government, which is the sponsor of the Liberian government, will not turn a deaf ear to her appeal.

It seems as though the Secretary of State has in his hands facilities for the relief of this republic. There was passed on September 11, 1914, a law which among other things said, there is appropriated "out of the money in the treasury not otherwise appropriated the sum of one million dollars to be availabl during the fiscal year 1915 and to be distributed under the direction and at the discretion of the Secretary of State" for the relief of all nationals and their subjects who may be suffering as results of the political disturbances in Europe.

Race Problem — 1919
Africa (See also Africa Corr

LIBERIA WANTS MEN TO DEVELOP SOIL AND GET RICH

Pen Picture of the Only Republic Where a White Man Can Not Buy Land and the Wonderful Possibilities It Offers to Intelligent Afro-Americans Who Want to Win and Will Deal Fair.

TRADING AN EASY AND PROFITABLE BUSINESS

(Special Correspondence of The Chicago Defender.)

Monrovia, Liberia. — Reading so much here of late of the wonderful possibilities for the Afro-American in Brazil and other South American countries, I thought that the readers of The Chicago Defender would like to learn a few facts about Liberia.

This is the place to get rich. Probably more fortunes have been and are being made here, proportionally to the number of men who enter the field with that object in view, than any other place in recent times. A short distance from Monrovia, in a section opened up within the last few years a trader's business for the year amounted to $50,000, $20,000 of which was clear. He will do much better this year. The last steamer brought him goods to stock his place, upon which the import alone was $2,100. He'll sell out at a profit of from 300 to 500 per cent.

Rich Products for Trash.

Trading is the principal business here; it is in this wise: Not a great deal of cash changes hands—the natives are not looking for cash but for goods. These traders stock up with cloth—cheap muslin and calico—gin, which is the staple native drink, some porcelain wear, iron kettles, brass buckets, tobacco and any kind of cheap trash that can be found as the refuse of every other market in the world, and exchange their goods for native products which sell high upon the European and American markets.

The principal native products are palm oil, palm kernels, fiber, a kind of an ointment for healing burns, etc., cocoa, ginger and coffee. There are many other things produced but these are foremost.

Country Is Backward.

The native is a peculiar person, much like his American brother. He loves to be jollied along and given presents and tobacco. He isn't so particular about his pay; he usually takes that in goods. For those that understand him it is fine, easy sailing.

The country—Liberia—is the most backward place in the world. Positively, I doubt, that there is a horse or mule in the republic. Most of the farms are made with lines, the more advanced farmers use oxen. Thirty acres is considered a very large farm. The Liberians farm but few things which require much work. As a result every domestic animal which has not the ability to maintain itself, without being fed is unknown. Hence goats, a few small cattle, chickens and ducks are about the only domestic animals to be found.

Court Native Favor.

The natives are the ones who bring in the revenue of the republic and, of course, their favor is to be courted, but they are a great problem. But the country unquestionably has great possibilities. The ground is remarkably fertile. A man can start a plantation of coffee, cocoa or rice and be independent in five years. This is not mere talk. Any traveler can tell you that the land is wasting for the want of cultivation. Perhaps it is not generally known, but only Colored people can buy land. The whites can only lease it.

One great need is railroads. At present there is not a railroad in the republic. In fact there isn't even a good wagon road. A concession can easily be secured by any reputable company that will offer fair inducements. There is no telegraph service, only a foreign cable line touching at Monrovia. There is, however, plenty of water power. For instance, at this point, a short distance up the Newon River, there are rapids capable of producing 10,000 horsepower—enough to run an electric line from the boundary to the beach, a distance of fifty miles. But nothing is utilized. Everything is still primitive. This, of course, is only typical of the West Coast, since it is so new. Most of the other colonies have some sort of railroad lines.

What Liberia Needs.

Liberia's greatest need is men of push and intelligence—men from the busy and up-to-date cities who know what is going on in this age of rapid development, who are willing to give their lives to develop this rich country. The country has everything in the world to offer to this class of Afro-Americans—wealth, position, even the highest office in the republic. If a man wants to win and plays reasonably fair Liberia is the place for him to make good.

THE NATIVE VIEW

Comment of "Abantu-Batho," Organ of the Natives of South Africa on the Commissioners' Report on Native Grievances Inquiry.

OUR BRETHREN IN SOUTH AFRICA.

In our issue of the 17th inst. we took exception to the above report on the ground that the natives were not represented on the Commission which consisted of one member only.

Had the Commission consisted of a plurality of members and had natives had members appointed to sit as their representatives, then, in the event of differences of opinion, the Commission would probably have issued a majority report and also a minority report, in accordance with the usual custom.

We claim our absolute right to the principle of consultation, and our right of proper representation on all Boards, Committees and Commissions which are or may be appointed to inquire into or decide upon all matters directly affecting the interests of natives within the union, and the plain justice of our claim must in our opinion be recognized. Therefore, because we were not consulted, or represented, we state quite plainly that the report does not carry the value that such an instrument ought to carry.

Control.

On one section of the report, referring specially to "Control," we are able to speak; because the idea of controlling the natives of the union of South Africa, as though they were always and constantly on the point of, or as the report puts it, "within an ace of rebellion," is utterly ludicrous and absurd to the native mind.

The query does indeed arise—Why is this foolish talk of rebellion used so much by the white men? There must be some object in it;—what is their object in so often talking and reporting about rebellion?

With a full sense of our responsibility we say that natives would be justified, in view of all this talking and reporting on this subject, in arriving at the conclusion that the definite object in view is to deliberately create or provoke a condition of affairs that might be made to appear as though it were a condition of affairs to which the terms and provisions of the Riotous Assemblies Act might be applied. We repeat, that natives are asking, "what is the object of all this talking and reporting?" And by employing their power of observation they are finding an answer, which if interpreted would be found to be a composite word expressing both a complete understanding of the tactics employed, and contempt of those who descend to such methods. The native mind is fully awake and alert upon this subject; and the methods of the Swazi scare &c., have provided material for amusing and caustic references in the Native Kraals of the union.

The education of the shareholders residing in the union and abroad upon this subject of "Control," or in other words "active repression or suppression" or the means that are being provided for protection is also being carried forward; and when all these elaborate preparations are about completed, then, prest!—and the work of providing labor for mines will be carried forward at the point of the rifle. We repeat, the native mind is becoming increasingly active, alert and watchful and the WORD "No Slavery! No Slavery!" is passing around.

Our Deputation in England will no doubt give to the natives of the union a convincingly clear explanation of the meaning of the word "Control" from their point of view, when they return and give their report to us. The principle of "Control" by the impartial administration of just and equitable laws is understood and meets with the consent and approval of the natives of South Africa. But the Natives' Land Act and the Riotous Assemblies Act, and the amazing exhibition of a new kind of "Control," as shown by the "deportations without trial," etc., has shown natives what will probably happen when the new scheme of "Control" is fully developed; as witness the sjamboking of white women and children at Germiston and Boksburg by white men during the January strike.

It may be said that all these things were done under Martial Law; we agree that was so, and we also agree with Mr. Merriman, who during the debate declared that the Riotous Assemblies Bill was Martial Law without its necessary restrictions. For the purpose of this article we will include all the recent exhibitions of forcible "Control," including the recent case of a white policeman in the magistrate's court who "controlled" ten shillings of a natives' money and was dismissed from the force and received a suspended sentence. Authentic cases are open and common knowledge amongst natives of policemen having exercised much more forcible and flagrant "Control."

This "Control" scheme is too obvious; and its course of development on the mines, where white workers who will not join the Defence Force or Volunteers or some other section of the "Control" scheme have been discharged, and where the scheme is being at all time very observantly watched by those natives who are to be "controlled" by the bullets of the forces when the little plan is quite completed is quite apparent. Frankly speaking, this "control" scheme is very similar to the wholesale destruction of native life by phthisis, tuberculosis, etc., which has been officially described as being little less than murder; and the natives would not be astonished if a wholesale scheme of some kind, say, enforcing some sentences of eviction under the Natives Land Act or some other alleged cause should be made use of, in order to create a condition of affairs that would legalize the application of the Riotous Assemblies Act, which per-

REEL 3

mits shooting and other things.

We record our declaration that there is no cause for all this official and semi-official talking, and also our opinion that such talk is the old plan of working up the public mind, to the realization of the official intention, and is intended to be deliberately provocate of the anticipated result; and we further declare that such talk so on a level with the "put up" Swazi scare and that the value and significance of such actions are understood by the natives as being a cold-blooded and deliberate plan of "control" by legislated murder. It is a matter of historic record that when the internal troubles of a State have become intolerable, the usual plan is to work up some external "affair" that shall serve to divert the attention of the people from their own troubles. And the present internal position of affairs between Capital and Labor and the obvious development of the official scheme of "control" serve to suggest to the observant native mind that some such "popular" idea of diverting attention from affairs within the union is being worked up. As was said in the Union Assembly, "only strong men" can do these things well! we shall wait and see. Strong men who have not long been accustomed to their borrowed or delegated strength, sometimes find that in the attempted exercise of their unaccustomed powers, they are liable to seriously strain and injure some part of—their unsuspected and inherent weaknesses; here let us instance the fabled frog, who was so proud of his assumed strength and noble proportions that he "busted his boiler" in the endeavor to demonstrate his so-called strength.

We have seriously discussed the Chapter of the Report dealing with "control" because we think that the time has now come for direct and plain speaking on this subject. Our position on this matter, is that we are entitled to be met with and consulted inasmuch as we are personally and collectively loyal to His Majesty the King. We shall not be satisfied until we are in full possession of and are exercising all the duties and privileges of the citizens of the Empire; and we venture to express our opinion that any attempt to enforce slavery will not succeed. The quotation of Mr. Merriman, namely, "Be not deceived, God is not mocked and whatsoever ye sow that shall ye also reap," may be considered here with advantage to all concerned.

Further, we hold that the schemes that are being developed as and from the conception of the Natives Land Act up to the present time is what may be generally accepted by our people as the plan of campaign for the "control" of natives by sjambok and rifle and would afford an excellent opportunity of trying the new military aeroplane on a large scale. Natives believe that a "war of extermination" such as has been conducted in Australia and America is a possible contingency under certain circumstances, and that the serious preparations for such an operation are obvious.

We make no apology for this direct manner of dealing with this question because we hold the opinion that the proper adjustment of our position in the union is the chief duty of the responsible men of both the white and black races, and we hold that arrogant dictation of what shall be is not the best method of adjustment; on the contrary, we claim as being our just right that we should be invited to a conference, and that the South African Native National Congress should be the recognized body of natives who should appoint delegates to represent the Native Races of South Africa, and that the invitation to "come and let us reason together" on these matters would be productive of better results than any so-called policy to coercive "control." Will the white races of the union accept of this idea from us, as by a mutual conference, good will may be established, a better understanding attained and "Knowledge shall be increased."

PITTSBURGH, PA.
DISPATCH
AUG 19 1914

STRONG CONTRASTS IN BELGIAN KONGO

BELGIAN KONGO, in Africa, frequently mentioned in recent European dispatches as a possible objective point of the German troops, is the home alike of the most progressive Negroes of Africa and of the most primitive and savage cannibals, according to a statement issued by the National Geographic Society, at Washington.

"This African colony is so cut up by rivers and impenetrable forests that the tribes inhabiting the country vary greatly in their customs and language," says the society's bulletin. "But a few miles distant from these barbarous savages are endless plantations of millet and grain of their cviilized countrymen. The cannibal Bankutus of Belgian Kongo make a practice of removing the upper incisors. Among this tribe the slaves are compelled to wear a special dress, which is, in fact, the ordinary costume of the Akela, to which tribe most of them belong. The Bankutu are great cannibals, as far as the male members of the tribe are concerned, and the victims are always slaves. In fact, all slaves are ultimately eaten, since it is believed that if a slave were buried his ghost would kill his master.

"Their chief weapon is the bow, poison being used on the arrows; shields are now obsolete. The Bankutu are almost the only tribe of this region who have been successful in resisting the advance of the white man. This fact is due to their skill in forest warfare. The way leading to their village is defended by poisoned spikes hidden by leaves. They use bows and arrows set like traps in the form of primitive spring guns, and are quite ready, if a white man is expected, to bait such traps with a live baby, being sure that the European will be unable to resist the temptation to pick up an apparently abandoned child. The poison they use is absolutely deadly.

"Not far from the cannibal region peace and security reign. The endless plantations, clean villages and well-kept houses make an impression of general prosperity. The Batetela, also of Belgian Kongo, is an excellent agriculturist and stock-breeder and very industrious. He is not at all conservative; any innovation will tempt him. Rice, Madagascar potatoes and fruit trees imported by the white man are found in every village. The people are scantily clothed, but this is of great advantage in their hunting expeditions. The havoc of sleeping sickness is greatly limited by the native custom of isolating cases of this disease in the forest. The disease is most acute along the caravan routes. Here one finds villages of 100 huts with but 10 sorry witnesses of its once importance; here are grass-grown caravan routes, with only the foot-deep tracks to prove their once importance; and here one's heart is torn by the sight of mere skeletons, pulling themselves languidly about with the light of insanity in their eyes, where one should see the delightful round-bellied native children. And to add to the horror of the disease, here lions and leopards have become man-eaters, since the half-fed sick one, driven from the fear-stricken village, is the easiest game to stalk.

"An interesting feature of Batetela psychology lies in the fact that suicide appears to be uncommon, and is regarded as an act of courage. Descent is reckoned on the male line, and children are considered as more closely akin to the father's side."

CHRISTIANITY VS. AFRICA

The New York Evening Mail, one of the fairest and truest friends of the black man in this country, laments the fact that Africa offered the choice between Christianity and Mohammedanism chooses Mohammedanism. The editorial in part follows:

That fact is growing more apparent every day. The Negroes, as fast as they become lifted above the gross superstitions of the jungle, above fetish worship and devil worship, embrace Islam by tens of thousands. Mohammedanism seems to propagate itself, and is penetrating even into British South Africa, where a regularly organized Christian society is superimposed upon the Negro population.

Why does Africa make this choice? The Christian missionaries, who are scattered over the whole continent, and who have a hard time in making an impression on the natives, have no satisfactory explanation. Rev. Dr. Charles W. Wendte, a Boston Unitarian clergyman (being a Unitarian he may be said to be free from the ordinary proselyting preconceptions on the subject), discussed the matter in a recent address, and reached the conclusion that primitive people prefer Islam because of its simplicity and solidity of doctrine and organization, and its complete unity of purpose. Christianity is a complex and puzzling thing to the African native. It is divided against itself. Mohammedanism is magnificently easy, and always the same.

It is probable that there is a great deal in this explanation. The African does not want to belong to one-seventieth part of a religion—he wants to belong to the whole religion. In Islam he is instantly as good as any one else. He can be a theologian on a very slight basis of knowledge.

If the sects of the Christians were able to agree so far as to send a simplified form of their faith into Africa, putting their essential doctrines into a syllabus upon which all the sects could agree, and causing it to be preached by missionaries who could totally forget that there were ever any divisions in the fold, they might get some of the converts whom Islam is finding it so easy to gain. But when they had made the conversions, who in the Christian world would care for a race of converts who did not belong to any sect?

Whether wittingly or unwittingly, The Mail has given the great answer to its question when it says: "In Islam he is instantly as good as anyone else." In Christianity the white man holds the black convert only as good as his race—inferior in most cases, a little above the brute in others, and a being distinct and different in all cases. The African has long since seen that the "Brotherhood of Man and Fatherhood of God" in Christianity is a snare and delusion. The Christian Belgians of the Congo to the African have been only wholesale murderers and beastly brigands. The Christian Dutch Boers of the Transvaal have been to the Africans there with bigoted brutes and race persecutors, who have robbed them of their lands and forbade them the right to walk on the street. The Christian Englishmen of the South African Union to the Africans have been only enslavers, who herded them in hordes into their unspeakable slave compounds. In the name of Christianity, what revolting and inhuman crimes have not been committed from Morocco to Capetown? IF THIS BE CHRISTIANITY, THE AFRICAN RIGHTLY PRAYS TO A GOOD GOD FOR DELIVERANCE FROM ITS TOILS.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem

A152

INDIA LOYALTY IS MATTER OF PRIDE

Lord Crewe Replies to Criticisms. Regarding Use of Indian Forces

Advertiser

TO TEACH ENEMY LESSONS

10-23-14

LONDON, Oct. 22—The press bureau made public today, for the first time, the speech Lord Crewe, Secretary of State for India, delivered last Tuesday to the officers recently appointed to the government service in India.

"The Indian forces," the Secretary said, "will very soon be taking their place on the firing line beside their British comrades. The enemy is criticising our action in bringing Indian troops to the battle front. It is not in our eyes a matter of reproach but a matter of pride that our Indian fellow subjects feel themselves identified with ourselves in the present quarrel, and I fully expect that the enemy may, before the war ends, learn several not un-needed lessons from the Indian troops, lessons in chivalry, humanity, and respect for the persons and homes of the poor and the humble."

EAST INDIANS AID FRANCE

LANDING OF DARK-HUED SUBJECTS OF GREAT BRITAIN ON FRENCH SOIL TO FIGHT AGAINST THE GERMANS AN IMPOSING SPECTACLE.

London, Oct. 1.—The Times correspondent sends the following interesting account from Marseilles of the arrival of the Indian soldiers in that port. "In the arrival of the Indian troops at Marseilles I witnessed the flower of one of the world's most ancient civilizations set forth for the first time on the shores of Europe. I have seen proud princes of India ride at the head of thousands of troops, all inspired with the intense ardor of the east to help the battles of their Emperor.

"As each of the transports, dun and gray in her war paint glided to her moorings the Indian troops poured on deck, all anxious to look upon the strange land before them.

"Every road within a mile of the docks was soon filled with French, who watched with interest the debarkation of the dark-skinned warriors. Hour after hour he fighting men poured upon the land, glad for a chance to stretch their legs and feel the solid earth beneath them and their long journey from India.

"The French soldiers crowded around their Oriental allies and began at once to make them feel at home. The Indians grinned in appreciation at the courtesies shown them, their white teeth grealming against the brown of their faces.

"The Indians were dressed in khaki and turbans, most of them wearing short trousers such as the Boy Scouts in England wear. Many wore puttees and nearly all wore heavy turbans."

The machine guns which the troops brought with them were for the most part brought with gifts of money and jewels from royal families of India.

1914.

SAYS JAPANESE HATE PEOPLE OF UNITED STATES

German Ambassador Excites Washington With Startling Statement—War Believed To Be a Certainty

1914

Advertiser 9-22-

WASHINGTON, Sept. 23.—An interview published here and attributed to Baron Von Schoen, former secretary of the German Embassy at Tokio, and now attached to the embassy here, dwelling upon the probability of war between the United States and Japan, was called to President Wilson's attention today by administration officials. After Secretary Bryan had talked with the President on another matter, he said he had seen the interview, "but nothing had been done about it."

It quoted the Baron as saying:

"You may safely say that the mas of the Japanese people believe tha war with the United States is inevitable. Throughout Japan there is a intense hatred of the American people."

The interview attracted a good de of attention in official quarters.

VICEROY PROPOSES IMMIGRATION PLAN

Students and Tourists to Be Admitte Into Other Dependencies of Great Britain

Advertiser 10-14

SIMLA, INDIA, Sept. 9, via LONDON —The viceroy of India, in council, has outlined proposals for the consideration of the Indian people by which the government of India proposes to negotiate reciprocal arrangements with other British colonies to meet the present difficulties regarding the emmigration of Indians.

Under this plan a limited number of passports will be issued. It is similar to the present arrangements between Canada and Japan, which permits of temporary arrangements for the movement of students and tourists, but which limits strictly the right to settle permamently.

The Viceroy announced also that India was contributing $5,000,000 toward the cost of Indian contingent in the war; this in addition to applying the gift of the Maharaja of Mysore of $1,-000,000 to the cost of transportation.

JAPAN'S HELPING ENGLAND PORTENDS ILL FOR AMERICA

So Declares Bartholdt Of Missouri Speaking At German Celebration In New York

Advertiser 9-29-14.

NEW YORK, Sept. 27.—Japan's entry into the European war does not portend any good for the United States, declared Representative Richard Bartholdt, of Missouri, today, speaking here at the thirteenth anniversary celebration of German Day.

"England's summons to the black men, the brown men and the yellow men to fight her battles against a white and highly cultured nation," he declared, "will not be the end of it. Japan will demand her pound of flesh. which is bound to come out of the skin of Uncle Sam. Even now supremacy in the Pacific may have been promised the yellow man in return for his present aid for the protection by Japan of India.

"On whom, if not on Germany, could we rely for assistance if we ever had a falling out with Japan?" Representative Bartholdt asked.

"German-Americans are justifiably embittered," he continued,. "at the animosity shown in the Anglo-American press. It always has been an invariable rule of the German-Americans here to show the utmost loyalty to the United States, and the least they can ask is that the press of this country show fair mindedness toward the country from which they came."

In conclusion, Mr. Bartholdt ventured a prophecy by saying:

"A defeat or dismemberment of the German empire will mean eternal war, because the Teutonic race ... will accept such a result. A victory of the two Germanic nations however, will signify permanent peace. Both Germany and Austria-Hungary cherish peace, and their two rulers wish for their people the blessings of fruitful civilization, the growth of industry and trade and the highest development of the arts and sciences, and the condition of such progress and the healing of the wounds caused by this horrible war is a secure and permanent peace anchored upon an international agreement providing for disarmament and for a high court of nations which will adjust all the peoples' differences and whose decisions will be backed up by an international police force."

Many hundreds of German-Americans attended today's exercises, held annually to bring together Germans in this country and to revive the sentinent of the fatherland.

The Colored Graduate Nurses, of Indianapolis, Indiana, have organized and perfected a system of city service by which they supply nurses on an hour's notice. Mrs. E. P. Sykes is president of the association.

BRITAIN'S RACE PROBLEM.

Adventures 12-29-13

The Philadelphia Inquirer remarks on the fact that the United States is by no means alone among the great world powers in the matter of a race problem. We have our California-Jap question, and occasionally the negro question crops out, though not so frequently as it did a few years ago. In far off Hindustan, a British possession, there are 250,000,000 Hindus—four times as many Hindus as there are Americans—who are demanding a few specific rights which it appears, should be granted them. Recently a deputation of Hindus waited on Earle Crewe, the Secretary of State of India, and protested against the manner in which their compatriots in South Africa were being treated. They were compelled to pay a poll tax of $15 a year, "an immense sum to a laboring Hindu"; they were not permitted to move from one province to another, and in various other ways they were not treated fairly. They complained, and Crewe listened, and promised an investigation, but could promise them nothing.

It is also pointed out that Great Britain has a little trouble ahead in Canada. Canada has a law prohibiting Asiatic immigration. Recently an attempt was made to deport twenty-five Hindus under its provisions. Habeas corpus proceedings were instituted and Chief Justice Hunter decided that the detained Hindus must be released. But the residents of Canada don't like this decision, and accordingly at the next meeting of Parliament an effort will be made to secure legislation that will remedy the situation in mind.

Thus, the question of race is not an unimportant one in most parts of the world.

THE CASE OF JAPAN

WAY down deep in the heart of every thinking man there must be the consciousness that Japan does cherish a deep and bitter grudge against the Anglo-Saxon, not only America but England as well, because of the race discrimination that the Western world has practiced against her. Way down deep every reasoning man who read the New York News of last week must have felt that J. W. Nishida, who signed his letter to The News in Japanese—"Brother Nishida"—must have expressed the true feelings and convictions of his race toward the Anglo-Saxon. We do not believe that the occasion quite demands that the darker races of the world seize this "opportunity" to free themselves from the tralldom of white races, neither do we believe that even if the occasion demanded that the

darker race could so unite for generations to come. In recent years many Japanese coming to these shores have been completely taken by the fawning and cowardly hypocrisy of white men toward them; they, too, have essayed to look down upon the colored man of African extraction and in not a few or unnoteworthy instances have pointed the finger of scorn and derision at their brothers in black. The weakened white nations of Europe will handle the darker races with a far less cruel and despotic hand after the present war than ever they have before. But the day is not far distant in the history of the world when the darker races will be united in a common bond of equality when every man, be he black, brown or yellow, will rise on his merits or be degraded on his demerits by reason of their ability then to enforce respect.

"Brother Nishida," however, makes out his case against the nations of Europe and America. The sons of England, he declares, have sowed the seeds of race prejudice in Canada, Australia, India and Africa. They robbed and whipped out the Indians of this country and planted prejudice here, too, he says, which hostility to the darker races the world over means war he predicts, as the harvest of their sowing. Belgium's bloodthirsty brutality in the Congo, he recollects, and Germany, France and Austria-Hungary are no better in this respect, he declares. The smouldering anger of his own and the other darker races at the discrimination which they suffer everywhere, he reveals almost in the language of Shakespear. Nishida says:

" Shall the darker races forever smile in return for the needless injury done them by the white nations? Do you think we are pleased when we are refused a night's accommodation in a hotel or something to eat in a restaurant, and many times refused a desirable seat in a theatre or thrown all together in one corner of the theatre; or many times refused employment because our skin is dark or because we belong to the Asiatic races? No, we are not pleased; far from being satisfied. Your cruel treatment shall be ever remembered. Let us hope that the ending of this war will be the ending of this wrong. When the nations of Europe are weakened by the loss of men and treasure, then persecuted peoples with all your wounds and shortcomings, bind your little forces together and make them one great demanding power and declare to the world that you shall be free, and have your independence—the right to rule yourself."

It is not strange that the mighty little yellow men of the East are so mad. Nishida would lie and prostitute the truth to expediency should he attempt to unburden his soul otherwise. Every man with red blood in his veins cherishes revenge when persecuted by another man. The "Bard of Avon" made Shylock say:

"And what's his reason I am a Jew. Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us shall we not revenge? * * * The villainy you teach me, I will execute; and it will go hard, but I shall better the instruction."

We call the attention of the government, of every patriotic American as a warning to the words of Nishida. THE UNITED STATES would make her mightiest preparation for lasting peace if she would force not only California, but Mississippi to treat the darker races like men.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem - 1914

Canada

DOMINION AFRO-AMER. READY.

Montreal Actual steps toward the raising of the "Imperial Black" squad or battalion for service of Great Britain in the European war, have been taken in Montreal by Edward d'Hosey, formerly of British West Indies. He has the assistance of B. F. Burns, a veteran of the Spanish-American war. Exhibiting a list of 45 names signed as evidence of intention to serve, Mr. Burns stated that Dr. d'Hosey had the approbation of the Minister of Militia and had been told to go ahead with the work of getting as many signatures as possible.

Dr. d'Hosey delivered speeches in the colored men's clubs on Saturday night and Sunday and met with encouragement. His intention is, once he has his men enrolled, to ask the Government for a plot of ground on which to drill them, and for permission to have his companies attached to a regiment that is not at full strength.

There are in Montreal a number of veterans of the West Indies Zouave regiment, and veterans of the Spanish-American war. Of the 45 names so far signed, eilght are those of men who claim experience of warfare.

AFRO-CANADIANS OFF FOR FRONT IN ENGLAND'S CAUSE

Fifty Naturalized Citizens of Saskatoon, Calgary and Edmonton Answer Call to the Colors Like Their Parents Did in the U. S. A. in 1861.

BOUND FOR VALCARTIER.

Honorable W. M. D. Shy Appointed Captain by Sir Thomas Wilson, Major of Northwest Mounted Rifles—Former Members of 9th and 10th U. S. Cavalry in Company.

Special to The Chicago Defender.

Saskatoon, Sask., Sept. 4.—The war spirit here is intense. Accurate news from the front is as hard to obtain as it is in the United States. Locally it is an easier task. Interest at present centers around the movements of a number of Afro-Canadians who have formed a company and are on their way to the front to fight in His Majesty's cause.

Some of the Members.

Among them are: Jean Boulder, Charles Cunningham, Jean Linder, Clifford E. Hughes, Curly Johnson, Joseph Wise, James Smith, Harry Chew, Cassey Snow, Jesse Gangher, Johnny Young and Rich Bradie. Other members of the company will be from Calgary and Edmonton. Among them were: George Hunt, Clinton B. Ford, Lew Hawkins, Albert Martinni, Buddy Brown, Harry Duval, Walter Prime, Jim Swey Pow, Harry Krowkes, Billy Mitchell, M. Bell, George Kindsley, Geo. Seals, Bud Murray and Jim Wright.

Old Troopers in Line.

Many of the members of the company are old soldiers having seen service in the 9th and 10th United States Cavalry, but are now naturalized Canadian citizens. The Honorable W. M. D. Shy is in command, having been appointed by Sir Thomas Wilson, major of the Northwest Mounted Rifles.

AFRO-AMERICANS GETTING STRONG HOLD IN CANADA

Dominion Offers Alluring Inducements to People of Thrift and Character—3,700 Land Owners in Alberta and Saskatoon—Undesirables Run Out.

The thrifty and self-respecting members of the race looking for a change from the race prejudiced cities of the United States will find a fair haven in Canada if reports emanating from the Dominion can be relied upon. Recent arrivals from those parts point with pleasure to the success and comfortable circumstances of 3,700 Afro-Americans, mostly from Alabama and Mississippi who have emigrated there during the past few years. All of them are land owners and well-to-do citizens, enjoying life as liberty-loving people should.

Southerners Make Good.

The majority of these prosperous people are residents of Alberta and Saskatoon and they are spoken of as the best that the race affords. There is an occasional weeding out of undesirables, a few days only being required to determine the caliber of a newcomer. Recently in the hasty return of a dozen or more people it was found that several were from Chicago, where they were rated as first-class.

Want Industrious People.

These Canadian boosters relate wonderful and alluring land offers. Choice farm land has and can still be bought at $4 per acre with 20 years to pay for it. The great need is (and you are impressed by the seriousness of the speakers) for business and tradesmen, industrious men and women, who want to make progress. The numbers who have prospered is a good incentive for others and nothing beat a trial.

The Case of the Komagata Maru.

Canada has been wrestling with the ultimate problem of the white world, that of color prejudice. She tries to solve the difficulty by providing that the Hindus could not enter her territory unless they came direct from India—there being no direct steamship line to bring them. But a body of some 300 Sikhs tried to meet the issue by sailing directly from India to Vancouver in the Japanese steamer Komagata Maru, led by Gurdit Singh. They arrived May 23, but were forbidden to land and have spent long weeks on shipboard trying to effect a disembarkment. The leader selected Canada for the supreme test; all his men on board sailed from India prepared to fight to the finish. They came knowing full well the opposition that awaited them, and considered themselves a small sacrifice to be made in so large and far-reaching a cause. Their object was to force their way unconditionally into Canada as equal British subjects. They were refused admittance on the score of their being undesirable persons; but it was affirmed that every man on the Komagata Maru had been chosen because of his average worthiness. Their tactics have largely been similar to those of the suffragettes; the suffragette goes on a hunger strike because she knows that no modern civilized government dares let her die on their hands for a political cause in which she has many sympathizers.

For several nights a lookout was maintained on the water front to rouse the city of Vancouver to arms if a landing should be attempted. When the police endeavored to board the ship and enforce submission, the Sikhs used no firearms; their only weapons were coal and hardware. A Japanese boat brought them, while Japan has been looking on watching events in which she is very personally interested. In fact, the colored races of the whole world have been intimately concerned in the outcome of this case. They outnumber the whites by many millions. The colored man has awakened to his subjugation, his oppression, his insisted inferiority.

The Los Angeles Daily Times contained an unbiased editorial on this serious difficulty which the British government has been called upon to face. It says, in part: "Upon the handling of the case of the Komagata Maru and the far-reaching outcome depend the stability and the continuance of the British Empire, an issue greatly outweighing in immensity such controversies as home rule for Ireland or votes for women. Justice is all on the side of the Hindu. In civilization, culture, ethics and possible attainment he is in no wise inferior to the white man; indeed, his strict code of living and his observance of his religious ideals are often superior. There is nothing but his oriental origin and his dark skin against him, yet to our white eyes that is all-sufficing. It is no argument, but our prejudice is so strong and deep-seated, so adamant, that we are physically incapable of accepting him as an equal and living with him as a brother. * * * For the moment it is an exclusively British problem. Tomorrow it will be ours. Australia, South Africa, New Zealand have already felt the ominous rumblings. More than a decade ago Kaiser Wilhelm and contemporary writers foresaw this thing. The coming decade will see the crisis. The white man in his arrogance will be put to the proof. It will be a long and a bitter struggle between the man who considers himself unquestionably superior and who fears death, and the man who wants to know why and who is not afraid to die while he is finding out. The only alternative is to accept the Hindu, the Japanese, the Chinaman, the Negro, as a man and a brother. But that is out of all range of possibility. We know that justice is on his side, but we cannot relent. We will forego our hopes of heaven sooner. A wonderful, powerful, awful prejudice!"

On July 23, just two months from the arrival of the Komagata Maru, she sailed for Shanghai. The Canadian government spent more than $10,000 in provisioning the ship for the return voyage. The newspapers stated that the promoters of the expedition are pleased with the publicity the expedition received, for most of the Sikhs are said to be former soldiers in the British army and they anticipate that their rejection will be made much of in the agitation for the overthrow of British rule in India.

LIGHT BREAKING

In another column of this paper will be found an article bearing on the incident of some time ago to which the Canadian Government and three hundred and sixty Sikhs were the principals, respectively, while Great Britain was an aider and abettor, and Japan an interested party. The Sikhs sought admission into British Columbia and were not permitted to disembark on the ground that they were adjudged to be undesirable persons, albeit they were certified by the authorities in India to be above the average British subject as to mental and moral attainments and competency. Considering the fact that both parties directly concerned were British subjects, and that the injured parties were conveyed to Vancouver in a Japanese steamer, the case becomes one of unusual interest. The undesirability of the Sikhs, it would seem, consisted in the fact that they were not white persons so-called. The Los Angeles Daily Times, in dealing with the incident, has made no bones in ascribing the cause to be that of color, prejudice, pure and simple; and in a most dispassionate manner tells the truth, predicts that this country must soon meet this ultimate problem of the white world. It admits the justice of the claim of the colored races to fair, decent and brotherly treatment, and with skillfully directed covert sarcasm concludes: "The only alternate is to accept the Hindu, the Chinaman, the Negro as a man and a brother. But that is out of the range of possibility. We know that justice is on his side; but we can not relent. We will forego our hopes of heaven sooner. A wonderful, powerful, awful prejudice!" For a bit of irony this last comes to us with unanticipated, surprising, and even stunning felicity. We have imagined that between the lines of a number of recent articles on the Indian, Chinese and Japanese questions, we could discover the signs of unrest in the thoughts of the whites as to whether it is safe longer justify lying and cheating and all the other specious methods of injustice and wrong,

behind the flimsy pretext of white supremacy as the result of God-given rights and power over all peoples not white. The articles in the American Theosophist and the Los Angeles Daily Times, however, have justified our conclusions, and we thank them for it. It is time to be considering this matter of color-prejudice seriously, for who knows that the security of the present civilization may not some day depend upon the loyalty of a colored race or the colored races. Mark the present relations now existing between Great Britain and Japan. Had the former anticipated what is now at stake, it is very unlikely that intelligent and worthy colored people would have suffered at the hands of any of her dependencies. Even now, the Indians are being appealed to and are on the way to the scenes of bloody war to maintain the integrity of the English crown. Did the best representatives of this great race deserve the treatment they received at the hands of the Canadians at Vancouver? Color-prejudice is rampant in this country. At this time a call to arms in defense of this nation would be responded to by the colored people, equalled to by no other element of our most ethnologically mongrel body-politic. The colored brother has ever been valiant and loyal; and it is hoped that he ever will be. But the colored brother is human, notwithstanding the promoters of color-prejudice have sought in vain to show otherwise; and who can tell whether the example of certain oppressed Russians may not be emulated by a large number of American citizens, if the horrible incubus of race-prejudice should much longer continue in its present crushing intensity? There are no present signs that such an exigency will ever happen for the colored people are hopeful, confiding and loyal, but the future is known only to a wise, just, omnipotent and merciful God.

Mary J. Cain

Herald

OCT 19 1914

COLORED LITERARY ASSOCIATION AIDS PATRIOTIC FUND

In aid of the Patriotic Fund the Colored Literary Association held a concert in the Des Rivieres Street Mission Saturday evening. The hall was crowded, the concert opening with gramaphone selections by Mrs. Tom Moss and Mr. S. Bowen. These were followed by an interesting paper from Mr. E. Millington. Mr. Reece rendered a fine song, which was encored. Mrs. Darling contributed a well sung solo; Mrs. E. McKay an inspiring paper; Mrs. Malone and Mr. T. Marshall, recitations.

Julius Caesar, Act. III., was staged by Messrs. J. Morgan and E. Bowen. Mrs. M. Bonner's "It's a Long Way to Tipperary," received loud applause—the audience joining in the chorus. Mrs. Y. Scott and Miss Ford supplied the refreshments. Mr. H. Christopher Hall, president of the association, presided.

CANADIAN LAWS FORBID SEGREGATION

Advertiser 4-10-14

School Board at Vancouver Will Consider Appeal to Provincial Government For Relief Desired.

VANCOUVER, B. C., April 9—Finding that the legal advisers declared it unlawful for the School Board to comply with the City Council's request to segregate Asiatics in the schools, the City Council decided last night to adjourn consideration, providing for an appeal to the provincial government for an amendment to the school act allowing segregation of Oriental children at the Board's discretion.

Feeling in the city, after the recent murder of Mrs. Millard by a Chinese, is still strong, and dismissals of Chinese servants continues. The License Board was asked last night by the Trades and Labor Council to dismiss all Orientals from licensed premises. The Trades Council was careful to explain, however, that this was their declared policy and had no connection with recent events. The Board postponed action.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem — 1914

Europe

THE OPPORTUNITY OF THE DARK RACES.

The "War of Nations" in Europe seems to indicate that before the contest is ended, the dark races will come unto their own. It was announced sometime ago that the Republic of France was undertaking the experiment of mustering black men into its army. The present war with Germany has already amply demonstrated the wisdom of this policy.

The battle line on which they appeared proved to be the only invulnerable part of the French army in the face of the assaults by the magnificent German army. These black men have won fame and the admiration of the civilized world. So powerful were they that England has decided to call on its black colonial troops and the Sikhs from India will soon be in the forefront of the engagement.

England did not stop there, but secured the services of Japan and that great nation has declared war against Germany and will make an attempt to force that Power from the Orient. Germany has seen the effect of all of this and in turn its agents are actively at work in Turkey and the indications are that Turkey will soon be ready to throw its dark legions against the armies of the allies.

God's hand is in all of this. It was the same in this country. The valor of the dark troops has been sung in song and story and as a result, they are steadily securing all of the rights and privileges to which they are entitled.

THE COLORED MAN IN SCOTLAND.

Wishes to Establish a Universal Library and Bureau of Negro Statistics and Progressive

The Independent Freeman 4-18-14

Glasgow, Scotland.

Editor The Freeman.

This is the letter promised your numerous race-loving readers, leaders, journalists and all others whom it may concern.

For the last twenty-five years I have felt the great need of some means being established for universal communication with our people in all parts of the world. The need is altering, it is true, but growing no less in magnitude. At first my heart, soul and feelings went out to and for the ignorant, lazy negroes who yearly crowd our shores with a tale of woe against his negro-hating white southern foe. Never once will he mention the strides of the progressive negro in his midst. The white man won't do it either so where are you?

I say the prosperous, educated, self-supported, intelligent negro of the United States and elsewhere needs to be unearthed. In the eyes of Germany, Britain and portions of the American factions, you are not the ideal negro. Why not? Because you know too much, own too much, and do not debauch yourselves enough; your deportment is too brilliant to hold up to ridicule before the wide world, hence their policy to keep it dark. Their pulpits, presses and public are all at one on the point of keeping your brilliant and praiseworth attainments under earth.

Your wealth, prosperity, intelligence and sobriety is gauged by the ignorant negro or scape-goat from other parts of the world who is stranded and settle down to eke out a miserable existence on profit earned from selling herbs, pills, drawing teeth and selling toothache powders and living in some slum district associating with all sorts of questionable characters, drinking rum, whisky, gin, beer and wine and visiting rowdy dance halls, drinking clubs and pubs, and other dens for vice and rowdyism.

They are Germany's Britain's and a portion of America's ideal negroes. These are pointed to and held up to the foreign, ignorant masses as being a fair example of the negro in general and of American negroes in particular. It must be true, because it is in the press, that is the power of the editor again—colored men, women journalists, negro lovers and leaders are you content to be thus represented obscured, submerged, debased, decried, ridiculed and classed forever as the foregoing in foreign countries without an effort to let the best be known of you? If you are, I am not and it is my intention to set on foot a system of distributing light and truth as to what the better class of negro is doing everywhere, and the American negro in particular, the obscured, progressive negro, the hated!

My first steps shall be to get all the information I can from all quarters. America in particular is the fountain head and I shall search for light and truth from the bay to the gulf and from ocean to ocean and I ask for the opinion of the old and young, traveled and untraveled, to tell me briefly and plainly all they know that may be of interest to the progressive negro at home and abroad. When I shall have heard from every race-loving, progressive man and woman I shall proceed to establish what shall be known as The Universal Library and Bureau of Negro Statistics and Progressive Information of the Dark Race. The object is to unearth the doings of the progressive negro everywhere, old and young, irrespective of religion, politics, country, profession or vocation and to keep the best to the fore all over the world—and to fight the worst in secret.

Information shall be for all nations and races of men, women and children, who may seek the knowledge of what our race is doing everywhere. There will be many seekers of men and women in all stations of life and from every country and clime.

Colored and other inquirers in strange cities where such a bureau was known to be in operation would naturally seek its advice for truthful information where quiet, reliable, reasonable board or lodging might be obtained, likely employment found, stranded colored girls assisted, kept out the slums till communications were established or work found. Such a library and bureau stocked with negro weekly and monthly papers, magazines, novels, histories and biographies, all the works and doings of the negro race could not be anything else but happiness to our sons and daughters, brothers or sisters abroad. When other races of men and women see and hear of us helping ourselves and others and reading of our achievements in life in various places and directions we will be respected abroad and elsewhere. It is a duty we owe to ourselves to plant these little monuments of love, charity, pity, prosperity and education abroad wherever possible to plant one for universal enlightenment and advancement of progressive negro's, prosperity. Reader, if you disagree with my view along these lines write me your objections, fully and plainly. If you agree with me write me all the private information you know of interest and state your willingness to send me papers, magazines, journals, books, booklets, maps, pictures, drawings, biographies, histories, portraits and photographs of leading men and women, of colored pictures of schools, colleges, banks, churches, farms, dwelling houses, hospitals and other institutions owned and operated by colored people everywhere. Etchings or hand paintings for the walls of the library, all done by colored people will be specially displayed and pointed out to all visitors of note.

I ask no money but stamps will be acceptable for enclosing to people in the United States from whom I seek special information.

All papers, journals and magazines sent will be distributed free to readers, colored and white.

I have now distributed over 200 copies this year. Anything of interest sent to me in the way of tracts, leaflets, etc., of colored people's doings, I will send them around. They are all bricks in the building of these little monuments.

I am working night and day in the interest of this movement which I hope to advertise the purpose of everywhere through time. Willing race-loving workers' assistance in any direction will greatly encourage me on my way. If you can't send me a stamp, a paper or a book, portrait or picture, all I shall ask of you is your prayer for the ultimate success of the Universal Library and Bureau of Negro Statistics and Progressive information of the Dark Races for with God's help independent of man's aid I may tell you that I intend to establish the library and bureau if I have to buy and pay for the entire outfit, rental and all myself, it must be established.

If I lose the loss will be the gain of the race. The object end effort will never be lost.

In conclusion I ask all journalists to please copy this letter and I ask all readers to respond thereto in the terms of above and thanking all in anticipation, I am

LEO W. DANIELS,
68 Rottenrow, Glasgow, Scotland.

TERRIFIC BLACK ARMY OF FRANCE

9-24-14

Paris, Sept. 24.—"La Force Nire Noire," the "Black Army of France," as the Turcos now fighting with the Allies are called, was organized by Colonel Maugin in 1911. The Turcos are Arabian light infantry recruited in Algeria. The force in 1907 consisted of only about 9,000 Senegalese. Colonel Maugin raised the number to 50,000 soldiers recruited from Senegal in the Soudan, from French Giunea, Algeria, Tunis and Morocco.

The supply of men from this source is almost inexhaustible, and furthermore, this source of supply is out of enemy's reach. It is declared that so long as only one French port remained in French hands, these terrible black fighters could be poured in streams into France.

The black soldiers of these districts are born fighters. Death in battle is to them, the highest distinction one can achieve. As a result they are relentless in the fury of their attacks and absolutely fearless. They never surrender. Their wonderful physique and almost total imperviousness to pain, keeps them fighting on after they have received wounds under which fighters of white races succumb.

Col. Maugin once said of these soldiers:

"His sense of discipline, his devotion to his white officers, and the fierceness with which he hurls himself at the enemy are wonderful." Gen. Langlois, writing in the Temps in 1909, when the raising of the present Algerian force was being discussed, said: "The sanguine and fatalistic temper of the troops of these races, makes it a terrible asset in a shock." In an article in Gualois, Gen. Bonnal said: "On the wide battlefields of any future war, the Arabs, trained by Caucasians and armed with the terrible weapons of war of the white races, will prove unrivalled when the final blow will have to be devoted to the enemy."

With the black troops organized and equipped in her African possessions the Republic holds and rules a territory as extensive as Europe inhabited by 20,000,000 people.

The use of Arabs in European warfare by the Republic during the present conflict is not the first time this has been done. Napoleon employed black troops and they were used also in the storming of Malakhoff. Algeria also was drawn on for fighting men during the Franco-German war of 1870.

The early troops raised in Africa by France were recruited mainly from the Kayoles and Arabs. The majority of those which came from the Kabyles were a tribe called the Zaououves who gave their name to the Zouaves. The three regiments of Algerian tirailleurs who fought in the Franco-German war lost 97 officers and 2,589 men

ERNEST STEVENS VISITS JACK JOHNSON IN PARIS

The Chicago Defender 4-25-14

Finds World's Champion Fighter the Most Prosperous Man of Color in the Gay Metropolis—Maintains Beautiful Residence in a Fashionable Suburb, with Playground, Garage and Poultry Yard.

RACE HAS SLIM CHANCE ABROAD.

Both Writer and Fighter Advise Friends to Remain in Their Own Country Where They Can Become Better Citizens and Get a Hundred Cents Worth Out of Every Dollar They Spend—Germany Fairest Old World Country.

Readers of The Chicago Defender will recall Mr. Ernest Stevens' letter from Brazil, published in our issue of Saturday, March 14. Since leaving Argentina he has traveled through England, Germany and other old-world countries. Recently he was in Paris, France, and visited Champion Jack Johnson. What Mr. Stevens thinks of the countries through which he has passed, of the chances of his countrymen and of things in general is told in the following letter to this newspaper:

Hotel des Deux Gares,
162 Faubg. St. Denis,
Paris, April, 1914.

Mr. Abbott.

Dear Sir: I have arrived here in gay Paris. It is a wonderful city and I am having a pleasant time. I have not seen many Afro-Americans and I would not advise anyone to come here looking to better their financial condition, as there are very few avenues of employment open to them. The only exception, perhaps, are theatrical folks and prizefighters, and even the latter is not advisable, Paris having been overrun with fistic aspirants of every shade and kind. While in England, especially in Liv-

erpool and London, I found that employment for people of color was very scarce.

Better Class of People Needed.

They are very strict on the idle. The class of people generally found around 31st and State streets in Chicago are in the majority, but there is no noticeable prejudice on account of race or color.

I find that if there was a better cultured class in England than there is they could demand better positions and respect from the English people. It is my opinion that those of the race who are in business in Chicago and other cities of America are far in advance of the people here. All they need is to co-operate together with a little more stick-to-itiveness. The Netherlands is a fine place for members of the race who have made failures elsewhere and want to live like kings. In Amsterdam and Rotterdam there is every facility at hand to enable one to live in royal splendor, yet it has its faults, but not along the color line.

Champion Is Prosperous.

There is only one Afro-American in Paris who can say that he is happy and that is Jack Johnson. I went to his house in Ansieres, a fashionable suburb, about ten miles' ride from the city. He looks as robust and healthy as ever. He occupies a fine residence, with a large playground and poultry yard. He maintains a garage which houses several first-class cars. He is prosperous and is kept busy running from one country to another doing theatrical turns. He sends greetings and like the writer, advises his friends to remain in the United States, remarking in that positive way he assumes at times:

Square Deal in Germany.

"Let them remain in America, where they can become good and influential citizens and where they can get one hundred cents worth for every dollar they spend."

There are very few Afro-Americans in Holland and Hamburg. What few there are are of the unfortunate type that give the dominant race a bad impression of the whole. I may add that the German people give the race a squarer deal than the English. With regards to all, I am

Sincerely yours,
ERNEST STEVENS.

GERMANS CALL COLORED SOLDIERS "NIGGERS"

(Special Cable to the Boston Herald)

London—In a recent issue, the Berliner Tageblatt publishes a proclamation by German representatives of science and art to the world of culture of which the following are salient passages:

"If in this frightful war objects of art are destroyed every German will regret it, but little as we allow any one to excell us in love of art, the preservation of art is not to be bought at the price of German defeat.

"Those who associate with Russians and Servians and offer to the world the spectacle of letting loose mongrels and niggers on the white race have the least right to call themselves defenders of European civilization. Our hypocritical foes say the fight is against so-called militarism and not against our culture, but without German militarism German culture would long ago have been trodden into the earth. Militarism has gone out in defense of culture, in defense of the land which has for decades proved such a home for art as it will never enjoy anywhere else. The German army and the German people are one."

The Negro has always been on the side of justice, fair play and Christianity. When the Allies have won part of the glory will belong to the Sons of Ham.

AMERICANS IN GERMANY WANT "SAVAGES" PROTESTED

ALL UPON AMERICANS IN U. S TO MEDDLE IN EUROPEAN WAR AND TO CRY OUT AGAINST ENGLAND AND FRANCE USING THEIR COLORED SUBJECTS TO FIGHT TO SAVE THEIR EXISTENCE—THESE SAVAGES ARE GOOD FIGHTERS.

(Springfield Republican, Nov. 25, 1914)

A number of Americans in Munich have united in a protest to their countrymen at Washington against the use by Great Britain and France of "Occidental and African savages to fight her battles in Europe," according to a wireless message from Berlin received yesterday at the German embassy. The message follows:

The American truth society of Munich invites a protest from their compatriots at home against the conduct of England in calling to her aid Occidental and African savages to fight her battles in Europe. England has imported from India hordes of Gurkas Sikhs, Afridis and other Hindoo tribes and France emulating her example has brought over from Africa the barbarous Scenegalian Negroes and the savage Turcos. Americans, can you contemplate without scorn and horror this introduction into Europe of thousands of heathen Africans and Asiatics to slaughter your Christian kinsmen.

It bears the signatures of "John L. Stoddard, Leslie B. Bissell, J. Milnor Goit, Revs. Walter Wardell Jennings, J. B. Bauer, Mrs. Charles Cashier, Maude Fay, Edyth Walker."

BLACK MEN FIGHT FOR GLORY AND HONOR OF FRANCE

Taking Advantage of Offer of Equal Chance a Year Ago, Men of Color Now Conspicuous in Army and Navy—Many Are Seasoned Fighters.

NATION HONORS THEM.

United States Represented by Four Former Members of Twenty-fourth and Twenty-fifth Infantry Whose Enlistments Had Expired—Great Work for Historians.

(Special Correspondence to the Chicago Defender.)

Paris, France, Sept. 11.—The conflict between the triple alliance and the triple entente, commonly called the European war, has brought the black soldier into his own. Even with the rigid censorship of war news and the impossibility of access to records, it is a hard task for those so inclined to suppress the important part black men are taking in the war.

From Every Part of World.

The term black men best describes the valiant men now fighting for France, the hyphenated Afro and former country having been forgotten when they swore allegiance to their foster country; and it is better so. These brave men came from the four quarters of the earth a year ago when France told the world that black men of merit could have an equal chance in her army and navy.

Afro-Americans First.

Among the first to respond were black men from the United States, many of them seasoned soldiers in its only two regiments of infantry, the Twenty-fourth and Twenty-fifth, whose enlistments had expired. Detailed accounts of these men and what they accomplished in a few months under French discipline have been written when there was no censorship. One by one they came, both soldiers and sailors, until now in the most important parts of the French army and navy are many fearless black men.

Credit, with Truth.

In the black men mentioned here is not included "The Black Legions," France's native soldiers from Algiers and other African colonies controlled by the French. They are part and parcel of the regular army, recorded as such and never considered as a distinct part. Great will be the man whose part it will be to tell the part the black man took for the honor and glory of France. Countless days may intervene before even the newspapers can chronicle notices of individual or collective valor, and even then full credit will not be given, but it will go down in history, for the truth cannot be told without giving the black man credit.

THE COLOR LINE IN CHRISTIAN SCOTLAND.

Letters Pass Because of the Employment of a Colored Clerk at an Election in the Municipality of Partick.

The Indianapolis Freeman 2-28-14

The following correspondence passed between an elector of the municipality of Partick and the town clerk of Glasgow, regarding the employment of a colored clerk on election day for one of the polling stations. Says the publication in which it appeared, "The correspondence raises a somewhat curious point." It was:

6 Caird Drive, Partick.

Sir—On recording my vote on the 4th instant, in Stewartville Street School, I observed that one of the polling clerks there was a coloured individual.

I shall be glad to know whether it is customary in Glasgow to employ polling clerks of this description; also whether a continuance of the practice may be expected in the district of Partick.—Yours truly,

J. E. BURT.

To that, Mr. Lindsay replies—

I have your letter of yesterday's date on the above, and must say that I am amazed at your writing as you do. Let me say, however, that the custom in this city in employing poll clerks has been, and will continue to be, that of selecting men best qualified for discharging the duties of that office.

Mr. Burt's next letter is more detailed—

I am in receipt of yours of 9th instant (he says), which I regret does not give the desired information. I am rather at a loss to understand why my letter should have amazed you; certainly nothing could have exceeded my amazement upon making the discovery which prompted me to write you. I venture to suggest that a similar appointment would not have been made in any other town in Britain, nor, indeed, in any other country in Northern Europe.

I note the custom has been, and will continue to be, to select the men best qualified for the duties of polling clerk. The fact of a coloured man having been selected as one of those thus qualified casts a somewhat unflattering reflection upon the capabilities of the citizens of Glasgow.

It would be interesting to know the process of selection by means of which the qualifications of the clerk referred to were ascertained.

Lest there be any misapprehension, I may say that neither I, nor anyone in whom I had the remotest interest, was a candidate for the post of polling clerk.

Mr. Lindsay's reply is that as, in his opinion, the subject matter is unworthy of discussion, he declines to write further on the subject, beyond referring to his last letter.

"As I take an entirely different view," Mr. Burt rejoins, "which I may state is shared by quite a number of the electors, I shall now pursue the matter further in another quarter."

NATIVE AFRICAN SOLDIERS.

The black soldiers from the North of Africa, who are fighting in the European war with the allied forces, have proven to be brave men, and it seems to indicate, says the Charleston, S. C., Messenger, that the dark races will come into their own.

It was announced some time ago that the Republic of France was undertaking the experiment of mustering black men into its army. The present war with Germany has already amply demonstrated the wisdom of this policy.

The battle line on which they appeared proved to be the only invulnerable part of the French army in the face of the assaults by the magnificent German army. These black men have won fame and admiration of the civilized world. So powerful were they that England has decided to call on its black colonial troops and the sikhis from India will soon be in the forefront of the engagement.

England did not stop there, but secured the services of Japan and that great nation has declared war against Germany and will make an attempt to force that power from the Orient. Germany has seen the effect of all of this and in turn its agents are actively at work in Turkey and the indications are that Turkey will soon be ready to throw its dark legions against the armies of the allies.

It was the same in this country. The valor of the dark troops has been sung in song and story and as a result, they are steadily securing all of the rights and privileges to which they are entitled.

The Turcos (African blacks) had much to do with the Franco-German troubles. A year ago Gen. Von Berhardi, one of Germany's most prominent military journalists and a dictator of that country's military policy, acknowledged that France had strong reserves in the dark recesses of Africa. But with the ascknowledgement he added: "Her arm there is by no means ready for a struggle with us." General Berhardi rather despises the black contingents. Another German officer of distinction, Gen. Alfred Brenzig, has insisted in his writings upon the necessity of maintaining in the Mediterranean a strong fleet of German warships to intercept the North.—Florida-Times-Union.

Race Problem - 1914

Europe

"Turcos" or African Troops of France.

Constitution, 10-8-14

(W. S. Hiatt in Collier's.)

If Germany wins, France stands to lose an empire which for half a century she has been silently building up in Africa.

We who live on this side of the water know little of the immense fertility of this African continent and of France's loot held there. We do not realize that France is mistress of nearly 50 per cent of a continent which comprises one-fifth of the land of the globe; that she holds nearly one-half of an area larger than the North American continent by just two million square miles. Her actual holdings in Africa take in a rich area nearly twice that of continental United States. They reach from the banks of the Congo river to the shores of the Mediterranean, and from the Atlantic seaboard to the fertile valley of the Nile.

The newspapers here are raving over the expenses of this European war. The money spent in it is a mere bagatelle to the wealth of empire that may be won or lost by it.

England almost went to war with France sixteen years ago because the latter was too rapidly absorbing the African continent. When Captain Marchand took the territory covering the water sources of the Nile, with the ultimate possibility of diverting them into the Sahara desert, the Fashoda incident was created. England demanded his retreat with war as an alternative. France withdrew Marchand, but the incident left a bitter feeling. The truth is that the continent of Africa, some thirty years ago was stolen and divided like a big, luscious pie among various European nations, and Germany came late at the cutting. Worse yet, France having seen the pie first, got the biggest share.

"When the English occupy a country," runs an international saying, "they build a customhouse; the Germans a fort; the French a road." Today the French have 6,000 miles of railway, 25,000 miles of telegraph and 10,000 miles of telephone in Africa. Trees, grass, cattle, oats, wheat, dates, wine, grapes, olives, potatoes and beans are grown in abundance. The fisheries of the coast country have been made productive.

Whether France will be tricked out of her African possessions—to which, incidentally, may be added the huge island of Madagascar on the southeast coast—as France has of so many of her colonial possessions—is yet to be seen. It is well worth Germany's time and money to try it.

But in the present war what Germany has long feared has come to pass. France is using her black army! Two years ago General Friedrich von Bernhardi of the German army wrote: "If the French succeed in making a large African army available for a European theater, the estimate of the French army as compared to ours will be quite different."

The quality of these troops is excellent. Hardy by nature, the best of training has been given them. The example is set by the regiments of wild white troops known as the legion etrangere and the battalion des joyeux. These troops, made up for the most part of Frenchmen too wild to serve in home regiments, have the reputation of fearing neither God nor man. Their battle cry is: "Il y a de la goutte a boire la haut!" (There's something to drink up there!) The African troops, made up of Arabs, Berbers and other races, led by French officers, are apt pupils for war. They obey an order even better than white men, and have never been known to shirk their share of a fight.

In the initial mobilization of French troops, an army corps of these troops were thrown across the Mediterranean, protected by the powerful French fleet at Toulon. With war undeclared at the end of July, by August 8 black troops were leading bayonet charges at Altkirch and Muelhausen on German frontiers.

Paris.—While the Hindu tries in vain to enter British Columbia, the Kabyle from Algeria is invited to take up his residence anywhere in France, from the Mediterranean to the British Channel. Already several thousand African laborers are at work in the coal fields of the north and the vineyards of the south. Handicaped by a low birthrate and high mortality statistis, the population of France no longer suffices to meet the demands for labor made upon it by increasing industrial development.

The satisfaction given by African labor in France has drawn attention to the vast national reservoir of labor which France has at her disposal in her colonies. Since 1910, when a few Algerian natives were taken on at the Courrieres collieres and in the oil refineries at Marseilles, the possibility of this solution has been seriously tested. The first bath of imported Kabyles having given good results; they have been brought to France in increasing numbers, and there are now seven or eight thousand of them scattered through the industrial and the wine-growing districts of the country. About a thousand of them have found employment in Paris in the sugar refineries, tube railways, and omnibus services.

The State will gain by substituting for the hundreds of thousands of Germans and Italians along the frontier French citizens, many of whom are trained soldiers. The millions of francs which at present are taken out of the country by the Belgian, Italian, and German workmen, will be diverted to Algeria, and that this would be no small benefit to the colony is shown by the fact that in spite of the small number of Arabs at present in France, nearly $350,000 was sent through one Algerian post office in six months by these laborers. The men will return to their villages with a new standard of consumption, and the general trade of France and of Aleegria will thus benefit. A scheme for the establishment of a large Kabyle recruiting agency has been suggested to the colliery companies and other large employers of labor.

NEW YORK EVENING POST

13 October 1914

NEGRO ENTERS FRENCH SENATE

Republic Shows Readiness to Pay Price of African Support in War, Englishman Says.

"A full-blooded Jollof of Senegambia has just been elected as a French Senator," is the message which reaches me from West Africa this week, and this fact is declared to be one of the most momentous in African history. It is, beyond question, the biggest native landmark in the evolution of Africa since the Basuto King, Moshesh, hurled back the republican armies of South Africa. Its significance may be approximately gauged upon the hypothesis that the Nigerian tribes were allowed to elect Bassey-Duke of Calabar as their representative to sit in the House of Lords. But what relation has the election of this Jollof of Senegal to the all-absorbing topic—the war?

For some years now it has been quite clear to colonial observers that in the event of a European struggle there was every probability that the French armies in Africa would be dragged into the conflict. The almost feverish haste with which the raising and training of these troops has been pushed forward cannot at least have escaped the notice of the German Administration in Togoland and the Cameroons. But the prejudice against the use of black troops was an obstacle, and it is now argued that, given comparative equality in educational and social advancement, color should be no bar to participation in every sphere of national activity. Thus it is contended that if the native tribes under French rule have progressed sufficiently to elect their own native representative to the Imperial Senate, who shall say that they are to be denied the right of defending their mother country?

Those who watched the review at Longchamps last y[illegible] cognized the significance of the [illegible] marching with the Algerian ir[illegible]ere Senegalese infantry and [illegible]

The questio[illegible]now arises is whether Franc[illegible] employing her African forces [illegible] great struggle for existence whic[illegible]en thrust upon her, and the fu[illegible]uestion is whether the numbers a[illegible]e are sufficient to play a decisive [illegible]in the campaign. There can be li[illegible]oubt tha[illegible]neces-sity dictates Fr[illegible] will not [illegible]ate to employ her Afr[illegible]armies. Indeed, she has taken the [illegible]step of sending into Alsace certain [illegible]ents of Algerian infantry.

Col. Mangin[illegible] second in command of the March[illegible] expedition, is responsible for the c[illegible]ion of this Sepoy army, and in 1912 the [illegible]inister for War, M. Messimy, adopted wholeheartedly Col. Mangin's scheme, and decreed conscription of universal service, both to Algeria and French West Africa. In January last it was claimed that this would give to France five army corps of colored troops under white officers; these include the Algerian troops, which alone provide at least one army corps under European officers.

Taking together French Senegal, Guinea, the Sudan, and the military territory of the Niger, France has a virile population of over eight millions, the male portion of which would, beyond question, respond with alacrity to the trumpet call of France; but if France calls, not France alone, but every colonizing nation will ultimately be compelled to pay the price. France, by admitting a full-blooded Jollof to the Senate at the present juncture, has indicated that she at least is prepared to pay the price of African defensive coöperation.—[London Evening Standard.

AMERICAN PREJUDICE ABROAD

Southern "Ladies" Carry Their Prejudice With Them.—Thief A Fighting Word in Holland.

Rotterdam, September 26

In Cologne, the city where the world known Cologne water is made I found two things worth mention, the cathedral and the opera house. The cathedral, one of the finest Gothic structures in Europe, with its ancient stained glass windows, its carved figures, massive pillars and sacred relics, attracts one with its beauty and mystifies with the immensity of space under the arched roof. Standing at the entrance the voice of the priest sounds like a murmur far away, and the organ brings echoes from all directions.

At the opera house I wondered first to find the house so crowded in the trying period in which Germany

now finds herself and next at the prices of admission: 50 cents for orchestra, 10 cents for gallery—royal opera within the reach of the poorest son of the Empire

From Cologne by way of the Rhine river to Rotterdam in Holland is ordinarily a twenty hour ride, because of the war we were not allowed to travel at night and so consumed two days in the journey. The ship made its first stop at Dusseldorf, which we heard French aeroplanes had visited the night before and hurled down bombs in an attempt to strike the Zeppelins stationed in that city. We stopped next at Duisburg in the heart of the coal and iron region, the seat of Germany's richest industries. Not far distant is Essen and the Krupp works, where the new forty-two centimeter cannon were made. Late afternoon we reached Wesel, the first large city before coming into Holland, and cast anchor in the middle of the river for the night

On the upper deck there was a mild breeze. Dark river banks loomed up on either side of the ship. To the west, the receding illumination of a sunset was still visible; nearer glittered the lights of the city Wesel; above, the heavens were studded with stars and below the muddy Rhine rushed hurriedly by, ripping thru the paddles of our side-wheeler, which sent up clouds of steam from its exhaust. From high towers on the right and left, searchlights began to play, now on our ship, now up and down the river, then in the heavens, watching lest some French or English craft lurk above or attempt to slip unnotice into Germany from Holland. Just a while before I had noticed a launch without lights moving noiselessly along the bank down stream and wondered whether it were a German police boat or belonged to the enemy.

Next morning at breakfast the waiter insisted that I must be an Indian or a Japanese. "There are ten millions of my people in America," was my answer. "But the ladies over there refused to eat at this table with you yesterday," he put in unconvinced. "They are probably from the southern part of the United States," I said, attempting to put the matter in the best possible light. "I can't understand it," said the waiter as he left. Certainly not, poor fellow, we do not understand it ourselves. It is the first time we have met with color prejudice the whole trip. We have had about two and a half months without this kind of racial consciousness. Then suddenly arise anger and resentment that these southern whites should attempt to carry their ungodly prejudice to a land where it is practically unknown. The atmosphere was tense and we wished for something to happen, the worse, the better. In fact we were so wrought up that we forgot to jump when the ship's whistle blew unexpectedly. It was our waiter's experience that people of different countries might hate each other, but of the same country, impossible.

At our first stop in Holland, custom officials came on board to inspect baggage and passports, and we paid $1.00 for the viesing of our pass, which amounted to official permission to pass thru the country.

It was night when we arrived in Rotterdam and after a search among many crowded hotels, found a back room on the fourth floor of the Hotel Terminus, poorly ventilated, lighted by a candle and the price was what one usually paid at the largest hotels in Germany. The Dutch had realized that their ships offered the only neutral passenger service to America, that their hotels would be crowded by travellers awaiting the departure of vessels and so determined to reap a profit out of the European war and the misfortune of Americans. Returning to my hotel after supper I found my room still not made up and determined to seek other quarters. The manager, a little man with pugy nose and round face informed me that I must pay him a quarter if I wished to leave. I protested without avail, and my baggage was held until I coughed up which I finally did. As I departed, I delivered what I thought Parthian shot, namely, "Well there are thieves in Holland." "Thieves, thieves, who is a thief," shouted my host and danced up and down until his pudgy nose and round face were quite red He was after me in a moment and smote me a stout blow behind the ear. In the altercation that followed a policeman appeared as mediator. The policeman and the manager spoke Dutch; the policeman and I spoke German; the manager and I spoke broken English. Into such confusion of tongues, no ordinary policeman could bring order. "He said I was a thief" said the manager, and turned to the guests in the lobby for witness. It was not exactly what I had said but was what I had meant. To decide who was right was hopeless so I collected my scattered belongings and departed with nothing more injured than my feelings. I had learned something tho-that in Holland, thief is a fighting word.

Rotterdam is the principal sea port of Holland. The most of the city consists of harbor and wharf the rest canals that run thru the city in all directions like streets In many sections there is no drive way, only the sidewalks on either side and the canal in the middle. At the street crossings there are bridges for pedestrians. The long narrow boats that ply up and down are run by gasoline or man power. By thrusting a long pole into the bottom of the canal and pushing against it one man is able to propel his boat. In the stern sits his wife, who works the rudder with one foot and uses both hands in her knitting. The boat is also a home for these people. The family wash flaps from the roof and children in clumsy wooden shoes play on the decks. Along the "Boomjes"—wharf along the river front, are quays for the river steamers that carry on the trade between Germany and Holland and across on the left bank the docks of the Holland-American steamship line. The scene is one of unusual activity in time of peace, I was told. Since the outbreak of war, tho much of the commerce has been discontinued. Water, water everywhere and for the most part, water that has been standing for sometime. Rotterdam is interesting, but noisy and dirty, like American cities. After the cleanliness and orderliness of German cities Rotterdam appeared to have been visited by a plague. There are qualities Germans owe to their military training, which have filtered down thru the municipal governments. To have seen Leipzig and then Rotterdam leads me to the conclusion that militarism has a redeeming feature.

TURCOS CAPTURE CITY IN THE MOST DRAMATIC ENCOUNTER OF WAR

The Chicago Defender

France's African Soldiers Take Ramskappelle in Daring Night Charge Through a Merciless Storm of Shot and Bursting Shells from German Batteries.

KING ALBERT PRAISES THEM IN PERSON

Thrilling Story of Dauntless Courage—Belgians Holding Position Were Forced Back—General Joffre Ordered Town Retaken and Turcos Did It.

(Special to the Chicago Defender.)

Paris, Nov. 13.—A thrilling story of a wild night charge by Turcos, France's African soldiers, is told by French officers arriving here today. The fearless Africans captured Ramskappelle at the point of the bayonet in one of the most dramatic encounters of the war.

So great was their bravery that King Albert, commander of the Belgian army, went in person to Furnes, near Dunkirk, to congratulate them. This was an important success for the allies, because it prevented the Germans from advancing upon Furnes.

The story of the capture of Ramskappelle was told today for the first time.

"Belgians had been holding the position," said these officers, "but they were attacked by overwhelming numbers and forced to fall back. General Joffre ordered that Ramskappelle be retaken at all costs.

Town is Destroyed.

"French infantry moved forward, attacking the town upon two sides under a murderous cannonade which the Germans dircted against them. The Germans finally gave way, but upon being reinforced pressed forward again and retook the town. By this time nothing remained of Ramskappelle but the name and piles of wreckage and dead soldiers.

"Again the Germans were driven back, but again they returned and recaptured the place at the point of the bayonet. Twice again the position was taken and lost. Darkness found the Germans occupying the site of Ramskappelle.

"The quaint old Flemish houses had been battered into heaps of stone and mortar by the furious bombardment. Soldiers fought among the piles of debris, using them for defensive works.

Use Guns as Clubs.

"After darkness had fallen, the Turcos were aroused and told to fall in. The command was given to charge bayonets. With wild yells, the Africans sprange forward. The Germans poured in a hot fire and the German batteries were soon in action, sending a storm of bursting shells against the blacks, but they pressed on. In the darkness the battle raged around the mounds of ruined dwellings. Battle shouts rose above the roll of musketry. Guns were used as war clubs. The flash of powder gleamed upon the cold steel of the bayonets. The Germans were suddenly struck with panic and rapidly fell back, evidently over-estimating the numbers opposing them. As a result of the loss of Ramskappelle they have to fall back across the Yser. The Turcos lost several hundred men, but the German losses were much heavier as they were pursued by the Africans who shot them down without mercy."

Race Problem – 1914
Europe.

FIGHTING THE WHITE MAN'S BATTLES.

adv. Times 9-1-14

The White Man's Burden has become the White Man's Hope. Fuzzy Wuzzy and his other kinsmen among "the fluttered folk and wild," are in Europe, or on their way to fight the White Man's battles.

We thought that the German Ambassador scored rather neatly upon the French and English when he expressed surprise that modern nations like England and France had to use negroes to do their fighting. The force of the sarcasm is lost, however, in the announcement that Germany has appealed, with a likely response, to the Mahommedans of Asia for aid. The East Indian troops of England, and the Arabs and Sengalese of the French possessions in Africa and the Turkish Mahommedans may yet face each other while they are about the bloody work of the white man.

Turkey is undoubtedly going to cast her lot with Germany. The relations between the two countries are close, and it is reliably stated that already eight hundred German officers have gone to Turkey to help lead the Turkish troops. Again, Germany has successfully dangled before Turkey the menace of Russian aggression, and, has told Turkey with some truth, that if Germany is defeated, the success of the allies will mean that Russia will demand and receive territory of Turkey which will give her an open way to the Bosphorus. Turkey is between the horns of a dilemma, if she does not help Germany and Germany does not win, the allies will strip part of her territory from her for bestowal upon Russia, and, if she helps Germany she will retain her territory provided Germany wins, but if Germany loses, as an English dispatch says, "She has signed her death warrant."

Germany is not content with arousing Turkey; her agents are busy inciting the Mohammedans to a "holy war" to follow Turkey into the fight. She finds justification in this through the employment by France of the desperate African troops, and the use by England of her native West Indian forces. Turk, Arab, Indian, Sengalese and African, all in the melee of a general European conflict—was there ever such a war as this?

PLAYING ON AMERICAN PREJUDICE

America has its prejudice against the yellow and darker races and the world knows it.

There has been considerable anti-German sentiment in this country, frequently expressed through the daily and weekly press and magazines that almost universally condemn the German Emperor for his attitude in the incipiency of the present war. Germany would change this sentiment against the Fatherland in this country, hence papers in America have recently been full of German thought and explanation of Germany's attiture toward peace, toward other nations of the earth and as to its responsibility in provoking the present war.

One of the most persistent of the pro-German papers that has fallen into our hands is the "Fatherland," recently established in New York City and edited no doubt for the specific purpose of counteracting the rising sentiment against the Germans. In a recent issue there is a cartoon more than disgusting and unworthy of a strong people as are the Germans. This cartoon shows a rattle snake coiled with his tail extended and has for its head thereon three faces, the Japanese, Slav, and Moor or Negro. And Germany with this sort of cartoon taunts her kinsmen and opponents for bringing to their standards and support the yellow and darker races, as if to say that this is a white man's war and that the Japanese and the Negro soldeir of France ought to have no part in it.

But more significant still on this point is an interview given out by Count Johann Von Bernstoff, the German ambassador to the United States, who in remarking upon this point says: "I cannot but believe that England's extraordinary action in drawing an Asiatic yellow race into a European struggle between white men will do much with the people of this country toward proving who actually deserves most encouragement and sympathy in this titanic combat.

"As soon as I learned that England had done this I quite believed that in the eyes of Americans it would be regarded as significant of the true merits of the case. I am rather surprised that no American newspaper has seen in this a possible threat against America's interests in the Pacific."

This is not the first time that Great Britain has been taunted for her alliance with Japan, brave and intrepid as the Japanese are, intelligent and growing, but they belong to the Yellow Race, and from a white man's standpoint they are inferior. The same objection applies to the African troops of the French, with an emphasis even more bitter.

No doubt such a stroke on the part of Germany may bring to its side something of American sentiment and moral support, but such methods are unworthy of the great German people and do not square with the spirit of world brotherhood.

AFRICAN SOLDIERS CAPTURED A GERMAN CAPTAIN

The Guardian

LED HIM CAPTIVE WITH CONSIDERATION—GERMAN CURSED HIM AND THEN TURCO MADE HI MCARRY HIS BAGGAGE AND PUT SAUCE-PAN ON HIS HEAD.

Firing Last Shot Close to Germans, Frenchmen Charge with Bayonets.

Paris, ug. 29, 1914.—To the Matin's correspondent at Chartres, France, a colonial infantryman, wounded at Charleroi, related his experiences in the battle.

"We marched with our African comrades against the Prussian guard," he said. "We advanced in bounds amidst bullets humming, using every bit of cover we could. We felt intoxicated with the joy of battle.

"I couldn't say how long the action lasted. All I remember is that we fired our last shot within 50 yards of the enemy. Then it was the pitiless thrust of cold steel. It would have given us the victory, for, howeer intrepid and steady are the troops we fight against, there are no soldiers in the world able to resist the Turco's bayonet charge.

"My regiment's efforts alas! was broken by quickfires skillfully hidden in the ruins of an old factory. We were obliged to fall back and we suffered heavily, but we have the consolation of saying that we made enormous gaps in the kaiser's crack regiments."

One of the Turocs had the good fortune to capture single handed a German captain. He had carefully disarmed him and was conducting him with pardonable pride to the rear when the officer, in a violet rage, cursed the Turco. The African made him carry his knapsack and all of his quipment, and, sticking a saucepan on his head, he thus led the insulter through the lines amid roars of laughter.

KAISER DECLARES FRANCE'S COLORED SOLDIERS ARE BEST

The New York

~~German~~ War Lord Pays Compliment in Disguise to Native Africans Fighting for Allies in European Struggle

CALLS ENGLAND A TRAITOR

Remarkable Interview with Emperor William by French Nurse Captured and Ordered Brought Before Him—Ordered Her to Quote Him.

Special Cable to New York American.

Paris, Nov. 29.—The Kaiser's personal views of the war have been disclosed by himself for publication outside of Germany for the first time.

A French nurse, made prisoner near Sedan, was accused of espionage and was brought into the Emperor's presence by his special request at Charleville.

The Kaiser said: "Greetings to the women of France. Why did France want to make war against me at all cost? Why did she mobilize first?"

"But, sire," replied the nurse, "I thought Germany invaded Belgium."

"Ah," the Kaiser resumed, "people are always reproaching me for the invasion of Belgium, yet, at Brussels, we found proof that a treaty existed between Belgium, France and England, permitting the English and French to attack Germany.

"As to England, she is perfidy itself. She has betrayed everybody, myself first, and to-morrow, if she wished, she would betray France.

"How can France unite herself with her eternal enemy? I expected better of you, and this is true. You are showing yourselves unworthy of your reputation by calling barbarians to your defence. Your best troops are colored men, thirsting for human blood."

The Kaiser then told the young Frenchwoman: "You are free to go, but don't fail to repeat, carefully, what I've told you."

INDIA'S PLEA FOR JUSTICE

The Color Question is the Cause of all the Trouble and Misery.

MRS. BESANT CHAMPIONS THEIR CAUSE

In her recent lecture in London upon the above subject, Mrs. Besant so ably championed the cause of India, her adopted mother country, that the following appeared in the New States[illegible]

"Not for years has England heard so much plain good sense about our administration in India as Mrs. Besant put into her speech. This powerful indictment of the whole spirit and working of the British administration –reproduced as it will be in every Nationalist newspaper—will create a sensation in India. No Indian editor would have dared to print it as an editorial. It remains to be seen whether the Indian Government, which will hardly venture to prevent

DIVISION OF BEHAVIORAL SCIENCE RESEARCH
FEL 3

its reproduction in the great Bombay and Calcutta newspapers, will put in force the Press law against the smaller ones. What the Indian Government ought to do is to make a reasoned reply, point by point, and justify the administration that it permits."

Of course no one is better fitted to speak of Indian conditions, Indian hopes and Indian aspirations than is Mrs. Besant, because of her long residence there and her intimate relations with all classes of Indian people. In her London lecture she pointed out the crux of the Indian situation and the many conditions which have caused the people of India to raise their voices in an appeal to the Government for a redress of grievances.

The national consciousness of India is just stirring in its slumber; for the first time she is feeling her strength as a nation. She has raised her voice in protection of her exiled children in South Africa and has learned that when she thus speaks in public assembly others will have to listen to her; and she will never forget that lesson.

With that clear insight which immediately penetrates through hypocrisy and sham profferments of liberty, Mrs. Besant has pointed out the steps which the Government must take to restore to it the confidence and trust of the Indian people. She has said: "If you cannot trust the Indian, after these fifty-six years of patient constitutional working, why do you expect him to trust you?" Is it to be wondered at that a feeling of outraged liberty rankles deep in the hearts of the Indian people when the gross injustices of the courts, the misuse of the Press Act by short-sighted magistrates, and imprisonment and deportation without trial or evidence are permitted to go on in the shadow of the Union Jack, which they are expected to reverence as their safeguard and protection? Some of the indignities forced upon even the cultured Indians would do justice to the black reputation of Russia. Flogging has, in some cases, been the punishment for the smallest misdemeanors, while a mere fine of twenty-five rupees is levied against an Anglo-Indian for killing a native, because he "only struck one blow and did not mean to kill."

Mrs. Besant points out that the first step which must be taken is the repeal of the Press Act, the Arms Act, and the provision by which it is possible to imprison and deport a native without trial or evidence produced. She shows that one pressing need is the separation of the administrative and judicial functions. This confusion has led to such complications that the Indian has ceased to look for justice in the courts.

It is the color line which causes the greatest misery in India. A man with a fair skin may expect some sort justice, but not so the Indian. He must submit to having all the high positions in the government of his own country occupied by men of an alien race; to having young and inexperienced teachers imported from England and placed above older native teachers in his schools and colleges; and if he wishes to occupy a responsible teaching position himself, he must first go to England to attend an English university before he can be declared eligible. But, on the other hand, only two Indians a year may be admitted in any Oxford college! So it is that Mrs. Besant has said:

"What right have you to say they shall not serve in their own country unless they are educated here, and then to make their lives a misery to them when they come by your contempt? That is the question you have to face. You go to these people, who are as highly civilized as yourselves, as highly educated in the educated classes as yourselves, man for man every whit as good as you are, and you say. 'We are going to monopolize all the best places; all the best posts are ours, all the most highly paid, and we will open a little crack of a door by which one or two of you may creep in if you come over to England to get educated and try very hard; but we will make things so disagreeable for you when you come that you will wish you had not come and will want to go back.' I ask how far these things are to go?

"India is beginning to understand her own strength; she is beginning to realize that you cannot always keep her as a slave; for to tie a man to the soil on which he was born is to make him a serf, as he was in the Middle Ages, when no man might go outside his own parish lest he should become a rogue and a vagabond. You would make the nation dishonored that was civilized and mighty when your ancestors were wandering naked about your forests. These Indians that you scoff at and deride—they are civilized with a civilization that goes back for thousands upon thousands and thousands of years. When they were free they made the greatest literature that the world has ever known, and it is with the revival of the spirit of nationality that their intellectual greatness will once more show itself out in works of originality and of power. Even now they show their ability, and they are pleading with you for freedom. They are not demanding it roughly, as I am demanding it here; for I, a white, am speaking to you white men and women, and have the right to make you understand what you are doing to these our colored friends on the other side of the world. They do not speak as brutally as I am speaking to you, but they feel. Oh, they would love you if you would let them; they ask you to give them their freedom, to let them be free men in a free country."

This is India's plea for justice—the voice of an old and mighty nation calling for freedom and recognition from a younger and more virile race to which the great wheel of Karma, in its mysterious cycle, has caused the older to fall subject. It is not that England wilfully subordinates India—the British love of justice and fair play, the foundation of the Empire, is too strong for that—but that she is inadvertently neglecting the great responsibility she has assumed.

AFRICAN TROOPS IN THE WAR

The great war in Europe between France and its allies and Germany has proceeded thus far with more of slaughter than characterized the ancient wars, and even of the Japanese-Russian war, because larger armies are opposed and because the enginery of war is more varied, powerful and destructive. The destructive power of machine guns is so great as to make war too horrible to be waged by civilized people. No marvel then that the shock of war horrors hastened the death of the aged Pope Pius and threatens the death of the aged Emperor Francis Joseph of Austria, who drew the sword on little Servia and thus "let loose the dogs of war" that it is easier to unleash than to control.

The readers of The Age are interested in every phase of the war, the same as all other Americans, and deplore the existence of it. If they favor one side more than another it is the French, because that people have less prejudice against Negroid people than Germany, and have been more generous in their treatment of the West Indian and African natives of their colonies than Germany, or than any other country. It is a manifestation of the highest—and best in our frail human nature to sympathize with those who sympathize with us. Gen. Joseph Joffre, commander-in-chief of the French armies, has made several references in his official reports to the African troops in Belgium, where the brunt of the heavy fighting has been done. The latest dispatch is as follows:

Paris, Aug. 26.—The war office bulletin says:

"Notwithstanding the fatigue of the three days' battle and the losses they have undergone, the *morale* of the troops is excellent, and they are anxious to resume the fighting. The outstanding incident on Sunday was the fight between Algerian and Senegambeze riflemen. the Prussian guard. The South African soldiers hurled themselves with unbridled fury on this solid body and the attack became a hand-to-hand combat, in which the guard suffered heavily. The German emperor's uncle, Gen. Gen. Prince Adalbert, was killed and his body taken to Charleroi."

Whenever and wherever black soldiers are placed they fight with the same steadiness and intelligence as white soldiers. This is true of them in both ancient and modern wars. The French is the only government in Europe that appreciates this fact and makes the most of it, in Africa and Europe. Great Britain comes next. Germany comes last.

The German War Lord holds the Africans and Asiatics in supreme contempt, having sneered at the Japanese and the Haytians alike; now the despised Japanese have taken the offensive in driving the German power out of the Far East. "Whom the gods would destroy they first make mad." Madness runs in the German Kaiser's family root and branch, and he has always carried his head high in the air, deeming himself better than other on earth, white, black or yellow. The German people, outside the military caste, are among the best and most intellectual and moral people in the world, some of the best of them being citizens of the United States.

What ever else may come out of the great war in Europe, except great increase of human sorrow and want and national debts, a heavy burden upon the industry of the future, it looks as if the African troops in Europe will make a new hope of better conditions for their people in their African colonial Nationals, as our own soldiers did for their people in our Great Civil War.

"Among the men who poured into the smoking room of a city restaurant was a faultlessly-dressed negro of distinguished appearance. He took a seat at a vacant table, which would accommodate four persons. All the other tables in the room were quickly filled and there was not an inch of space to spare—except at the negro's table. Rather than sit in his company, patrons went out again. Even the waitresses ignored the dusky one. It was fully twenty minutes before he was served, and then only in response to almost pathetic appeals.

"Can it be," asks the writer, "that the American color prejudice is creeping into our midst?"

With Declarations of War Between Germany and France and Germany and England, Foreign Office of France Decides to Use African Legions Either at Home or on Continent.

By the Associated Press.

Paris, Aug. 4.—Gen. Joseph Jeffre, Commander in Chief of the French Army, left Paris to-day for the frontier.

Premier Viviani's statement on behalf of the French Government on the war in the Chamber of Deputies to-day aroused the deepest enthusiasm. He detailed at great length the history of the events of the past fortnight, presenting strong arguments in the case against Germany, the acts of which power, he declared, "irrefutably and logically justified the acts of the French Government."

In the course of his remarks the Premier said:

"France has been unjustly provoked. She did not seek the war; she has done all in her power to avoid it. Since war was forced upon her, she will defend herself against Germany, and any other power which, not yet having made known its sentiments, takes part by the side of Germany in the conflict between the two countries.

"Against an attack which violates all the laws of equity and all the rights of nations we have now taken all necessary dispositions. They will be carried out rigorously, methodically, and calmly."

The mobilization of the French army, both on the continent and in the provinces, goes on apace. France will use her "Terrible Africans" without a doubt in the defence of her African territory and in the invasion of German Africa, and if need be many divisions of her crack blacks will be imported for the assaults on German and Hungarian strongholds.

"COLOR" PREJUDICE GROWING IN ENGLAND

Constitution

So Marked Has Feeling Become That the Newspapers Are Commenting.

9-14-14

London, September 13.—The growing prejudice in England against "color" has been a subjetc of newspaper comment of late in the Lonodn press. A typical letter of the kind comes from a writer, who says:

GUATEMALA RESTRICTS NEGRO IMMIGRATION

Constitution 11-25-14

Washington, November 24.—A decree has been issued by the president of Guatemala, according to consular advices today, intended to restrict the immigration of negroes. It requires each negro immigrant to deposit $50 gold to be returned when he leaves that country.

Race Problem — 1914

Europe

THREE COLORED DEPUTIES IN FRENCH PARLIAMENT

PRESENCE NO LONGER CAUSES COMMENT IN PARIS—CAME FROM FRENCH COLONIAL POSSESSIONS—EACH POWERFUL IN HOME DISTRICT.

Negro members of the French Chamber of Deputies are now no longer regarded with curiosity, for their representation has been increased by the recent general elections. There are now three black men sitting in Parliament, whereas formerly there was a sole member. Of different color, they come from the colonial possessions of France, where each holds a position of consequence and where each is as powerful as a political boss.

THE GREAT WAR AND THE DARK RACES.

By far the most significant feature of the present war from the viewpoint of the Afro-American is the calling into requisition of dark troops from British, French and German colonies. In the opinion of the News this is both a menace to Europe and the dawn of a new era for the dark races of Asia and Africa.

The territorial possessions of France and Africa are nearly twice as large as the United States, with nearly as many inhabitants, and yet France holds this territory with less than twenty thousand of her own soldiers. England owns large possessions in Africa and Asia. Her subjects in these countries outnumber the whites ten thousand to one and yet the British lion has little trouble with her colonies.

Why is this? Why do not the hords of Asia and Africa rise up in the strength that God gave them and sweep the palefaces into the oceans? The answer is easy. It is for the same reason that a stripling weighing one hundred pounds or less can do what he pleases with a hundred elephants. The dark races of Asia and Africa do not know their strength and what that strength would mean if they would add some of the white man's civilization to it. What chance has the African, though he outnumber the Caucasian one hundred to one, if the latter is one hundred per cent. better equipped than he, has one thousand years of progressive civilization behind him to reinforce his equipment, and with the necessary intelligence and initiative to overcome every obstacle? If the African and the Asiatic would make their power felt they must get some of the white man's civilization and intelligence to fight him with and cease to look upon him as an invulnerable god. In order to do this he must see this wonderful civilization. He must see the greatness of Europe. He must see the strength of "the great white chief" in his own camp. He must find out what it is that enables a few thousand men to hold in subjection over six hundred millions.

The present war will give thousands of Africans and Aiastics an opportunity to see the civilization of Europe, even if their vision be obscured by powder and smoke. They will see white men killing one another; and the realization that they are to assist in the killing will go a long way toward dissipating the idea of the sacredness of the white man's life.

They will see great cities, wonderful buildings and a marvelous system of government. In a word they will see civilization and liberty, and when they return to Africa and Asia who knows but what the seed will take root?

Liberty is as dear to the African in Africa as it is to the Afro-American here, or, for that matter, as it is to the French and English. It is no respector of races. If Europe is for Europeans it is only fair that Asia should be for Asiatics and Africa for the Africans.

When the European nations beat back the dark races at Tours and again at Chalons the western world was delivered of a menace, so great that had the Hun and the Turk succeeded Europe today would be peopled with Mohammedans, and Christianity would be on all fours. That was hundreds of years ago.

Today the nations of Europe are fighting one another and the Mohammedans of **Africa and Asia have been** called in to assist. May they learn their lesson well is the earnest wish of the News, which above everything **else, is for the dark races in their** struggle for existence.—C. A. P

THE BLACK LEGIONS.

Much has been said about the Turcos, the Black Legion of France, from Algiers and other parts of North Africa. The Charleston Messenger has the following to say concerning the Negro soldiers fighting in Europe, among other things:

The Negro has repeatedly demonstrated that a warlike and quarrelsome nature is not always synonimous with valor and fighting ability. Over in Europe where the terrible Teuton is sweeping the picked armies of the continent before him on the road to Paris, his first and most severe resistance was encountered when France hurled native regiments—Senegambian and Berber Negroes—from her African possessions against them. These black troops met the full shock of the German charge, and according to cable dispatches, fought valiantly until ordered to retire.

France used these Negroes to check this important advance of the invaders' regiments because she knew full well their quality. In the Franco-Prussian war of 1870 when the German host swept across the French frontier on a like mission, these black troops proved as formidable as any in the army of France. Napoleon Bonaparte, himself praised the Negroes of Haiti for their fighting ability. In his campaign against them in 1801 he was able to triumph only through treachery. The American civil war and the little brush with Spain all goes to further confirm the fact that the Negro as a warrior is second to none on earth.

The possession by France of the Black Legions has long ranked in German minds and has been a factor in the eternal squabbles of years standing between the two countries. While the Berlin government has never been very successful in Germanizing Africa, France, on the contrary has recriuted her armies from the Sahara and has made fearless soldiers from Algerian mercenaries. There are no better soldiers in their own way than the black and brown men who serving under the tricolor, have penetrated upper Alsace. When fighting in their own country these men are accompanied by their wives, who do the cooking, nurse the wounded and bring cases of cartridges to their husbands on the firing line.

Long ago the French government was convinced that the Turcos had the necessary military qualifications and turned to them to strengthen her forces. Today France can call upon some twenty thousand of these native troopers. It has been known for several years that France would use her black soldiers wherever it was necessary to defend her interests or honor. —Florida Times-Union.

The Color Line In War

In an article printed in the Independent, Count von Bernstorff, the German Ambassador, expresses himself as "unconditionally opposed to the use of Asiatic and African troops in a European war. This is a curious prejudice on the part of the diplomatic representative of a Government that is seeking to bring Turkey into the conflict and trying to persuade the Turk to instigate a "holy war" in Egypt and India against all non-Mohammedans.

When Germany went to war with British Empire she must have expected to fight the British Empire, and not merely a selected part of the population the color of whose skin happened to meet the approval of Berlin.

It is natural enough that Great Britain should bring up her Indian troops, who, by the way, are as completely identified with the Aryan race as the Prussians. But no matter what their race may be, they are part of the empire and part of Great Britain's regular military power.

If Germany were at war with the United States her troops would have to meet our Negro cavalry than whom there are no better soldiers in uniform.

German denunciation of the Indian troops is as futile as German denunciation of the Japanese as "yellow-bellies." It is too late to draw the color line in war. That line was erased more than fifty years ago by Abraham Lincoln in that noble letter to the Springfield Convention: "And there will be some black men who can remember that, with silent tongue and clenched teeth and steady eyes and well-poised bayonet, they have helped mankind on to this consummation."—NOLORED MAYOR.

Cruel Attack On Battersea's Civic Head

Glasgow, Scotland.

Editor The Freeman:

Negro hatred in London, England, cruel attack on colored mayor. The following article appeared in one of the publications:

"After patient toleration of numberless jibes and taunts because of h. color, Battersea's Mayor (Mr. J. R Archer) has at last dis[illegible]ed to the Borough Council the distressing position in which he finds himself. During the short time he had been Mayor, he said, in addressing the Council, he had been made to suffer very considerably, apparently because he was a man of color. He had been assailed with foulest innuendoes, and he had had forwarded to him some of the most disgraceful letters and postcards it was possible to imagine. Within the past few weeks he had received at the Town Hall a letter casting the foulest aspersions upon his mother for being the parent of a black Mayor of Battersea. Another letter was of so scurrilous a character that he was seriously considering whether he should not take legal action with regard to it. His position had been rendered almost intolerable by reason of these letters, and by the action of certain members of the Council who objected to a man of color being Mayor. Born at Liverpool, Mr. Archer is the son of an Irish woman and a native of the West Indies."

You will see from the above the need for defense of the better class Negro the world over. See how cold water can be thrown on our race abroad with no means of colored press representative to defend himself. This article appeared in three papers to my knowledge, whose combined circulation exceeds seven million copies weekly. Colored journalists, why don't you wake up, throw off that armor of serfishness and consolidate, travel and see for yourselves what is needed to help the progressive portion of your own race and people.

Readers, please note that there is a society now being formed and financed here by British people to take photographs of denizens of African jungles by cinemetographers who are to be disguised as giraffes, ostriches, etc. The scenes to be shown on screens throughout Britain and the colonies by the syndicate.

There are denizens here in Britain today, if properly shown up as they are, would make the colored people blush. I have it all cut and dried. I do not wish to benight the other races of fellow beings who are more selfish and prejudiced than we are, but I do wish to enlighten my race. The hidden canker venom and spite that is abroad against the colored man is the work of the American, British and German press. Poor nearsighted, narrow-minded, self-esteemed, close-fisted, warp-sided, leather-headed Negro journalist and press men are afraid to venture to fight and defend the cause of the Negro abroad. He is afraid to enter actual conflict. He wishes to take things too easy. He wishes to keep the intelligence and real well doing of his race hidden. He is satisfied to let the American, British and German press kill, mangle, slander, libel and destroy his own race if they will. Wholesome home environments, the school, the church and the press is the hope of our race. Keep your professional beggars and decriers of the race at home. Send out your men and women who are able to speak about the Negro of accomplishment, wealth and integrity, for the never do wells are too much to the fore. The advanced Negro needs help. He must be defended. He and she must get fair and square representation. I have visited cinematograph shows in this country and when a scene of old plantation life of a century ago is thrown on the screen it creates an impression that the Negro has not nor cannot rise above that state or condition of life.

These plantation scenes and the scenes as reported to be seen in Africa by Livingston (poor liar), seals the doom of the Negro here. Only pictures of the Negro in his savage and semi-savage state are shown here or some white missionary with a camera with a crowd of little colored children around about her claiming to be enlightening the Negro

heathen. Scotland is called the land of Bibles and churches. You may judge from the following figures how the spirits flow. In Glasgow alone the daily drink bill is £7,000, about $35,000 daily. Wherever white missionaries plant their footsteps debauchery follows among our race of people. All the good that is done is in printer's ink only. A chaste and virtuous black heathen is much to be preferred to a refined, enlightened, intelligent, immoral, drunken white man or woman. The denizens, rookeries and debauched, debased, sordid lives of this city alone should be put on the screen. There are no blacks here to do it. When you point these weak points out to one here, "Oh, we are making great efforts to remedy these things and to better our condition."

I let them know there are others trying to do the same, that is to rectify the wrongs in many cases of the white man at that.

I fear no foe in the defense of the Negro of quality. I do not defend the weaklings. The lazy, indolent, drunken and unproductive Negro, not even if he be an unproductive journalist of local fame, who glories and gloats in his own self-esteem and selfish accomplishments. Turn on more light,

all who want the light distributed should write me and send me information about the strides of the race. Send me local, general and private information, your used papers, books, pamphlets, etc., to be handed to doubting Thomas. Send me your best literature and keep the worst at home. Let us spread the light. I propose to build up a monument of light to enlighten people abroad of what the Negro is, what he has done and can do and is doing.

One, just one of the Freeman's heady readers sent me 7 papers, journals, etc., which has given me a great insight on what is actually being done there and what should be done here and elsewhere. All who are willing to help me to get together the required information is at liberty to write me. Only 2 cents will send a letter, 1 to 3 cents will send me papers etc. Don't be too stingy and close fisted and narrow-minded to send me over a paper, a map, a book, a journal, magazine or anything that will throw light on the doings of the race. Pictures of public buildings, portraits of yourself or noted men and women of color. I delight in sending or handing these to the unbelievers and doubters in Negro intelligence.

My next letter I shall ask every journalist to copy and post me at least one copy and every reader to do likewise.

Look out for my next.

LEO. W. DANIELS.
74 St. Mungo St.,
Glasgow, Scotland

EUROPE AT WAR TO RULE AFRICA

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The New York

Power over Black and Yellow Races of Africa and Asia the Underlying Cause

SO SAYS DR. FELIX ADLER

At Urban League Annual Meeting the Noted Hebrew Scholar Declared that the European War Vitally Affects Negro

MAJOR MOTON AND HIS WORK

Tells of Virginia Work and Cooperation between Whites and Negroes—Up to Better Class of Negroes to Show the Whites how They Live.

Dr. Felix Adler, in his address at the second public meeting of the National League on Urban Conditions among Negroes held at Bethel A. M. E. Church Friday night, December 4, said that the "deep underlying cause of this war is that all these nations in Europe are contending together to determine which shall have the power to rule the black and yellow races of Asia and Africa."

He declared that two attitudes can be assumed toward a weaker race: one is the European attitude of forever maintaining supremacy over the people ruled, and the other is that of establishing a temporary government, with the avowed purpose of extinguishing that government and preparing the nation for self-government. Dr. Adler says he is with the latter, and that at present this is the attitude of this government toward the Philippine Islands. It is nip and tuck, however, said Dr. Adler, as to which way the government would go. If the standpatters return to power in the next election the United States may go over to the European attitude. He made the avowal that what is being fought for in Europe affects vitally the Negro in America, the European idea being that the white man will always maintain his supremacy over the nation he rules.

Review of League's Work.

The meeting was presided over by Fred R. Moore of THE AGE, and the program included a review of the work of the league by Eugene Kinckle Jones, associate director, addresses by Major R. R. Moton of Hampton Institute, L. Hollingsworth Wood, secretary of the league, and invocation by the Rev. B. W. Arnett, pastor of Bethel Church. Musical numbers were given by Major Moton, who sang "Climbing Jacob's Ladder"; J. Rosamond Johnson, director Music School Settlement for Colored People, who sang "Li'l Gal," and "Roll dem Cotton Bales," his own compositions, and by Miss Ethel Richardson of the same school, who played Coleridge Taylor's arrangement for the piano of the two Negro Sorrow Songs, "The Pilgrim's Song," and "Deep River."

In his review Mr. Jones traced the development of the league's work from its organization in 1910, with a budget of $2,000, to its present status, with a budget of nearly $20,000, with headquarters in this city, a housing bureau in Harlem and a branch office in Brooklyn. Among other things accomplished by the league have been the organization of the public porters, elevator men, chauffeurs and mechanics into associations which can better deal with their own interests and which tend to raise the standards of their members; the maintenance of a probation officer in the Court of General Sessions; the establishment of Big Brother and Big Sister work; the maintenance of a worker to meet the coastwise steamships and help colored women and girls who are coming up here for the first time; and the establishment of a housing bureau which has greatly improved living conditions in the Harlem section.

Major Moton's Address.

Major Moton spoke of the establishment of the Negro Organization Society in Virginia, which has for its purpose the bringing about of cooperation between the best elements of both races in dealing with the problems of Negroes in the cities. In working for better homes, better farms, better health and better schools, the whites had responded heartily to the first three, but were not so enthusiastic in the campaign for better schools. The State Board of Health had printed 40,000 bulletins to advertise a Clean-Up Day last April, the bulletins being written by Negroes. So effective were they that the health authorities printed an additional 20,000 for distribution among the whites in the rural communities. Major Moton concluded by saying that as the Negroes know much more about the whites and how they live than the whites do about the Negroes, it was up to the better class of Negroes to show the whites how they do live.

A collection of $40.49 was taken to assist the league in its work.

Among those in attendance were Mrs. Wm. H. Baldwin, Wm. H. Baldwin, 3rd, Joseph Baker, member of Parliament London, England; J. B. Nail, Chas. T Smith, Mr. and Mrs. Jas. W. Johnson Mr. and Mrs. Charles Johnson, Dr. E P. Roberts, Miss M. L. Lewis, Mrs. D

NEWS AND VIEWS

Off Color Soldiery

Germany complains that in employing African troops France isn't acting white.—Columbia State.

And also protests against the bringing to the field by Great Britain of native troops from her East Indian establishment. Some of our Southern newspapers echo the German objection with sympathy, forgetting that this country set the example during the Civil War, when the Federal govenment enlisted thousands of Negroes under the Union flag and the Confederate Congress, at the urgent request of General Lee, enacted a law authorizing the enrollment of blacks for military service. In their African and Asiatic colonies all the European powers have, we believe, utilized the natives of conquered provinces as soldiers and it is not so repugnant to racial sentiment that free men of color should be brought into conflict with white troops, as when the question was of putting arms in the hands of slaves to fight their masters, or of arraying savages against the forces of civilization. Any way, **the precedents are too numerous to admit of logical protest against the practice now. With some of us the feeling survives which demanded that like should meet like on the field of battle; but the world has changed since such distinctions were observed in choosing "food for gunpowder." The practical judgment of the world now sustains the view which Miles O'Reilly proclaimed in verse when the Army of the Potomac was on** the verge of revolt against President Lincoln's order incorporating Negroes with the white troops of that command:

"I'd as lief a nigger be shot as me any day in the year."—Virginian Pilot.

AFRO-AMERICANS ABROAD MUST SHIFT FOR THEMSELVES

American Consulates Haven't Time to Bother with Them—Protest to Home Government.

(Special to the Chicago Defender.)

London, Sept. 12.—A correspondent who signs "A Reader" tells of the awful hardships a number of Afro-American actors and travelers are having on the continent, caused by the neglect of those in authority to look out for their interests. Friends of Afro-American people in any part of Europe should make inquiry and complaint to the home government. If not in communication with friends this is the quickest and surest way to locate them. Anyone without friends in war-ridden Europe is in a sorry plight.

BRILLIANT CHARGE MADE BY ALGERIANS

Paris, September 9.—A feature of Monday's action was another heroic charge by the Algerian riflemen. At a critical moment it became necessary to carry a certain position and after the artillery had prepared the way 2,000 Algerians, with fixed bayonets, charged the position at double-quick under a storm of shot and shell.

They never stopped until they reached the trenches, where they wrought fearful carnage. Many pieces of artillery and machine guns were captured.

After the Algerians came the infantry and artillery and the wedge driven into the line forced the Germans to retreat. They were pursued by the Algerians, who inflicted terrible losses.

UTICA N. Y.
GLOBE
JUL 1 81914

Negroes in French Parliament.

There are now three negroes sitting in the French Parliament. They come from the colonial possessions of France. M. Gratien Candace, a deputy of Guadelopue, is a professor of sciences. The two others come from Senegal and Guadeloupe.

Race Problem - 1914
Europe

BLACK ROMEOS IN PARIS BUT NO BLACK SOLDIERS

Make Love in Parks to French Maids, but Are Not Seen in Uniform

PARIS AS HOT AS IN TEXAS

Mrs. E. Azalia Hackley Writes of a Week in Paris while Preparations Were Made to Meet an Expected Siege by the Germans.

PARIS, France., Aug. 15.—It has been worth the experience to be in Paris during this state of siege. We have studied the French from a new viewpoint.

Monday was very blue. Everywhere women were crying. Parting scenes made us Americans cry from sympathy and because of a little self pity, also. People would not change paper money and many Americans were without a sou because their checks and letters of credit could not be cashed. Everybody wanted to get to England and there were no available trains because the government was using the trains. There were no motor buses to take people around the city, and everybody wore a sad long-drawn face.

On Tuesday, flags began to fly. One could see military processions everywhere. It looked like the 4th of July without music and without fireworks. Horses were standing at certain rendezvous where owners had been ordered by the government to carry them. (Many Americans are afraid that all the horses may not be used and that some may be served to them at the hotel tables.) All day Tuesday lines of people stood at the district police stations to get their laissez de sejour papers. (Let stay papers.) Some stayed in line from 7 in the morning until 11 at night only to have the door shut in their faces and the next day went at 4 a. m. These papers were necessary and are still to be carried. We are cautioned never to be without them.

Wednesday was a day of suspense. Waiting is always more racking. Bread was scarce and cakes were out of the question. Everybody bought every paper lest some war item should escape them. Women began to take the place of men in the great underground stations and in the restaurants.

On Thursday, people got tired waiting for the war and terrible news and began to "look around and take notice." Newspapers had to manufacture news. People began to grow couragious especially as the sentiment of the world began to turn against Germany, which had not succeeded in taking Liege. It began to be the fashion to wear Red Cross arm bands if one belonged to one of the many organizations. Everybody wore the tri-color, red white and blue, and peddlars worried people to buy the tiny bows, flags or rosettes. Americans wore a tiny American flag as an additional safeguard.

By Friday and Saturday the people were all over their fright and began to look philosophically at things, and by Sunday and Monday—Paris was itself again and has been itself ever since.

Even Americas have no desire to leave, now. The cafes and parks are crowded, many places of amusements have opened and the only inconvenience is that of transportation for every one cannot afford cabs, and the countless steps of the "Metro" tire one as much as walking a long distance on the street. Besides it has a most "reaching" damp odor. Added to that, is the odor left by the thousands who throng its intricicies every hour. It is rapid, but very odorous.

As Hot in Paris as in Texas.

Then came the heat! Hot! Just as hot at Texas—which is a rare experience in Paris. No one grumbles or complains. They say, "Think of our poor soldiers protecting us at the frontiers." As groups of soldiers passed with their thick red and blue woolen uniforms carrying loads on their backs, the people say aloud, "Our poor soldiers," and think of their own dear ones.

The street musicians are again plying their profession. Great crowds stand and listen and are generous with their sous. Beggars, who are not supposed to beg only on holidays, again annoy people when the policemen are not near. The flower stands are doing a thriving business. Women carry home great gorgeous fuchsias and other plants to "cheer up" the home, although a week ago one could not see nor buy flowers and would not have cared to spend a sou for them. Enough stores have opened to keep one from missing the others. One American said, "Paris was all shops anyhow, and could afford to close a few." The Bazaars and other shops have the same tremedous sidewalk displays.

The "Municipale" schools have reopened to keep the children whose mothers are now at work, and any idle child who might play on the street and help in mischief. A woman whose husband is in military service is given twenty-five cents a day for herself and ten cents a day for each child. While they work, the children are cared for by school teachers. One may see the long lines of boys and girls two by two, accompanied by their teachers on the way to play in the parks. French children certainly get supervision. If they are not at school, they are "at home," and when they go to parks they are always accompanied by elders.

Soup shops where cooked vegetables are served, are open to the unemployed.

We are still reading notices official and otherwise. One of the last ones to be put up, was a Juif or Jewish notice calling the men of their race to arms, for "la France." During this excessive heat, every one is in the street. Women with their camp folding stools are sewing or embroidering anywhere they can find shade and every bench and all the pay chairs are being used during the heat of the day. Paris is resting with a big "R".

The courts are trying the cases of five hundred or more persons mostly youths, who destroyed the many milk shops of the Maggi Milk Company and other property, belonging to Russians and Austrians. The government will pay back all damages, according to the law, and has boarded up the front of every Maggi and other shops, until the money for damages is paid.

France in Fear of Germany for Forty Years.

Everything is being done to keep the people quiet and calm. We do not even hear *"Viva la France"* anymore. France knows herself that we know her, and history tells what excited French blood has done in fomenting internal war. She has paid a dear price for her experience and has profited by her lesson. It is a terrible thing to have been whipped. It leaves "fear" that the same thing will occur again. For over forty years France has been living in fear of Germany and for forty years she has been preparing to "get even." She has saved her money and has laid in supplies. Every man of war age in France has had a new military suit made to his measure and two pairs of war shoes besides other waiting for him, when the time should arrive. Every two or three years his measurements have been taken over to see if his military clothes fitted. If not they were altered or new ones made. Every man that was mobilized went to his rendezvous and received brand new clothes and accoubrements which had been waiting for him,— for years, perhaps,— for this day.

Even every horse had entirely new fittings. As hundreds of great fine looking horses went down Rue Turno, their new "shoes" glistered in the bright sunlight and actually dazzled the bystanders. In spite of all her preparation and readiness for war, down in her heart La France feared L'Allenagne and another whipping. It was fear rather than war that made them sad, (for the French seem to rather enjoy scrapping) Now that others will help her against the mailed fist of the dreaded Kaiser, France is almost happy over the war and calls it "providential."

Old men Alsations wept when they read that French soldiers were once more in Alsace. The feeling now is that they are soon to repay L'Allenmagne and they can hardly wait for a good battle.

Because *Les Tempo* one of the daily journals was accused of betraying one of the military positions of the army thus losing the war of 1870, the varied positions of the army are kept secret. No soldier may tell where he is stationed, in fact the post mark is cut from every card he sends. All his mail is read. Letters to him are destroyed because there is no time to open them and read long letters. All postal cards are sent to him without postage to his rendezvous and from this point are forwarded.

The churches are full of praying relatives. Although I am Protestant I go with some French friends and also burn candles for their boys, while offering a prayer for theeir safety.

Black Romeos Make Love to French Maids.

Paris, especially on the left bank of the Siene, seems over run by blacks. When I was first in Paris I was "Color Hungry" but not this time. Oh! No! I can meet five colored men in five minutes any time in this Jardin du Luxembourg quarter. Some look very nice and some look *tres ordinaire.*

Everytime I come through the Jardin du Luxembourg which is every day and often twice a day, I see colored men making love to white French girls in imitation of the white French men. Some are American colored men, and when I suspicion them as such, I am mean enough to give them a scornful look. Why they persist in attracting to themselves the attention of the girls in this way is a mystery. They seem to overdo the thing in the effort to be "Frenchy." I read in the Paris Edition of the *New York Herald,* which is our comfort and standby, that some colored show folk, song and dance artists, had applied to the American Embassy for relief as they were at the end of their resources and I wondered if they watsed their money on the white French girls.

See No Black Soldiers in Paris.

I have not seen a black face in a French uniform. I look under every cap to see if the short cropped heads will betray them, but not a black or brown is here. There may be officers I stopped a black French man who is always in front of the Palais de Senate and asked him why it was. He said that most of the black French were Colonials and had their own administration. I must look this point up.

The French are delightful to the Americans. While some refused paper money and checks, others advertised that they would accept them. All Americans are loud in their praise of the hospitality they have received. At my hotel, if I do not appear at my usual hour, a gentle tap comes and the inquiry "Are you all right, Madame? Is there anything I can do for you?"

When the siege was declared French and English friends came to take me to their homes. I refused their kind offers and stayed here. Strange to say I had all my papers two days before friends offered to help me get them. I am so accustomed to looking after myself that it is second nature now because my intentions are trained. These friends offer to wash out and iron the things that women always need and try to save expense for me. The last thing that one of their sons did before he went to war was to bring me $20 worth of gold and silver without a word of suggestion from me. Who wouldn't burn a five cent candle and put up a prayer of thoughtfulness to a stranger in a time of need?

I read in the American despatches of the high prices of food in America. This morning as I rode up to Faubourg St. Antoine, the street market which extended for almost a mile along the side walk, was a treat. Each woman had perhaps pushed her cart all the way from Leo Halles, the great Central market at daybreak. There was a plenty of everything fresh and crisp and beautifully arranged. It made a beautiful color picture, with the bright red of the little radishes, the yellow of the tiny carrots, the tender greens of the various *Salades* and the dark green of the artichokes and plums. There were lucious looking onions, cauliflower, potatoes and other vegetables by the hand cart, and not a price over 5 cents. They prefer to put up a sign 5 cents for a half pound rather than to put 10 cents for a whole pound. The French buy from day to day because refrigerators are not used and ice is always the rarest and most expensive article in Paris. I wish that some of my American friends could share these delicious vegetables with me, especially the *Salades.*

WHITEMAN'S QUARREL THE CRY

Southerner's Sentiments Relative to the War in Europe

Deplores Dark Races in War

Memphis, Tenn., Sept. 21.—To the Editor: It is with much pleasure that I read your paper, but it was with a sense of horror that on Saturday night I read that item of your Friday's issue headed, "Three German Soldiers Strangled by Black."

Of course, we all realize that war is even more than General Sherman said it was but it strikes a Southerner with a peculiar sense of horror and disgust that in this terrible war, white nations in a white man's quarrel have seen fit to drag in blacks, Japs, Turcos, Hindus, etc. "Anything to beat the Dutch" goes, it seems.

A. J. HAAGA.

Oh fudge! O piffle! O fudge! again; and, finally—can't help it—O hell!

Your pardon, readers; but in lieu of having this Mr. Haage, whoever he is, by the scruff of his neck and seat of his trousers, that little outbreak above was absolutely necessary, and in the language of a certain dear old lady of other days, "Done me a powerful sight of good!"

And now, how long, O how long, Lord God of Hosts, Ruler of Nations and King of Kings; how long is it to be Your soverign will to permit such annoying persons as the writer of the

bove clipping from a Memphis, enn., daily to continue to cumber he earth, and like a stink bug spitting at the sun, darken the vision and ffend the smellers of sensible 20th entury black and white men and omen?

If such pests, O Master, must yawp n, if, in the wisdom of Your far-eaching designs, it is Your pleasure hat for a brief time yet they shall ourish in their asininity, will the day ever come when we may be spared he waggings of their cancered jaws, nd their "damnfool" letters "To the Editor," with the Negro as the text?

Are we never to reach a day when he captains of influential journals—noulders, as they should be, of healhy public opinion—will close their olumns agafnst these irritating, fool scribes, just as in these days of enlightenment, coached by such philanthropists as Wilberforce Williams and Doctor Evans, we screen our homes and health against the danger and filth of the diseased stuffed house fly, and other purveyors of poison of the same family group?

"Three German Soldiers Strangled By Black"—and he, "reads it with a sense of horror!"

He! And who the —— is he, I wonder-

The name "Haaga" would indicate him of German or Dutch extraction, who, no doubt at all in the world, at this very moment, and for years prior, has been given protection, the chance to live and prosper in this land that ten generations of blacks, our fathers, had toiled to build up, and whose blood and bones, left on a hundred battle spots, stretching from Lexington to San Juan Hill, was freely given that the nation of Washington and Lincoln, the asylum for the oppressed from everywhere, should not perish from the earth!

For the three dead soldiers "strangled" this fine strung "Southerner" has nary a tear to shed, no word of pity; but that the brawny arms of black soldiers, the gripping touch of black fingers accomplished the strangling was quite too much; the proprietfes had been outraged, his fine spun soul shocked with a "sense of horror!"

O fudge! O piffle! Again, O fudge! Also—can't help it—O hell!

Are our ears never to be freed from appeals upon behalf of the "outSherner" lest his fine sense of "Southern pride"—whatever, in the hades, that is—should be disturbed, wounded, shocked?

Must we always be expected to "walk turkey" and tip-toed, and speak in whispers for fear of arousing the sensibilities of these people of a certain section of our common land, whose only ticket to immortality has inscribed upon it, in letters penned in the suffering and blood of black men, "These are they, they and their ancestors, who maintained slavery in America, and who, for five long years, strove, through force of arms, to destroy a nation in its behalf"?

The world is aghast at the great struggle now rocking a continent from shore to shore, and in which the flower of European civilization, that was old before America was dreamed of, is engaged in—the result no man knows, or can predict; but the only feature of the mighty strife that attracted this little fellow in Memphis, this "Southern gentleman," is that England and France could so forget as to "drag in blacks" and other off-color races in a war "of white nations" and a "white men's quarrel"!

As a relief from this ridiculous, unpleasing picture, glance over this account, this other picture, as transmitted to the Chicago Trfbune from its special correspondent in Paris, Mr. John Ashton, under date of September 12, in which he describes the spectacle of 40,000 black troops marching through the French capital, how it effected him and the million others who witnessed it.

Let us see what estimate the splendid civilization of France, the land of Charlemagne, Montaigne, Corneille, Moliere, Voltaire, Rousseau, Hugo, Balzac and Zola, places upon black men; what discrimination, if any, because of their color.

Never Impressed So Profoundly

Said Mr. Ashtonand as you read, think, if you can, of the little fellow in Memphis and his spasms of "horror and disgust!"

(Special Correspondence of the Tribune)

Paris, Sept. 12.—I have been in many climes, and have seen many strange things, but I doubt whether anything ever impressed me so profoundly as the passage of a whole army corps of French Colonial troops through the streets of Paris a few days ago.

Like a swarm of ants, close on each other's heels, regiment after regiment they trooped for six long hours between double ranks of admiring and enthusiastic Parisfennes, stretching from Montrouge through the Latin quarter, to St. Denis, right across Paris. Such enthusiasm, such patriotic fervor, such downright delight and utter tbandon, I have never seen manifested before.

Never were troops more welcome. It was like a Godsend to the anxious Parisiennes.

40,000 of Them Straight From Africa

To see these 40,000 troops march along the Boulevard de Sebastopol under the glare of the arc lamps was worth going a thousand miles to witness. It was a sight such as one sees only once in a lifetime.

Straight from Africa they came with all their accoutrements — wagons, supplies, guns, horses and mules. It was not an ordinary army. Everything was bizarre, different, picturesque.

One's mind harked back unconsciously to the "Arabian Nights" and ancient history on seeing the seething, perspiring masses of African soldiers.

Their Flashing Fearless Eyes

But there was grim realism in the heaving, powerful chests and flashing, fearless eyes of these desert people, and poetry in the martial rhythm of their movements.

Every regiment sprang a surprise, from the inkiest of blacks of equatorial Africa, through the various brown and olive hues of the Semitic races from the Mediterranean coast.

Women Weep With Joy, Embrace and Kiss Them

Occasionally, as a halt was made one of the men in his broken French, would attempt to harrangue the crowd, telling it to be not alarmed, that the Germans would never, never enter Paris as long as he and his comrades lived; that they would never give up fighting as long as a German was left in France.

It is seldom that one sees such fine uniform physique in such a large body of troops; and practically all were seasoned warriors. These men are fearless and are said to be irresistible in a bayonet charge.

Cigarets, wine, cordials, fruits and refreshments of all kinds were showered upon them. Women wept with joy, and rushed repeatedly from the sidewalks to embrace the soldiers. Ever and anon, a soldier would dash into the throng and kiss some child in its mother's arms.

Officers, mounted on beautiful Arab chargers, raised their gloved hands in salute to the cheering masses. Pretty women dashed spontaneously to the cavalier's side, offering bouquets of flowers or holding aloft their hands to be kissed.

And so—and here I stop. Surely the world moves! High above the nations, this small earth, beyond the gangrened vision of vain-glorious "Southerners"—quite pitiful, in their littleness—reigneth the Master, "moving in mysterious ways His wonders to perform."

Always, and ever, it was; always and ever it will be—

"Standeth God within the shadow,
Keeping watch above His own."

NEW YORK EVENING POST

5 December 1914

WAR AND RACE SUPREMACY

EUROPEAN BELLIGERENTS FIGHT TO RULE INFERIORS.

Felix Adler Says World War Is to Decide Rulership of Asiatics and Africans—Europeans Believe Race Inferiority Is Permanent — Some Americans Think It Temporary.

The nations of Europe are fighting for the power to rule the black and yellow races of Asia and Africa according to Felix Adler, who made an address last night at the annual meeting of the National League on Urban Conditions Among Negroes. Dr. Adler said that there were but two attitudes which a powerful race could take towards weaker ones, one which prejudged a race as being permanently inferior, and a hopeful attitude, which considered the inferiority as being temporary. At the present time it is nip and tuck in this country as to which attitude we shall take towards the Filipinos.

"What is being fought for in Europe," said Dr. Adler, "affects the negroes here. The attitude which European nations take towards African peoples is seen in the statement which Lord Cromer once made, that the white man will always expect to maintain his supremacy over the nation he rules. Whatever share in the government he may allow [illegible] of such a nation, there will alwa[illegible] the condition that the white ruling nation will remain supreme.

"The deep, underlying cause of this war is that all these nations in Europe are contending together to determine which shall have the power to rule the black and yellow races of Asia and Africa.

AMERICAN POLICY IN THE BALANCE.

"There are two attitudes which can be taken towards a weaker race. One is to establish a temporary government, with the avowed purpose of extinguishing that government, and preparing the nation for self-government. The other is the establishment of a government in perpetuity. The European nations are all lined up on this second attitude. At the present time the United States, in its Philippine policy, is showing the attitude of extinguishing its government in favor of self-government by the Filipinos. It is nip and tuck, however, which way we shall go. If the stand-patters return to power in the next election, the United States may go over to the European attitude.

"The white people of this country must be better educated to make them realize that negroes in America test our democracy. We can either prejudge them as an inferior race, and thereby permit our democracy to break down, or we can assume the more hopeful attitude. I am with the latter."

Lieutenant Mortenol, a Negro, and native of Guadaloupe, has recently been promoted on account of service to the French government to the rank of captain in the French navy.

Race Problem - 1914

Europe

GERMANY WARNS COLORED RACES

Berlin Report Refers to Utterance of Danish Author

WHITES WILL COMBINE

BERLIN, Oct. 20.—(By Wireless to Sayville.)—Peter Nansen, a well known Danish author, has declared that the rendering of assistance to Germany's enemies by Japanese, Indians and Africans is suicidal, in view of the policy of the white races and that the time may come when the white races of Europe and the Americas will have to join together in opposition to these Orientals. This information is contained in press matter given out in official circles, which continues:

"Although the fate of the German torpedo boats, S-115, S-118, S-117 and S-119, which were sunk by British warships off the Dutch coast, has aroused feelings of deep regret throughout Germany, the loss of the ships will rather increase than decrease the pride of the Germans for their navy. The crews are much bemoaned, but the vessels were old and of little value.

"Two Belgian majors related to a war correspondent of the Nieuwe Rotterdamsche Courant that one-half of the Belgian army has been interned in Holland. A quarter of the whole army has deserted, they declare, and the last quarter is so disorganized that they are only a burden to the British-French armies.

"Nearly all the Italian volunteers in the French army have returned to Italy during the past few days."

NATIVE AFRICAN SOLDIERS IN WAR; FEARLESS MEN

Famous Turcos of Algeria Led French Advance Into Alsace-Lorraine—Germans Are Repulsed by Fearless Black Troops.

SOME NATIVE OFFICERS.

20,000 Can Answer Call to Arms—France Long Ago Realized Worth—Encouraged by Promotion They Are Most Formidable Adversaries.

The Chicago Tribune 9/5/14

Paris, France, Sept. 4.—Detachments of the famous Turcos, or native troops, from the French colony of Algeria penetrated Upper Alsace August 29.

The possession by France of "The Black Legions" has long rankled in Germany's mind and has been a factor in the eternal squabbles of years' standing between the two countries. While the Berlin government has never been very successful in Germanizing Africa, France, on the contrary, has recruited her armies from the Sahara and has made fearless soldiers from Algerian mercenaries. There are no better soldiers in their own way than the black and brown men, who, serving under the tricolor, have penetrated Upper Alsace. When fighting in their own country these men are accompanied by their wives, who do the cooking, nurse the wounded and bring cases of cartridges to their husbands on the firing line.

In Constant Service.

The Turcos are almost constantly on active service in southern Algerian provinces against the roving tribes of Arab horsemen who continuously harass the French troops. Half their officers are Frenchmen, the other half rise from the ranks of the natives. They are remarkable sharpshooters.

Long ago the French government was convinced that the Turcos had the necessary military qualifications and turned to them to strengthen her forces. Today France can call upon some twenty thousand of these native troopers. It has been known for several years that France would use her black soldiers wherever it was necessary to defend her interests or honor.

Despised by Germans.

The Turcos have had considerable to do with the Franco-German troubles. A year ago General Von Berhardi, one of Germany's most prominent military journalists and a dictator of that country's military policy, acknowledged that France had strong reserves in the dark races of Africa. But with the acknowledgment he added: "Her arm there is by no means ready for a struggle with us."

General Berhardi rather despises the black contingents. Another German officer of distinction, General Alfred Brenzig, has insisted in his writings upon the necessity of maintaining in the Mediterranean a strong fleet of German warships to intercept the North African troop ships which, supposedly, are to bring contingents to support France in war against her European foes. This warrior told Germany only last year:

Did Not Profit by Advice.

"We must have a strong fleet in the Mediterranean. The French military law of three years constitutes a distinct menace of war. Sooner or later we may expect an explosion in France whose results will be a war of revenge against Germany. The aim of our military authorities should be to prevent the transport of two corps of the army, 65,000 men, from Africa to France. The French have no ship of war which can compete with ours. France could not, therefore, destroy our naval divisions in the Mediterranean, which, of course, would be supported by the swift warships of Italy. Neither could the French fleet be depended upon for defending the transport from Africa. The transfer of the African regiments to France would be a slow process and it is not likely that more than fractions of the two army corps could be landed in France."

THE COLORED MAYOR OF BATTERSEA.

The Freeman 5-22-14.

A short time ago the Negro press of America had many good and complimentary things to say of J. R. Archer because of his election as Mayor of the borough of Battersea, an English municipality. It was felt on this side that his election was an exposition of the Negro's standing in that foreign country. We were glad enough to contribute our mite to the flow of praise but with a sense of reservation. It was something, in that he was elected to a position that stood out, it had to be admitted. Knowing the general social situation we were fearful, not of what has happened, but of some mistake, a hoax, or something that would mean nothing in the end. In time our doubt gave away to admiration, thinking of the supposed fine civil and political spirit of a community that chose a Negro as its head to administer its affairs. In the language of Cyrano De Bergerac, it was all too good to be true.

"All that glitters is not gold." The startling information comes that the Negro mayor is being "systematically" harrassed by the white people of the borrough. He has complained to the burrough council, and which complaint is set forth in the publications of that community. A clipping from one of these publications had this:

"After patent toleration of numberless jibes and taunts because of his colour, Battersea's mayor, Mr. J. A. Archer, has at last dislosed to the Borough Council the distressing position in which he finds himself. During the short time he had been mayor, he said, in addressing the council, he had been made to suffer very considerably, apparently because he was a man of color. He had been assailed with the foulest innuendoes, and he had had forwarded to him some of the most disgraceful letters and postcards it was possible to imagine. Within the past few weeks he had received at the Town Hall a letter casting the foulest aspersions upon his mother for being the parent of a black mayor of Battersea. Another letter was of so scurrilous a character that he was seriously considering whether he should not take legal action with regard to it. His position had been rendered almost intolerable by reason of these letters and by the action of certain members of the council who objected to a man of colour being Mayor. Born at Liverpool, Mr. Archer is the son of an Irish woman and a native of the West Indies."

So after all it turns out that the white people of Battersea were not in ove with Mr. Archer, although some of them saw fit to choose him as the ead of the municipal government. Our fear for the fate of the Negro Mayor was not without some foundation. He suffered from a new direction. Our own country with all of its advertised and real meanness has not gone the way of this English borough. Had he been elected in America by a white constituency he would have been respected. Even in the South where Negro opposition is at its worst, when men are appointed to office they are respected. Not until the time comes for a possible change owing to change of administration do we find white citizens opposing them. The case of Robert H. Terrell, judge, whose confirmation is pending in the United States Senate is an illustration. When the terms of Negro office holders are expiring every source of pressure is exhausted to have them go. But while in office they enjoy the respect and consideration of all men.

So Mr. John Bull, who thought to teach the Americans how to emancipate the Negro, and in the meanwhile, mind you, secretly abetted the South, has exhibited a bit of malignity, of which, it was not thought capable. The municipality of Battersea has tossed Mr. Archer, mayor, high up in the air, as a sportsman does his clay pigeons, in order to get a first rate crack at him. We long since have been suspicious of that country's fairness. Many years ago, perhaps thirty, the London Illustrated Times had the observation of an Englishman. He said in effect that in America all men were "free" except about four million blacks. These were limited in various ways. However, if the conditions were the same here as there, if we found black men jostling English workmen out of their jobs, we would have the same social relation.

The impression of that observation was most profound. It was in that impressionable period of life when men hate best and love best.

Our own country was being bitterly assailed by the Negroes, by us, and with that zeal common to all youth at oppression, of its kind, at any rate because of the treatment of the Negro Lynching had just begun, a thing we got very much used to in time. But at the beginning the news of a lynching was the signal of assembling of Negroes in every Northern city where they were in considerable numbers. They did nothing but resolve but it was their most—their only means of protest. We, in our deep distress, as we viewed it, turned to England, the land of Wilberforce, very much as the earth-wearied think of heaven, a possible haven, even if never attained. We cited England to shame our own.

All, of course, did not read the "Illustrated Times," consequently the thought still obtained that England was, for the Negro, France. But slowly it became known that the observer in that publication was a prophet. He was even more than a prophet if it were possible. He had it that the industrial situation influenced by Negro workmen would be the cue for the English denouement. Negro workmen have not caused it, nor the thought of them. It makes for a condition fairly unthinkable—but it is a stern reality. Perhaps it is not the proper thing to judge the island by Battersea. We have more than Battersea. We have watched the pendulum swing as it concerned the coming of the prize fighter Johnson. It accelerated. John Bull grew red in the face and talked of its South African provinces. And we, in a measure, agreed with him. But we can not take on this Battersea business without show of feeling. Only a few Negroes are in that borrough, perhaps not a half dozen; perhaps Archer's family only. And yet we have this demonstration. It is plain that we have something to be thankful in that our home is in blesed old America.

NORTH OF AFRICA NATIVES IN FRANCE WANT TO ENLIST IN THE FRENCH ARMY.

Christian Science Monitor, Aug. 27.
(Special to the Monitor)

Paris, France—The 15,000 natives from French North Africa imported into France for industrial purposes are, on account of the mobilization of the French army, left without employment. Many of them have asked to be allowed to enlist under the French colors.

Pending the decision of the government as to what employment can be found for them, a camp has been formed in the Bois de Boulogne where they have congregated, and where government rations are served out to them. It is probable that those who do not wish to enlist will be drafted into the country districts where they wil help in gathering in the harvest.

VIEWS ON THE UNITED STATES NEGRO.

To the Editor The Freeman.

GLASGOW, Scotland.—I desire to thank you for the publication of my letters at least, of which I have been informed by two of your enterprising race loving readers, who glorify in turning on the light. These two letters of theirs have given me great delight in reading and the seven periodicals sent from one of these readers to me to read has given me fresh courage. Yes, the Negroes of America are doing something, and the world should know it. There is ability, intelligence, courage and honesty of purpose there in America. From these periodicals I see and gather a lot. I am sending by this post over $12 for books published by colored people, three of these books are ordered for one white and two Indian students here in the university.

I am anxious to get hold of a few good portraits of leading colored men and women to hang up to let them be seen and their noble and grand deeds known. Such things as these even inspire British colored children to a higher sense of love for their own race. To see and hear of black people being lauded instead of being degradedly written about by white editors and their correspondents is really exalting. I have sent out and loaned all the papers I got from your one generous reader.

One colored stationery printer here states he never saw but three colored persons faces in press work before I sent him this copy of up to composition and artistic colored printing. He never saw a colored man's paper before. He is now 22. He only saw Dr. Booker T. Washington, the late Samuel Coleridge-Taylor and Jack Johnson's photos in the papers. So this young man and several white mates are delighted with the colored newspaper which they would like to read constantly. I shall be pleased to distribute any copies sent me to good advantage.

I shall send them to students, Indian and Africans, also white ministers. They are the hardest lot to convince that the American negro has any degree of morals or foundation for any. So when it comes to dealing with such positive creatures as the ministers It gives me pleasure to refer wiith delight to such men as the late Hon. Frederick Douglas, Maj. John R. Lynch, of Chicago, Col. Chas. Filmore, of New York, Mr. Chas. Alexander Hesterman, Boston, Matt Terry, real estate owner, Brockton, The Negro Farmer, Tuskegee and the Tuskegee Institute.

We hear and read a great deal about that institute over here. The whites here seem to think it and its founders alone are the only hope for the heathen American negro if there is a chance for him at all. He must be regenerated by the mighty works of Dr. Washington at Tuskegee. Readers, I am a British negro and a man in the street. I know all that's going on and personally speaking Dr. Washington may be a good man, but he is not the only good colored man over there. I may be wrong, but I do not like beggars. It's time these begging negroes were shot. Keep them at home. They do you a very little good, but abundance of harm in order to make themselves big. Send out your men who will smother and strangle the bad and keep the very best only the best to the fore.

That is what the whites do and do it unitedly. Candidly speaking, I believe this day there are people in the north of Scotland living under conditions that no negro in the south would or could live, neither sanitary or moral—there are as sad cases here in Christian Glasgow tonight.

Bear with me. Let me cite one case. Tonight I know where there is a family in one single room 9x12 feet—a mother, three daughters, one son, two grandsons, three grand daughters, one son-in-law from Saturday till Monday, and two men lodgers. The other son-in-law left his wife and ran away to America a few months ago, where all white criminals, jail birds, wife beaters and deserters and women seducers go to.

Have you anything there to beat the above? I can cite thousands of far more sordid cases than that. I know Britain like a book. I study all races, but my most sincere love is with the American people, and I do not feel that the chance of the negro of America is so remote as Dr. Washington pictures it to be. I feel that the Dr. has shortcomings as well as other people, and as I, in my little way of looking at things, I feel this that his greatest shortcoming is his blindness in only being able to see what he is doing. That seems to be a negro characteristic the world over so far as I have seen, read and experienced the movements of negro business tactics. Now don't be selfish. Be spirited, broad and liberal minded and when you unite all your good works into one band you will be the greatest people in the world. You have one noteworthy landmark, the Standard Life Assurance Company, of Atlanta, Ga. The founder is a man with grit a man of modern business methods and ability second to no man in your midst today. Support the Standard like men and women. Put your faith, your confidence and trust in the founder and president of Standard Life Assurance Co.

In conclusion, may tender my most sincere thanks to my two correspondents for their letters and to the other one for the bundle of periodicals. I am sorry indeed neither of them or any other person sent me a copy of The Freeman with my letter or letters in it.

Would some kind reader post me one? I would send these to people who never saw a colored paper or any periodical any of you will be good enough to send.

Write me freely for any private information you wish to know. I will give it you about this country.

Yours sincerely,
LEO. W. DANIELS.
74 St. Mungo St.,
Glasgow, Scotland.

FRANCE FOR COLORED LABOR

MEN FROM AFRICAN COLONIES PROVING SATISFACTORY—WILL BE BROUGHT IN IN INCREASING QUANTITIES TO TAKE PLACES OF FOREIGNERS—HIS WILL ENRICH FRANCE AND KEEP THE MONEY IN HER OWN DOMAINS

Paris, July 25, 1914.—While the Hindu tries in vain to enter British Columbia, the Kabyle from Algeria is invited to take up his residence anywhere in France, from the Mediterranean to the British Channel. Already several thousand African laborers are at work in the coal fields of the north and the vineyards of the south. Handicaped by a low birth-rate and high mortality statistics, the population of France no longer suffices to meet the demands for labor made upon it by increasing industrial development.

The satisfaction given by African labor in France has drawn attention to the vast national reservoir of labor which France has at her disposal in her colonies. Since 1910, when a few Algerian natives were taken on at the Courrieres collieres and in the oil refineries at Marseilles, the possibility of this solution has been seriously tested. The first batch of imported Kabyles having given good results they have been brought to France in increasing numbers, and there are now seven or eight thousand of them scattered through the industrial and the wine-growing districts of the country. About a thousand of them have found employment in Paris in the sugar refineries, tube railways, and omnibus services.

The State will gain by substituting for the hundreds of thousands of Germans and Italians along the frontier French citizens, many of whom are trained soldiers. The millions of francs which at present are taken out of the country by the Belgian, Italian, and German workmen will be diverted to Algeria, and that this would be no small benefit to the colony is shown by the fact that in spite of the small number of Arabs at present in France, nearly $350,000 was sent through one Algerian post office in six months by these laborers. The men will return to their villages with a new standard of consumption, and the general trade of France and of Algeria will thus benefit. A scheme for the establishment of a large Kabyle recruiting agency has been suggested to the colliery companies and other large employers of labor.

Colored subjects of France are being tried in noncombatant posts in the French navy with great success. One hundred Sengalese worked in the stokehole of the flagship of the Mediterranean fleet for two months with entire satisfaction to the admiral in command. According to the report the men seemed delighted with their new occupation. The government of West Africa has undertaken to supply the navy department with a draft of 200 Sengalese annually.

The French are persistent in their effort to enlist Negroes in their army and navy. This is a striking fact in face of what is encountered in this country. Here the effort is to put the Negroes under the ban. Perhaps it is not well to make such a sweeping assertion, for the Negroes are valued by many. However, there are too many who see nothing to admire in Negro soldiers in spite of their fine soldierly qualities. It's the same old reason, of course, and which we all know. But just the same, France is enlisting a terrible fighting host, and which may mean more for that country than may be thought at this time.

FUND FOR MAYOR ARCHER OF BATTERSEA, LONDO

LONDON WOULD HONOR ITS COLORED MAYOR—IN FIGHTING FOR RIGHTS OF COLORED PE

PLE HE HAS SACRIFICED, SO MONEY IS ASKED TO ENABLE HIM TO KEEP UP SOCIAL SIDE OF HIS POSITION.

London, England, July 20, 1914.—Recently Councillor Archer was elected Mayor of the Borough of Battersea; a district of the city of London, comprising about one hundred and fifty thousand citizens. In England the social duties of a Mayor of a district are many and varied, and the expense of keeping up to the standard socially is extremely heavy. A committee of citizens have taken upon themselves the task of raising a large fund to be turned over to the Mayor of Battersea unconditionally in order that he may maintain the social position of his office with credit.

The committee working in the interest of the Colored Mayor is composed of some of London's leading white citizens, and serving in different capacities are found men and women from the highest walks of life. They have had circular letters sent out to the public spirited citizens of London and to many prominent citizens in the colonial possessions.

The text of the letter sent in behalf of the Colored Mayor, says in part:

Dear Sir (or Madam): As you no doubt are aware, the Colored race experience a keen sense of elation by the election of one of its number—Councillor J. R. Archer—to the dignity and honor of Mayor of the Metropolitan Borough of Battersea—a distinction quite unique, for no man of color hitherto has filled the Civic Chair of any Borough within the capital of the British Empire.

While Councillor Archer looks upon his achievements with pardonable pride, posts of honor such as a British Mayoralty have their anxieties and worries, more especially when the individual marked out for exalted stations does not happen to be wealthy. Councillor Archer, unfortunately, is not a rich man, hence he is very seriously handicapped, and precluded from sustaining in befitting manner the dignity of his office and dispensing that generous hospitality expected of the occupant of the Mayoral chair.

Recognizing this, a committee has been formed to raise a fund, the proceeds of which it is proposed to make over unconditionally to Councillor Archer by way of a testimonial, to mark not only appreciation of his services and as a token of respect, but to aid, him to sustain, in a manner creditable alike to himself and the race he represents the dignity of his high office.

The committee therefore invite the co-operation of the Colored people in this movement, feeling convinced that many of them would welcome such an opportunity of practically manifesting their admiration and appreciation of a worthy member of their community who has attained to such exceptional eminence and thereby so thoroughly justified the claims of the Colored people to the full privileges of citizenship.

The Signers.

Subscriptions may be sent to the Honorable Treasurer.

Signed on behalf of the committee,
BERTHA GARDNER,
Honorable Secretary.

Committee: J. H. MacDonnell, Esq. (Solicitor), Chairman; J. Wilson, Esq. (Journalist), Vice-chairman; Rev. Joseph Newton, Rev. F. R. Freeland, Dr. L. Bean, F. R. C. S.; Alderman Brolly, Councillor C. Barrington, Councillor J. Kenney, Councilor F. K. E. Hovenden, J. O. Hendrick, Esq., Harriet L. Yates, M. B.

Honorable Treasurer—Councillor J. W. O'Brien, 329, Queen's Road, Battersea, London, S. W.

Honorable Secretary—Bertha Gardner, A. R. San., I., 3, ePckham Road, London, S. E.—Advocate.

TURCOS CLIMB TREES TO SHOOT GERMANS

LONDON, Oct. 3.—A dispatch to The Evening News from Copenhagen reports that correspondent of the Berliner Tageblatt who witnessed the battle at Verdun of September 24 when Prince Oscar led the Imperial guard, says:

"Though the Germans fought like lions, the Turcos climbed trees and like monkeys, hid in the leaves. The Germans and Turcos fought and wrestled in a terrible hand-to-hand struggle and German officers fell dead around the Prince who thereafter had the heart attack already described.

"Later, at a hotel in Metz the Prince was greeted by the Emperor, who with arms extended cried:

'Boy, Boy! Here you are.'"

FRANCE GIVES SQUARE DEAL

President Poincare Tells National Deputies Nothing in Republic Is Too Good for Blacks.

Bordeaux, France, Sept. 29.—President Poincare after addressing the deputies at length got to his climax when he said: "There is nothing in all France too good for the Negro," and I am glad to say, and may God continue my people to be able to say, that we have never lynched a man, white or black, in this republic; we have always tried to lift men up and we have not lost one thing by our act.

GUATEMALA RESTRICTS NEGRO IMMIGRATION

WASHINGTON, Nov. 24.—A decision has been issued by the president of Guatemala according to consular advices today intended to restrict the immigration of negroes. It requires each negro emmigrant to deposit $50 gold to be returned when he leaves that country.

Race Problem — 1914
Europe

EUROPE AND THE AFRICAN

Though the African and Afro-American now sacrifices neither his blood nor treasure in the gigantic and terrible conflict waging between the Triple Alliance and the Triple Entente over the Balkan States the general assumption that the African throughout the world is not vitally concerned is false and foolish. Whether or not the balance of European power the Balkan States—Roumania, Montenegro, Bulgaria, Servia, Albania, Greece and Turkey—is destroyed and these minor governments keep their boundaries intact does matter little directly to the black man. Comparatively few black men—Africans—live in the nations of the Triple Entente —Russia England and France—and fewer still inhabit the Triple Alliance—Italy, Germany and Austria. Civilized man the world over, black as well as white, regrets that Austria has plunged all Europe into a general conflict because of the assassination of one man—her Grand Duke Ferdinand. Whether or not this has been only the pretext for Germany and Austria to start the conquest of the Balkan States and then the Black Sea and the lands beyond no man outside the cabinets of the Triple Alliance can say. BUT THE WAR NOW BEGUN, WHICH INVOLVES FIVE OF THE SIX LEADING EUROPEAN POWERS, HAS A REAL AND VITAL INTEREST TO EVERY CIVILIZED MAN LIVING UPON THE FACE OF THE EARTH.

The dominating Teuton is at the throat of the haughty "holier-than-thou" Anglo-Saxon and the proud Frenchman; the Russian bear of the North will have his claws extracted by the German war lord; while the bull dozing Austria-Hungary will be fought to a finish by military little Servia. The result will be that all will be set down at least a peg; ALL THE SUBJECT DOMAINS OF AFRICA WILL GET AT LEAST LESS STERN AND REPRESSIVE RULE FROM THE KINGDOMS OF THE CONTINENT. France will doubtless bring her black battalions from Northern Africa to show the rest of Europe how to fight.. England and Germany and Belgium may as an exigency of war follow France's suit and enroll their hosts of African subjects. While France laments her late black General Dods, who led the international forces in the Chinese Boxer uprising, new black military geniuses will take his place, while all Christiandom will rub the prejudice from its color-jaundiced eyes. While the German, Frenchman, Hungarian and Russian now returning home fight their countries' battles the black American, for a time at least, will get a better opportunity from America's cowardly labor market. These we venture to assert are some of the more or less permanent advantages which will accrue to the African while Europe fights.

The example, however, of the so-called civilized and Christian world revolting to a barbaric and bloody physical combat will not exert a helpful and uplifting influence upon the awakening African. The sacrifice of billions of dollars in the titanic struggle will not permit philanthropy to do its full work in carrying "Caucasian civilization" into Africa. The ensuing panics, destruction and famine will affect the pockets of the millions of blacks in America as well as in Europe. AFRICANS MAY BE LET GO BY EUROPE IN A LARGE MEASURE, THE WAR OF EUROPE MAY INCREASE IMMEASUREABLY THE WORLD'S RESPECT FOR THE AFRICAN, BUT HE, TOO, WILL SUFFER IN HIS LIFE AND IN HIS LIVING.

HERMAN RIDDER AND THE BLACK SOLDIERS IN EUROPE.

The war in Europe has also reached Asia and Africa, and for the purposes of this article, New York, after a fashion. When the sword is drawn it is hard to sheathe it, as it grows sharp on what it feeds, like unloosed fire and flood and falsehood and scandal, and it assumes many ugly shapes, does war. Indeed, war has no pleasant aspect; all its aspects are terrible. That men should rush into it with what is called heroism and die by thousands, as they are doing to-day, and have been doing for many days, and have being doing through the ages of recorded history, is the enigma which alleged wise men struggle in vain to explain, simply because they are still ignorant of what man is, and what elements go to make man.

The New York Age

The war in Europe, in one of its most disagreeable features, reaches New York by way of HERMAN RIDDER and the *Staats-Zeitung*, both of New York. Mr. RIDDER is a German-American, so is his great newspaper. The mantle of OSWALD OTTENDORFER fell upon Mr. RIDDER in the shape of the newspaper. Mr. OTTENDORFER was a great German American who spent much time in going about trying to reform something. HERMAN RIDDER has been striving hard to wear with dignity and other things the OTTENDORFER mantle that fell upon him after the last spade of earth was shoveled on the OTTENDORFER coffin. It is a fact that all mantles have fallen upon others, from ELISHA to RIDDER, have kept their wearers constantly in plenty of trouble. Like the fabled shirt of NESUS, they stick.

Mr. RIDDER has undertaken to defend the insolent German War Lord and the German people from the serious charges made against them that they are primarily responsible for bringing on the horrible war and are guilty of atrocities in the conduct of it such as only savages are supposed to be guilty of. It is a big job. The German War Lord has no respect for the black and colored people of Africa and Asia, and has not minced matters, by word or act, in the past to show that he did not. That is one of the reasons why the Japanese declared war against Germany and is fighting to run them out of the Far East, and that is the reason all Africans and Asiatics are opposed to Germany, and have no confidence in the United States, and would be disposed to take sides against the latter as they have against the former in a war line-up of the nations.

Mr. RIDDER has deemed it necessary to endorse the color line drawn by the German Kaiser, having had many disagreeable things to say about black and colored people being used by the Allies against white men in the war in Europe. The white man business, without knowing that it is on trial for its life everywhere, has in these latter days become as sensitive on the race and color question as a game corn on the little toe. In the language of Bishop JOHN W. HAMILTON, "There are no inferior races; there are races with inferior opportunities." In a recent issue of the *Staats-Zeitung* Mr. RIDDER says: one line of condemnation have I found in the Anglophile press of the

"I have read of Louvain and dirigibles until I am weary, but not one line of condemnation have I found in the Anglophile press of the injection into this white man's war of the Turcos, the Japanese, and the Silkhs and Ghurkas of India. Why not be at least moderate, if one cannot be fair? Why talk of 'dumdums" when England has defended them and used them against black troops, and is now turning these same troops against the Germans? Why rai about Louvain on the anniversary of the British destruction of Washington? Courage and honor go hand in hand, and that the German soldier is anythins

but a coward has been proved on every battlefield on which he has figured."

This outburst of Mr. RIDDER, like others that have gone before it, amounts to an arraignment and condemnation of the Government of the United States, which has given Mr. RIDDER an asylum and an opportunity to make fame and fortune, for employing black and colored soldiers to crush the Slave Holders' Rebellion and to drive the Spaniards out of Cuba and their other possessions in the Atlantic and Pacific oceans, and for maintaining four regiments of black and colored soldiers, as it is now doing, and as do several States in their national guard. Does Mr. RIDDER mean to do that? Of course not, but that is what he does. France and Great Britain have as much right and justification to use the black and colored units in their nationals in the war in Europe as the United States would have if we should go to war with Germany or other European powers. Would Mr. RIDDER object to that? Perhaps. And if he should be drafted for the war would he hesitate to hire a black or colored substitute? We think not.

The European war is much to be deplored, as being too savage and cruel to be tolerated, by intelligent human beings, but it will change the map of the world and give the people of Africa and Asia a better and more respectable standing with the races and powers of Europe and America, so that out of weakness may come strength, and out of the stench of battlefields may come sweetness, in new and better conditions of mankind. And all the HERMAN RIDDER in America and Europe will know more after the war than they know now.

THE UNWRITTEN LAW OF NATIONS.

The unwritten law against the employment of black troops in wars between white nations France and England have already broken. Germany, despite her protests against the African and the East Indian, now seeks to enlist Turkey's black Mohammedans on her side. While England avows that the East Indians are Aryans —not black in the sense prescribed—thus she does not violate the white man's higher law. The fact remains that the East Indians, for the most part, are black in the same color if not in the same degree as the African. The Algerians or Turcos, too, have been claimed by white authorities as being of the Semitic race. The ebony hordes which Turkey will employ are Mohammedans and not black Christians or black pagans. Therefore Germany may with equal right claim that the blacks she will lead are not black in the sense prescribed. The truth of the matter is that grim necessity has made England, France and Germany their filmy color lines. The truth of the matter is that the East Indian, the Algerian and the Turk's Africans are all black men. Nor can the pot call the kettle black in using them. All are black and all are mighty in battle. They are the same blacks that founded Meroe, the ancient seat of learning, and then went up the Nile, conquered Egypt, and reigned there ever afterward. The same blacks with whom Hannibal whipped the Romans,, laid waste Sicily and crossed the Alps. The same blacks in the middle ages that sustained the Byzantine Empire in Constantinople. The same blacks in modern times that freed the slaves and saved the American Union in 1861-65, and are the same that under Menelik annihilated the Italians at Adowa in 1896 and captured San Juan Hill in 1898.

Yet we warn the civilized white world of 1914 that in breaking their unwritten law they are tampering with dynamite. If all the mighty and dangerous issues involved in the conflict the use of these same black troops may prove one of the most fatal to "white man's" domination of all mankind. The African or the Asiatic black man who whips the German on the one side or the Frenchman and Englishman on the other, will no longer fear him. Nor will he be forever ruled by them. Not only will the ambitious and awakened Kaffir resent being herded in the slave labor compounds by England and persecuted by the Dutch of Johannesburg, but the blacks of Togoland, of Egypt and the Soudan will demand an increasingly larger share in their own armies and their government. Who can now tell that from among these black millions some Hannibal will again come forth to drive Europe out of Africa. Anent the protest of Count von Bernstorff, the German Ambassador, against the use of Asiatic and African troops in a European war the New York World splendidly concludes:

> **This is a curious prejudice on the part of the diplomatic representative of a Government that is seeking to bring Turkey into the conflict and trying to persuade the Turk to instigate a "holy war" in Egypt and India against all non-Mohammedans. When Germany went to war with the British Empire she must have expected to fight the British Empire, and not merely a selected part of the population the color of whose skin happened to meet the approval of Berlin.**
>
> **If Germany were at war with the United States her troops would have to meet our Negro cavalry, than whom there are no better soldiers in uniform.**
>
> **German denunciation of the Indian troops is as futile as German denunciation of the Japanese as "yellow bellies." It is too late to draw the color line in war. That line was erased more than fifty years ago by Abraham Lincoln in that noble letter to the Springfield Convention: "And there will be some black men who can remember that, with silent tongue and clenched teeth and steady eye and well-poised bayonet, they have helped mankind on to this great consummation."**

Whatever of profit to mankind and progress in civilization the great white man's war may bring to the world will accrue in no small measure to the black man and that in no passive way. The black Samson has been asleep in the lands of the Phillistines. Europe is awakening him. He may in future take that which belongs to him.

Race Problem - 1914
Europe

FRANCE MIGHTY FORCE OF BLACK SOLDIERS AGAINST GERMANY

Turcos Most Formidable Fighters of Modern Times—Victors in Many Battles—France Appreciates Devotion and Service—Men Decorated with Medals for Bravery.

COUNTLESS NUMBERS ARE READY TO DIE FOR FRANCE

"Nothing Too Good for Negroes" Says President Poincare to Deputies.

Government's Fair Treatment of Her African Subjects Repaid Tenfold by Loyalty in Present Conflict—Millions of Black Soldiers Bear Arms for France—Nation's Hope Rests in Native African Fighters.

(Special to the Chicago Defender.)

Paris, France, September 18.—And so the French black soldier is once more at grips with the white German regular. Four and forty years have passed since last they met on the field of battle and on French soil. Then it was that the turcos in the Franco-Prussian war drove back the German infantry with heavy loss at the battle of Wissenburg on August 4, 1870, while again, two days later, the turcos, together with the spahis—more of France's black troops from Algeria—under General MacMahon cut and hacked their way through the solid German ranks at the bloody battle of Woerth.

Heavily veiled as all the military plans and movements of the French republic have been since the declaration of war a few weeks ago, the outside world has not been permitted to know what projects, even many months ago, and now, have been made by the French government to utilize her black troops in the conflict with Germany and Austria. Early in the year, it is true, several companies of black regulars—tirailleurs from Senegal, Africa—were brought to Paris ostensibly to give millions of French subjects who had never seen their black troops an opportunity to look at them and see for themselves what strapping, business-like looking fighting men these trained soldiers from the other side of the earth were—men who were devoted to the French flag and ready to die for the tricolor, as thousands of their predecessors have done both in France and Germany and in Africa in the last half century.

When Black Troops Visited Paris.

Their visit to the French republic, however, had a double object. The big black fighters, who were received with the greatest enthusiasm in the French capital and elsewhere in the republic—a number of those who had of late years distinguished themselves in fighting rebellious natives in French African possessions being decorated by the French government with medals for bravery—on their return to their native country were filled with praise for the treatment they had received in France, thus increasing the spirit of loyalty and zeal among the black and yellow native French regulars who were not fortunate enough to have been selected to make the trip. The native population also was regaled with stories of the strength and power of the French government and also told of the hospitable treatment they received and of the beauties and wonders of the French capital. It was all seed well sown and which the French, with their well-known tact, diplomacy and farsightedness, well knew would in time bring tenfold returns.

Indeed the returns have been quicker than had been anticipated, for since the present war with Germany commenced the war office at Paris has been advised that literally hundreds of thousands of French black and yellow subjects in the various French possessions in Africa and elsewhere, many of them already trained soldiers and others who have in them the making of excellent fighting men, are almost beside themselves in their anxiety to go to France to fight the common enemy.

Millions Who Bear Arms.

What of the extent of this present and latent force upon which France may draw for military support?

In Algeria alone the French native population of black and yellow natives is 4,430,000, according to official statistics. In the Algerian Sahara there is said to be 50,000; in Tunis, 1,500,000; Sahara region, 2,500,000; Senegal, 3,500,000; Mihaty territories, 4,000,000; French Guinea, 2,200,000; Ivory Coast, 2,500,000; Dahomey, 1,000,000; Kongo, 8,000,000; Somali coast and dependencies, 200,000; Reunion, 173,200; Comoro isles, 53,000; Nossi Bey, 9,500; St. Marie, 7,670, and in Madagascar, 2,500,000, making a total of 32,635,000.

In addition to this, in India the French population, almost all native, is 279,100; Annam, 5,000,000; Cambodia, 1,500,000; Cochin China, 2,400,000, and in Tonkin and Laos, 13,500,000, a total of 22,679,100.

How many of the average men and women are aware of the immensity of this population which owes allegiance to the French flag, several millions of whom are fit to bear arms?

Or how many know of the vastness of France's empire in Africa? Dahomey alone is six times as large as the state of New Hampshire; the French Congo is eight times as big as Illinois; French Guinea is the size of Oregon; the Ivory Coast twice as large as Michigan; Tunis is as large as North Carolina; the states of New York, New Jersey, Pennsylvania, Ohio and Kentucky could be comprised in Algeria. In Morocco could be placed Georgia, Florida, Virginia and North Carolina, while French West Africa would make twenty-five states the size of Kentucky. * * * Let no one question the general soldierly qualities of the African black and yellow man.

Fully the Equal of White Soldiers.

Such gallant and tried French soldiers as Colonel Mangin, the late Colonel Marchand, Colonel Baratier, Captain Guichard and any number of other officers have borne witness to the courage and fighting qualities of the black and yellow French native soldier. Only a couple of years ago General Lyantey, with a mixed white and black force of French troops, besieged at Fez, Morocco, fought the Moors for months until relieved by a strong French column, in which also native troops predominated.

In Algiers, in Timbuctoo, in Dahomey, on the Ivory gold coast, on the Barbary coast, in Tunis, Senegal and in many other places in Africa the French native soldier has shown that in many ways he is fully equal to the white soldier. There they have served and are today serving as turcos, tirailleurs, spahls, foot and horse, and also as artillerymen.

Under the decree of December 28, 1900, when a reorganization of the French colonial army took place, it was provided that it should be composed of European and native troops, organized chiefly for the occupation and defense of the colonies under the French protectorate outside of Algiers and Tunis. It was charged primarily with military operations in the colonies, but also to co-operate, if necessary, in the defense of France itself and to take part in military expeditions outside of French territory.

Under this arrangement the right of the home government to call upon the native forces for service elsewhere than in Africa is made clear, while the fact that the war office has resolved to make use of native forces from French colonial possessions wherever else they may be needed is proved by the presence of turcos in the fighting about Muelhausen only a short time ago.

"It was like hell let loose," is the way an officer of the French Zouaves described the charge of the turcos, France's black troops, at the battle of Charleroi.

Telling of the terrific charges of the blacks, the officer declared they fought at such close quarters with the Germans that many of the men got hold of the noses of the enemy with their teeth.

Ignore Death-Dealing Fire.

"When the fighting was at its height our colonel suddenly ordered 'Give the turcos free rein,'" said the officer. "Then the avalanche began. It was like hell let loose. They tore along the German batteries for a full mile. They were chanting 'The Marseillaise,' but no man could even hear the man next to him in the ranks, so terrible was the pounding of the guns. Infantry and artillery poured shot into them and they fell by the dozen, but dashed on. When they were within fifteen yards of the batteries the Germans had to cease firing to avoid shooting their own guards.

Use Bayonets.

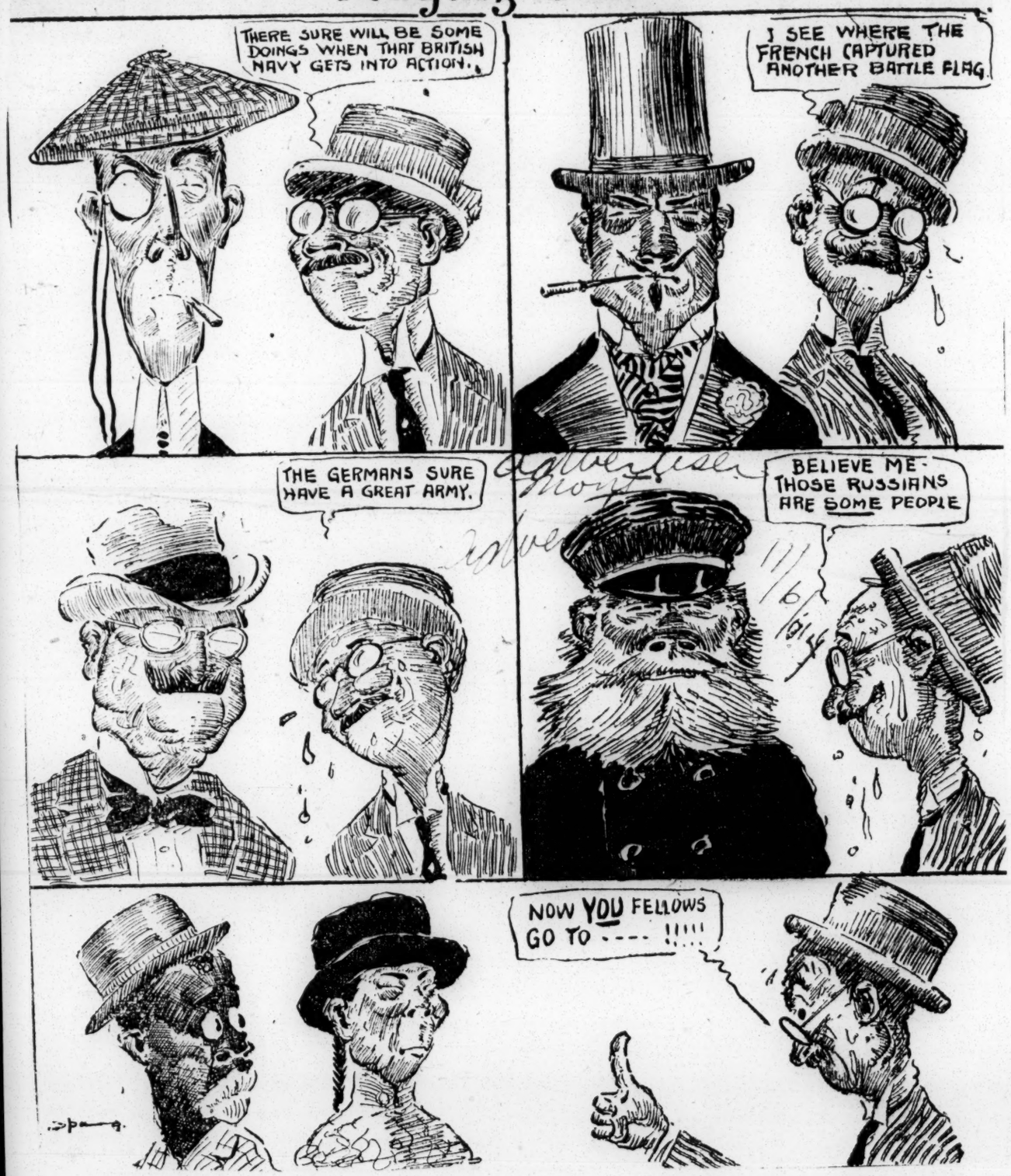
"A bloody bayonet fight then followed. When a man was bayoneting a German and could not release his weapon at once he would whip out his revolver and shoot another. In the meantime a companion by his side would be attacking the bayoneted foe with the butt of his rifle. The soldiers of the kaiser were giants, but they fell like flies. Blood splashed everywhere. I must have shot a dozen with my own revolver. The remnant of the German command finally fled for their lives, but not many escaped.

"When our survivors got back to Charleroi we lost more than a score when the Germans mounted a howitzer in the church steeple, despite the fact that the building was flying the red cross flag."

Never Lynch in France.

President Poincare after addressing the deputies at length got to his climax when he said: "There is nothing in all France too good for the Negro," and I am glad to say, and may God continue my people to be able to say, that we have never lynched a man, white or black, in this republic; we have always tried to lift men up and we have not lost one thing by our act.

Playing Safe.



Race Problem - 1914

Europe

A STRICT NEUTRALITY.

In the last issue of the Crisis appears an article headed "World War and the Color Line," in which it is asserted that "the triumph of Germany means the triumph of every force calculated to subordinate darker peoples," and concludes that the colored people should give their "sympathies to those nations whose triumph will most tend to postpone if not to make unnecessary a world war of races," meaning the allies. This conclusion is predicated upon the declaration that the triumph of Germany "would mean triumphant militarism, autocratic and centralized government and a studied theory of contempt for everything except Germany," and that "the record of Germany as a colonizer toward weaker and darker people is the most barbaric of any civilized people, and grows worse instead of better." At the same time, the article admits that "England was in the past blood-guilty above all lands in her wicked and conscienceless rape of darker races" and that "Belgium has been as pitiless and grasping as Germany and in strict justice deserves every pang she is suffering after her unspeakable atrocities in Congo." We heartily concur in the last two quotations, for the reason that they are historically correct; but the strictures administered upon Germany, which are in the main nothing more than gratuitous prognostications as to what she would do under certain conditions, the approximation toward which she has never yet realized, because they lack that support which common sense and simple justice dictate—positive, admitted facts or well sustained inferences.

That the colonial policy of Germany has not been characterized by a proper regard for the rights and interests of the darker races is most true; on the contrary, it has been exacting, tyrannical, brutal in the extreme. But the same may be said of the attitude of England, at the present time, as shown by the burdens, restrictions, discriminations and atrocities heaped upon the colored races in South Africa and India; and similar conditions, though not so intense, may be truthfully charged to France. In fact, the whole history of white government of dark races is one horrifying recital of pitiless rapacity, injustice and crime, whether it relates to Africa, India, the Philippines, or elsewhere.

We are advised to take side with the "allies," and for what? We are asked to prefer slavery under England and France and Belgium to the German yoke. Why? What is there about the German that we should so abhor and fear him? Is it his civilization? Germany is not as large as Texas; yet she can boast of over twenty universities of the best type known to the civilized world, over 800 gymnasia or high-grade academies and 75,000 common schools; and today she is by far the least illiterate of any country, save Denmark, in Europe. Her state religion is Lutheran, and while over 63 per cent of the population are Protestant, yet there is more religious tolerance than in any other country on the continent. The intellectual brilliancy and keenness of Kant, Fichte and Hegel, the matchless genius of Goethe, Schiller and Heine, of Mozart, Weber, Schumann and Wagner, of Bismarck, Von Molke; and the increasing galaxy of later thinkers and discoverers to whom the world is so largely indebted for the present advancement in biology, physics, metaphysics, religion, agriculture, art and astronomy, have furnished and are furnishing the ideals toward which the whole German mind is aspiring and rapidly moving.

In ocean trade Germany is second only to England, and her general trade conditions are far in advance of any other country on the continent. In a recent article in one of America's most popular and scientific journals, it was shown that the most productive feature of Germany's commercial success is to be found in her policy of founding colonies and schools for the inculcation of ideas which lead to a higher and more practical appreciation of habits and customs of civilized life among the various peoples with which she trades. Thus it would seem that the extension of German commerce would mean, not degradation, but enlightenment, not barbarism, but civilization. But the Crisis reminds us that Germany has been as grasping as Belgium. How so? And assuming that she has been as pitiless and grasping as Belgium, how do those propensities compare with those of England and France? A few facts might be of service just here.

The areas of the British Isles, France, Russia and Germany are 120,677, 204,092, 8,660,016 and 210,273 square miles, respectively, and the populations per square mile are: England 260, France 186, Russia 52 and Germany 238. Such were the statistics of ten years ago; but for practical purposes, they may be safely taken as constants. It will be seen that, assuming social conditions to be equal, and admitting the right of territorial expansion, the possession of outlying territory and the grasping instinct should be adjusted on the basis of 10, 9 and 7 for England, Germany and France, respectively. Of course, these relations should be modified to a degree commensurate with acquisition by purchase. But neither of these countries has cultivated the virtue of purchasing what does not belong to them. England and France have expanded through the insidious makeshifts of "Protectorates" and "spheres of influence," when not by conquest or one-sided, so-called treaties, as has also been the case with Germany.

While we do not attach so much importance to the talk about a "color war," it unfortunately happens that the colored races are fearfully involved in the terrible war-game for commercial supremacy. To epitomize the cause and effect of the struggle now raging, we need only to express two words—"Raw Material."

Now, by what nations has the propensity for "grasping," we may say hoggishness, been most pronounced? Let us confine ourselves to the strictly colored races. England has expanded, in one way and another, as follows: In Africa 2,010,000 square miles; in India, 1,560,160 square miles; in Australia, 2,946,691 square miles, not to speak of the large areas in the East and West Indies. Frence expansion in Africa comprehends 3,640,000 square miles, while Germany has, under a variety of arrangements, 898,000 square miles in Africa. Of this trio of world powers it may easily be seen who have done the "grasping," who are the real hogs; certainly not Germany. Russia has not manifested any desire toward expansion in Africa for the reason that she has 8,660,616 square miles in Europe and northern Asia, and a population per square mile of but 52, by far the greater density being in European Russia. It certainly appears to us that the Crisis has laid the charge of inordinate grasping proclivities at the wrong door; for measured by the facts in the case, England and France express the dimensions and appetite of the matured Berkshire, while the German nation has not yet risen to the proportions of a moderate sized guinea-pig.

All of the current bombast about the recognition of the loyalty and heroism of the black, brown and yellow natives in the appointment of commissioned officers of color may be accounted for in the fact that the English and French nations have large native military establishments, while Germany, having but little of them, has practically none. It will therefore readily be seen that sound protective policy alone would favor the highest possible efficiency and encouragement for the French and English African subjects, without any regard to sentiments of race equality or universal brotherhood.

As for taking exception to the use, by Germans, of the terms "nigger," and "mongrels," everybody knows where and how they originated and by what nations most lavishly used. The terms are of distinctly American origin and English adoption; and when used by these nations, signify inferiority, moral leprosy and social, moral, material and inefficiency. Used by the Germans, they possess only reflex signification, and are intended as instruments to convey a biting sarcasm to which color-prejudiced nations like the United States are only too truly and justly exposed. The Germans have borrowed the terms and use them in irony or sarcasm, not out of race prejudice and hatred. But the Crisis makes a very frank and commendable confession, though not without the conjunctive loophole, the absque hoc. He says: "The

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writer speaks without anti-German bias; personally he has deep cause to love the German people. They made him believe in the essential humanity of white folk twenty years ago when he was near to denying it. But even then the spell of militarism was in the air, and the Prussian strut had caught the nation's imagination." That were well said, but for the absque hoc. But what has militarism or the "Prussian strut" to do with the case? Why should these bare circumstantialities bear so adversely upon the writer's appreciation of the real German character? Prussia is the most populous of the larger countries on the continent, and would seem to be most in need of extra-territorial expansion. She is hemmed in on all sides by jealous, powerful and intriguing enemies all bent upon her destruction or humiliation. Why should not her military establishment be of the highest efficiency and in numbers sufficient to meet the single or combined attacks of her avowed and ever-threatening enemies? Besides, this militarism, with all its imaginary horrors, it does not affect a single person of the darker races; it is absolutely a domestic institution for domestic protection. Then why should colored folk get delirious about it? And why not the "Prussian strut?" The commanding position of the Fatherland in all that determines the greatness of a people justifies the "Prussian strut." Would to heaven the colored people had an equal cause to strut. And pray, who can outstrut the Englishman, who may have some cause, or the average Southern "cracker," who has not the remotest shadow of one? Let them all strut, if they will, but while strutting let them strut in a manner to reflect honor upon the strutter and to the disadvantage of no one among whom they strut. With charity for all and malice toward none, we do not agree with the Crisis. The German-American, of all the heterogeneous humanity resident in this country, is the least affected by color-prejudice. He expresses the highest and best types of citizenship. The literature of the Fatherland breaths the spirit of liberty and elaborates and exhales the spirit of truth and justice, of Christian toleration and disinterested helpfulness. Those who have lived among those of German extraction know of their neighborlyness and uniform kindly feeling, and those who have been fortunate in visiting Germany can testify to the uniform hospitality of the German people toward the darker races. We deem it shortsightedness and unjust to advise that the colored people take sides against the Germans in the contest now waging. We would advise a strict neutrality, a pause, a standing still "to see the salvation of the Lord;" for in this our trying position, we can ill afford to alienate any considerable element of the whites in this country, least of all that prodigious fair-minded, progressive, efficient and hitherto friendly element whose Fatherland is now in the throes of one of the most disastrous, important and far-reaching wars the world has ever seen.

THE WAR AND THE COLORED RACES.

The war now raging in Europe should prove a potent fact in the upbuilding of the colored races all over the world. Even it but gives the colored American the opportunity to fill the industrial breaches made by the departure of the reservists of the belligerent nations for the front it will have left its good on the race in America. Proving himself dependable where others fail is now the peaceful duty of the colored citizen.

While the effects of this war on American thought should be manifold we may be too optimistic in hoping that the wholesale departure of many hyphenated Americans will have as powerful an effect on the mind of the true American as such desertion of the adopted country has had on American labor and citizenship. The repudiation of their American citizenship on the part of these read made citizens should strike home the fact that Americans are after all, of but one variety. It should prove the futility of the German-American and other hyphenated stocks who are Americans only so long as its suits their interests.

Another effect of the war will be the rise and increase of respect and self-respect for the colored races. Surely such deeds of stunning valor as are the Turcos of French Africa cannot but live forever in the brighter annals of this terrible war. And the signs are that many more colored soldiers will be in the field under service for the Allies, and who can doubt that these other colored troops will cover themselves with as bright and effective glory as has the French Turcos.

Japan's diplomatic and commercial supremacy in the Orient will doubtless be the outcome of the great conflict. That is why Japan has entered. More than one European nation may be driven out of China before the cessation of hostilities. History shows China to be as warlike a nation as Nippon, when driven to it. Should China recognize the leadership of Japan and the unity of interests of the two powers, all Europe may be dispossessed of their theft-begotten possessions in the land of the sleeping dragon. But even without such co-operation from China we must not forget the fact that Japan is already the head of the colored races and victory for the Allies could not help but place her in a better position on the road to the ultimate fulfillment of her glorious destiny.

That the Allies will win eventually, not even a German can intelligently doubt. Early German successes, while doubtlessly encouraging, does not alter the fact that in the end Germany must face defeat. Her successes of the last few weeks may help her to more favorable terms, but we doubt it. No matter how severe the German defeat the German Empire in Europe will not lose too greatly if England can help it, even if Great Britain in turn has to restrain the Bear of the North. France will get back the provinces of Alsace-Lorraine. Austria may be quartered up, but Germany is too good a bar against Slavic invasion and predominance in Europe for Britain to allow her disintegration.

In the meantime the German advance rushes almost irresistibly on to Paris. But even should Paris capitulate—what then? The war would only have begun. Both France and Germany have practically their last man in the field to-day. But not so Russia and Great Britain. Russia with its vast and self-supporting population could put an army in the field that should be very near to twenty million. And Russia of to-day is not the Russia of the Russo-Japanese war. Her army has been re-organized and has already given Germany and Austria-Hungary many a surprise not down in their list of expectations when the two Emperors made war on Europe. Great Britain is still in her ancient role of Mistress of the Seas and as such is in position to nullify any successes of the German land forces. Her resources over the sea are practically untouched as yet. Canada and Australia are only now sending men and money. The Australian fleet has already made a junction with the British fleets. India and Africa are eager for the fray. The Indian army alone is 238,000 strong and includes the wild-cat Ghurkas, the gigantic Sikhs and the irresistible Pathans, the Grahmans, Rajputs, Jabs, Punjabis, Dogras and fierce Mahrattas. The most of these troops would rather fight than eat. No wonder the Kaiser objects to the employment of colored fighters against his much-vaunted Uhlans. Those Uhlans would get the surprise of their lives if they once touched arms with India's Ghurkas. And if the Ghurkas would have landed in Europe it is most probable that the Uhlans would be glad to touch arms with them, for once loosed in a charge the Ghurkas do not stop until they meet the enemy and they only stop long enough then to make the enemy regret the meeting. The Ghurkas are in wear perpetual grins, which do not come off when they are in battle.

Race Problem - 1914
Europe

English Writer Defends Use of Hindu Troops in Europe

The Use by the United States of Negro Troops Against the Spaniards One of the Precedents Cited by A. E. W. Mason, Who Says That There Is No Danger That the Orientals Will Commit Atrocities.

A. E. W. Mason, in New York World.

For those who kneel beside us
At altars not thine own,
Who lack the lights that guide us,
Lord, let their faith atone.
If wrong we did to call them,
By honor bound they came.
Let not thy wrath befall them,
But deal to us the blame.

—Kipling.

It is usually dangerous to lay down general rules, since exceptions are apt to give them a double edge. But here is one which is undeniable. In the conduct of a great war, a war of life and death, as this is in which we are engaged, combatants must weigh it with two paramount considerations in their thoughts, the law of nations and the solidarity of their own people and empire. How to fight so that at the end when peace is declared we shall emerge with the respect of the world and our empire more one than it is even now—that is the great problem. There is a third, however, not to be lost sight of, how to avoid offending the susceptibilities of neutral and friendly nations.

With regard to the law of nations, the employment of our Indian troops is in order and has many precedents. The French used their Turcos in 1870, and are again using them in 1914. The United States used its negro troops in Cuba, and would no doubt use them again were the United States to come into conflict with any other country; and for precisely the same reason which makes us use the Indian troops. They are citizens of the country. Readers of von Bernhardi's book, "Germany and the Next War," will recollect that he, without a word of condemnation, in estimating the armies which can be brought into line on both sides, contemplates the use of negro Tunisian and Moroccan soldiers by the French, and of the Indian army by ourselves.

Moreover, the eager attempts of Germany to win Turkey as its ally are clear evidence of how they regard the matter; and it is to be remembered that the Asiatic troops of Turkey can not for one moment compare in enlightenment, education or lineage with the troops from India, who are after all of Aryan stock and the same parentage as ourselves.

While those who are afraid that the allies' movements will be marked by the outrages and devastation which have stained the German name may consider that the permission now given to India to serve alongside with the British troops in fighting for the empire—a permission often sought before in vain and now hailed with an intense enthusiasm from the hills in the north to the sea—would in itself be a compelling incitement to correct behavior were such an incitement needed.

But it is not. The civilization of India is of a high order. The Indians are British citizens, not a subject race. The work now being done in the Philippines by the United States in the way of throwing open public office to the natives has been going on for many years in India. Judges of the high court may and do come from the same people who are fighting in the ranks of the Bengal lancers in France. The native judges rise like other men by work, ability, etc., and try Englishmen who have offended against the laws. To say, "You are competent to try us for legal offenses, but not fit to fight beside us in defense of your civilization," would be ridiculous.

I use the word civilization advisedly, for no one can look at the constitution of the German colonies and believe that the same opportunities of eminence and life which the Indians enjoy now would be continued to them if they fell under German rule. Indians serve upon the council of the India office at home and upon the councils of the lieutenant governors. The school appointments, the professorships, the magistrates, are open to them. You can not say to people, "You are fit for all the duties of citizenship, but we deny you the supreme prerogative of defending them."

The feeling of India is to be taken into consideration. It is not merely the rajahs and what one may call the fighting races that are enthusiastic. The Indian National congress, a body which works for the establishment of an Indian parliament and has great influence, sent a deputation to England to assure us that India was convinced that its future welfare is bound up with the welfare of the British people; while in Bombay and other cities similar assurances of unswerving fealty have been given. And, naturally, once more the German historians speak to the point with a force they had not foreseen.

One of the causes of Treitschke's contempt for the English race was that we had created no religion to impose upon the Indian races. The English belief is liberty in such matters and it is not astonishing that the whole of India, including men even who have been deported for revolutionary offenses, has joined in the noble cry expressed in the telegram of the maharajah of Rewa to the king: "What orders, sir, for me and my troops?"

We have a difficult problem to solve in India, and this step taken of setting side by side with us these men of ancient lineage, tried courage and high civilization will no doubt help to solve them afterward. Thus, looked upon from the three points of view enumerated, the action of the British government in using Indian troops in the European war is justified.

E AFRICAN SOLDIERS FIGHTING FOR FRANCE

A[GA]NST GERMANY—TURCOS OF ALGERIA LED FRENCH ADVANCE INTO ALSACE-LORRAINE — REPULSED GERMANS, WHO WERE IRATE BECAUSE BEATEN BY COLORED MEN—ONE GERMAN MILITARY AUTHORITY DISCREDITED THESE BLACKS, BUT ANOTHER ADVISED THE GERMAN FLEET TO PREVENT THEM BEING TRANSPORTED BY FRANCE.

Paris, France, Aug. 10, 1914.—Detachments of the famous Turcos, or native troops from the French colony Algeria, penetrated Upper Alsace today.

Germany Always Objected to France Using African Soldiers.

The possession by France of "The Black Legions" has long rankled in Germany's mind and has been a factor in the eternal squabbles of years' standing between the two countries. While the Berlin government has never been very successful in Germanizing Africa, France, on the contrary, has recruited her armies from the Sahara and has made fearless soldiers from Algerian mercenaries. There are no better soldiers in their own way than the black and brown men, who, serving under the tricolor, have penetrated Upper Alsace. When fighting in their own country these men are accompanied by their wives, who do the cooking, nurse the wounded and bring cases of cartridges to their husbands on the firing line.

The Turcos are almost constantly on active service in southern Algerian provinces against the roving tribes of Arab horsemen who continually harass the French troops. Half their officers are Frenchmen, the other half rise from the ranks of the natives. They are remarkable sharpshooters.

France Favors African Soldiers.

Long ago the French government was convinced that the Turcos had the necessary military qualifications and turned to them to strengthen her forces. Today France can call upon some twenty thousand of these native troopers. It has been known for several years that France would use her black soldiers wherever it was necessary to defend her interests or honor.

German Military Men Differed as to Value of African Soldiers.

The Turcos have had considerable to do with the Franco-German troubles. A year ago General Von B[er]hardi, one of Germ[any]'s most p[rom]inent military journalists and a dictator of that country's military policy, acknowledged that France had strong reserves in the dark races of Africa. But with the acknowledgment he added: "Her army there is by no means ready for a struggle with us." General Berhardi rather despises the black contingents. Another German officer of distinction, General Alfred Brenzig, has insisted in his writings upon the necessity of maintaining in the Mediterranean a strong fleet of German warships to intercept the North African troop ships which, supposably, are to bring contingents to support France in war against her European foes. This warrior told Germany only last year:

Gen. Brenzig Favored German Fleet in Mediterranean To Keep Black Soldiers from Crossing to France.

"We must have a strong fleet in the Mediterranean. The French military law of three years constitutes a distinct menace of war. Sooner or later, we may expect an explosion in France whose results will be a war of revenge against Germany. The aim of our military authorities should be to prevent the transport of two corps of the army, 65,000 men, from Africa to France. The French have no ship of war which can compete with ours. France could not therefore destroy our naval divisions in the Mediterranean, which of course would be supported by the swift warships of Italy. Neither could the French fleet be depended upon for defending the transports from Africa. The transfer of the African regiments to France would be a slow process, and it is not likely that more than fractions of the two army corps could be landed in France."

Men and Measures

The New York World, 2-19-14

BY BRUCE GRANT.

A few years ago "The New Age," of London, paid the following beautiful tribute to the veracity of the American reporter: 3-1934

"The American interviewer is perhaps the biggest liar on the face of the earth, and in this case we are sure that he has lied with even more than his accustomed audacity and wonted virulency."

The case above referred to was a statement made by one of these artistic prevaricators that the Rev. R. J. Campbell of the famous City Temple, London, had in a speech before a group of wild-eyed and long-haired Englishmen in a meeting in London, expressed himself as favoring lynching, when as a matter of fact Dr. Campbell was at the time in another part of England on a visit and knew nothing about this meeting and cared less.

At the Lord Mayor Levee in London, some weeks ago, the obiquitous American reporter, somehow or other managed to squeeze in, and when the affair was over he told the English-speaking world with his usual audacity and reckless disregard that virtue which made George Washington president, according to the truthful historians, that the newly-elected colored mayor of the Borough of Battersea, the Honorable J. R. Archer, was not numbered among the invited guests. The purpose of this story was obviously meant to convey the impression that because Mr. Archer is a colored man, he was snubbed. But English officials from the King down, whatever their prejudices to race are too diplomatic and practical, to make invidious distinctions between officials on account of race or color. The reporter who sent out this story knew that he was a liar, and that every English newspaper man knew him to be such. Still, nevertheless and notwithstanding, the story was swallowed by the managers of the press associations as a fact, and was spread broadcast in this country, to emphasize the fact that Americans still believe that color, not brains and ability is the force that wins. When I read this story I had my doubts as to its accuracy, and I decided in the interest of truth and fair play to get the facts and with them floor the reportorial American Ananias who circulated it. Here is fact No. 1. (Card of Invitation.)

Copy: "To Meet the Court of Common Council.

"The Lord Mayor requests the honor of the company of the Mayor of Battersea at dinner on Thursday, Jan. 22, at seven, for half-past seven o'clock.

"The Mansion House, London."

"An early answer is requested.

Fact No. 2 (Menu Card of Dinner.)

Copy: "The Mansion House Banquet to the Court of Common Council, Jan. 22, 1914, etc., etc., etc.

"The Right Honorable T. Vansittart Bowater, Lord Mayor.

"The Mayor of Battersea."

Fact No. 3. (Seating Plan in Banquet Hall.)

"Section G.; time, 10 p. m. The Mayor of Battersea at table surrounded by Lords and Dukes, Judges and Barons, and the representatives of the London Press."

In the entire list of newspapers there represented I do not find a single newspaper—unless they are comprehended in the term "press association"—which was represented. In which event the lie is the more glaring and malicious. For the Mayor of Battersea was there in evening dress. He left the council chamber at 5 minutes to 10, and did appear at the Lord Mayor's reception, where he was seen and recognized and even congratulated by many titled gentlemen, and

the mayors of other London boroughs. He was also invited and was present at the King's Levee in St. James Palace on February 24th, where his Majesty attended by his gentlemen in waiting and escorted by a detachment of the first Life Guard, received more than a thousand distinguished notabilities among them H. H. Prince Maurice of Battenburg, the Duke of Teck, Admiral His Serene Highness Prince Louis of Battenburg and the Duke of Argyl. The list of the guests occupied three and a half columns of the London Daily Telegraph, and near the bottom of the first column four names up, appears that of his Worship, the Mayor of Battersea. Now what does all this make the American correspondent in England. Doesn't it prove that his mouth is not a prayer book simply because it is bound in white, with hair trimmings?

THE GERMAN DISCLAIMER

The German Ambassador makes quick denial of the following Associated Press statement of "The Appeal to the Civilized World," sent out by ninety prominent Germans:

"Those who associate with Russians and Servians and offer to the world the spectacle of letting loose mongrels and niggers on the white race have the least right to call themselves defenders of European civilization."

The words used, according to the German Ambassador, were his nation's terms for "Mongolians and Negroes." The Associated Press deliberately and maliciously, according to the German Ambassador, translated these into "mongrels and niggers." This being the case the black man's attitude toward the struggle between the Germans and the Allies must be the same as it has been—one of absolute neutrality. Through the instrument of Turkey and her hordes of black Mohammadens, Mongolians and "Negroes" are now being used on both sides of the titanic conflict. In the final reckoning, whether "German culture" or the "Allies' civilization" succeeds in shooting the other off the face of the earth black men will play the vital part in the grand consummation. There is little for colored people to choose between the unspeakable English compounds of South Africa, the atrocious Belgians and King Leopold in the Congo, and the brutal German despotism of West and East Africa. France's treatment of her black millions in Northern Africa stands out as the only relief to the situation, the only example of humane treatment of black subjects by any white nation of the world. NOR DO WE EXCEPT AMERICA HERSELF. She has spread race prejudice throughout Porto Rico, Cuba and the Philippines with a vengeance. Hard as it may seem and desperate as is the plight of the starving, homeless millions of Belgium, they are reaping retribution swift and terrible for their maiming and massacreing of the Congoese. This has been a white man's war, but the white nations have called their black sons out of Africa to help them bear "the white man's burden." Let the black men of America continue both by word and deed their neutrality. Good luck and more power to each. The Gernans now have practically disclaimed this is a white man's war. Bye and bye the white nations of the world will as practically disclaim this is a white man's world.

WHAT HAS EUROPE DONE FOR THE NEGRO?

The Chicago Defender

The secretary of the Equal Rights Society in discussing Europe and what it has done for the colored man forgot to mention that she gave the colored man equal rights, if they were or were not citizens, while America does not. He forgot to say that America has given the Negro bastards and made him crave for them, while Europe legalizes his children born of white mothers or fathers or mixed marriages. Europe has administered the law of their land to him just as she has done to her white subjects. What has America done? Read Judge Pettit's appeal in this issue of this paper. Europe has taught its subjects to love all shades and colors of people, which lets the Negro in. What has America done? Taught the Negro to love white to such a degree that in some sections of America it is a crime for a black woman to bear a black child. Europe has honored the black woman and has honored her offspring, both from the mixed, as Dumas, and from the black, as Peter Jackson. Europe has and is still giving us black generals in her armies and commissioned officers in her navy. Would to God America would get her eyes open at least.

THE NEW YORK TIMES SOLVES A PUZZLE.

Every once in a while the New York "Times," contrary to its general policy, strikes an editorial blow in behalf of the colored peoples of the world. Only last week we quoted the rather scathing remarks it made on the insincere and cowardly action of the American Bar Association in repealing the resolution debarring Negroes from becoming members.

The New York Age 11/5/14.

In an issue this week, the "Times" seeks and finds a reason for the "widespread, probably general, feeling of mingled apprehension and repugnance" excited by the use of colored soldiers in settling the quarrels of white nations. It advances a reason which, it says, may be of the sort called subconscious; and adds that, at any rate, it has not often been mentioned.

The reason given is that even the peoples calling themselves most highly civilized give to **physical courage** and **fighting ability** sincere admiration; and though they are supposed to condition this admiration by the merits of the cause for which bravery and prowess are displayed, **it is impossible to withhold it from those who show these qualities**—especially in a fight against odds. **So, white men subconsciously resent seeing men of color given the opportunity to display those qualities which they wish to believe to be possessed exclusively by the white race.**

The latter half of this article is so much to the point that it will be well to quote it directly. It reads as follows:

"And since our appreciation for efficient pugnacity is so great, may it not be that we object to the utilization of more or less 'savage' troops as auxiliaries in a white man's war simply because, when this is done, the 'savages' show themselves practically equal to us in the very things for which we admire ourselves most?

"At any rate, the comparison is not so much to our advantage as we would like to have it. As the present war has repeatedly illustrated, the men of color—the Senegalese and the East Indians—**are not at all afraid to attack white troops, sometimes do it effectively, and manifest no incapacity for using our weapons or in executing the military operations worked out after profound study by our best experts. We can still believe that the dark folk need white instruction and leadership to make them 'good' soldiers, but the great majority of white troops are also more or less nearly helpless when left to their own devices.**

"The often-demonstrated superiority of white armies to those black, red, or yellow seems to be more largely a matter of weapons than of courage or of natural military ability. As far as 'atrocities' go, there is not so much to choose, if all stories are to be believed, and they all rest on about the same basis of unproven accusations."

It is an encouraging sign to see so great an American paper as the New York "Times" make so frank an admission, or better, confession. It is the more encouraging because of the fact that among American papers, the "Times" cannot be accused of having been unduly sympathetic toward the dark races.

Race Problem – 1917

South America

SEEING STRAIGHT ON THE RACE QUESTION.

Here is a picture as Col. Roosevelt painted it in his recent article on "Brazil and the Negro," that reads unreal, untrue to facts, to us, as to race relations in Brazil: The New York Age 3-14-14

Brazil is most fortunate in the fact that its white working population has nothing of the parasite about it. The whites do not endeavor to live on the labor of the blacks, the inevitable result of which, as shown in all other communities, is that ultimately the blacks crowd out of existence those who live on their labor. On the contrary, the bulk of the work, even in Rio, is done by white men. But these white men draw no line against the Negro, and in the lower ranks intermarriages are frequent, especially between Negroes and the most numerous of the immigrant races of Europe. In the middle class these intermarriages are rare, and in the higher class almost unknown so far as concerns men and women in which the black strain is at all evident. But even in the higher ranks there is apparently no prejudice whatever against marrying a man or girl who is, say, seven-eighths white, the remaining quantity of black blood being treated as a negligible element. The men and women with whom I closely associated were, in the very great majority of cases, pure white, save in the comparatively rare instances where they had a dash of Indian blood. But they naturally and unconcernedly told me the facts as I have above related them.

In the Atlantic Monthly for June, 1913, Prof. Hiram Bingham, of Yale University, "an explorer and diligent student of the economics, politics and geography of South America," in an exhaustive article on "The Monroe Doctrine," says, with special reference to the race question:

Of the difficulties of establishing any kind of alliance between ourselves and the South American republics no one who has traveled in South America can be ignorant. As has been well said by a recent Peruvian writer: "Essential points of difference separate the two Americas. Differences of language, and therefore of spirit; the difference between Spanish Catholicism and the multiform Protestantism of the Anglo-Saxons; between the Yankee individualism and the omnipotence of the State natural to the South. In their origin, as in their race, we find fundamental antagonisms; the evolution of the North is slow and obedient to the lessons of time, to the influence of custom; the history of the Southern peoples is full of revolutions, rich with the dreams of an unattainable perfection."

One of the things which make it and will continue to make it difficult for us to treat fairly with our Southern neighbors is our racial prejudice against the half-breed. As Senor Calderon bluntly says: "Half-breeds and their descendants govern the Latin-American republics, and it is a well-known fact that this leads to contempt on the part of the average Anglo-Saxon."

When the Brazilian warships were in this country last year the colored officers and crew were openly discriminated against in the public receptions and public places of resort in Norfolk, but the Brazilians in authority glossed the matter over in silence; that they were resentful and carried away from the country hard feelings, which most Latin Americans are beginning to display toward the United States and its people, as Prof. Bingham shows in his thorough discussion of the subject, no one need doubt for a moment, and that this resentment is finding an outlet in trade relations and will continue to do so, as with the Asiatic races in the Far East, is already being felt by exporters; while in any time of trouble with European countries the Latin Americans, like the Asiatics, will not hesitate to take sides against us.

The Spanish and Italian races were thoroughly indurated in African and Asiatic blood and spirit long before the Christian era, while the admixture of African, Indian and Spanish blood and spirit has been continuous from their discovery in all of the Latin American States, notably in Brazil. The reason Col. Roosevelt imagined that most of the Brazilians he associated with were "pure white" is that he is incapable of estimating pure white when he sees it, because "pure white" in persons is the rarest color to be found in Europe and America, and because the first race came out of the evening and the morning of the sixth day black and not white. Col. Roosevelt should know this.

In Latin America the Catholic Church draws no color line, and all Latin Americans are Catholics; therefore, in the other relations of life, as Col. Roosevelt shows, no color line is drawn. A striking case in point is that, before the Spanish American war, there was no color question in Cuba at all, whereas, after the long American occupation, with Southern Governors General and their staffs of Southern men, Cuba became and is a hot bed of color lines and race antagonisms.

We say again, every Negro school of higher learning in the United States should insist upon a thorough course in the Spanish language.

WHY LATIN-AMERICA DISLIKES THE UNITED STATES.

The Nation New York Dec 31/14

For the past three or four months a great deal has been written and said about closer trade relations between the United States and Latin America. The duty and opportunity of the United States to secure a larger share of the trade of the republics to the south of us has been pointed out in the press, and has been discussed by chambers of commerce, boards of trade and various manufacturing and business organizations, but, as yet, no marked results have been noticed.

There are economical reasons—which we shall not here discuss—why the United States does not enjoy a greater proportion of this trade, but there is another reason that lies deeper and is, perhaps, fully as important. This reason accounts for a great many things that are not understood in this country.

Several years ago the writer was in one of the Latin-American capitals while the first blow struck against Spain for national independence was being celebrated. After a torchlight procession speeches were made in the plaza to an immense crowd. There were the usual rhetorical allusions to the dead heroes and their struggle for freedom, but the crowd was not stirred to its greatest outburst of approval until one of the speakers made some remarks antagonistic to the United States.

This incident occurred in a country which did not then have and never had had any serious national grievance against this country. I was not very much surprised, for it is common knowledge among Americans who have lived for any length of time in the countries of Central or South America that there exists among the natives there smouldering dislike for the United States, which upon the slightest sort of provocation is likely to flare up and show itself. These Americans also know that, despite official protestations of friendship, the United States stands lower in the affections of the Latin-American people than either Spain, France, Italy, Germany or England.

This feeling of special dislike is curious when it is considered that the attitude of the United States has always been that of friend and protector, and that the independence, the very entity of these southern republics, has depended upon that attitude. On the other hand, various ones of these same republics have been threatened and coerced and even have had their ports bombarded by Europan powers.

This feeling of hostility and seeming ingratitude has puzzled a great many Americans, especially American officials; and various explanations of the cause have been made. One of these explanations is that the people of Latin-America have grown to fear that the United States has designs upon the integrity of their several governments; but the past and present policy of the United States does not warrant any such fear. Another is that the bond of language, religion and mode of thought naturally draws the Latin-American closer to the Latins of Europe; but this bond would not account for the lack of an under current of feeling against Germany and, much less, against England. A third explanation offered is that the American who goes into Latin-American countries does not take the proper steps to cultivate friendly feelings, that he holds himself aloof, that he reveals his prejudice, and so engenders dislike. It is true that the Frenchman, Spaniard, Italian and German who lives in Central or South America and does business there often intermarries with the natives and makes himself, socially, one of them; but the Englishman generally holds himself more aloof than the American, yet there does not exist against Englishmen the feeling that exists against Americans.

This third explanation comes closer than the other two, still it

misses the mark. No doubt, there have been Americans who were narrow and prejudiced and ill-bred enough to show it; but several hundred American residents, business men or salesmen, scattered through a foreign country and devoid of any official authority, attempting to assume airs of superiority over the natives would have very little effect, indeed, they might appear ridiculous. Moreover, the writer during his eight years of experience has observed that the great majority of Americans who have business dealings in Latin-American countries are able to overcome, or, at least, hold in abeyance any prejudices they might have.

The deep-seated cause of this feeling of hostility does not spring from the actions of Americans who go to Latin-America but from the treatment accorded to Latin-Americans who come to the United States. **In truth, the whole question is involved in our own national and local Negro problem.**

The Latin-American people, by an overwhelming majority, are not white people, and decidedly not in the American sense, and the number of them, people of wealth and refinement, who have come to the United States and been treated like "niggers" will never be known. The same people have gone to Europe—for the Latin-American of means makes travel his chief diversion—and noted the difference. **These travelers have returned home, and facts concerning the treatment accorded in the United States to a dark skin have been disseminated with something of masonic secrecy.** This secrecy is what has made the whole question puzzling. The Negro in the United States loudly sets forth his wrongs, but whatever the Latin-American has suffered at the hands of Americans on account of race discrimination he neither discusses or even openly admits. Of course, the position of the two groups is far from being identical. For Latin-Americans, citizens of independent and sovereign nations, to complain of race discrimination against them in a foreign country, would be to attach to themselves, in some degree, the stigma of inferiority. This is what the Japanese have been forced to do officially. The Latin-Americans understand this and adopt other measures.

In only one way do they take any cognizance of this question and that is through indirect reference to it in the Latin-American press. Any observation of the newspapers of the capitals of Central and South America will show that these publications make a point of giving space and prominence to lynchings and other outrages perpetrated against Negroes in the United States, even though these outrages may be committed in most obscure communities; and this is often done to the exclusion of other and more important world news. It appears that they call the American newspapers for these items; the writer has seen as many as three in a single issue of a Latin-American paper. No comment on them is ever published, but they always carry a silent warning.

The Latin-American of means and refinement is an exceptionally proud and sensitive man, and prizes his individual honor and self-respect above any general conception of patriotism. In a choice between the loss of national sovereignty and the loss of his individual honor, self-respect and his status as a man he would undoubtedly accept the former; and any affront to the latter is something he will not forgive.

Ugarte, the well known Argentine patriot and agitator, has traveled through Mexico, Central and South America, laboring to awaken the people of those countries to the danger of imperial aggression on the part of the United States, but that danger does not appear to be sufficiently imminent to constitute the chief motive for this propaganda. Señor Ugarte, whom the writer had the privilege of talking with about a year and a half ago, is himself a man of brown skin, and it is not unreasonable to judge that the fear that lies closest to his heart is not that southern republics will lose their independence to the United States, but that they will fall under the bane of American prejudice, a process which he has, without doubt, observed going on slowly but surely in Cuba, Porto Rico and Panama.

It is idle for the United States to dream that, either through the Monroe Doctrine—which is sometimes spoken of more disparagingly in South America than in Europe—or through diplomacy, or its Bureau of American Republics, or efforts for closer trade relations, it will win the absolute confidence and good will of the Latin-American people so long as there is in this country a Negro problem.

J. W. J.

Race Problem - 1914

South America

DR. W. C. MCNEILL IS DEFENDED BY FRIENDS

Assert Charges Preferred Against Him Result of Personal Grievances

HOW FUND WAS RAISED

Seven Members of Senior Faculty at Howard Said to Have Collected Fund to Help Needy Students.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., Feb. 25.—The filing of charges against Dr. W. C. McNeill, secretary of the Howard University Medical School, and against Dr. Burbank, account of which exclusively appeared in last week's AGE, are not taken seriously by the friends of Dr. McNeill, who, they claim, can easily refute each and all to the satisfaction of the board of trustees.

The friends of Dr. McNeill assert that the fact that the committee from the Alumni Association is composed of three graduate attorneys of the school, Messrs. Houston, Waters and Nutter, and one minister, presents evidence to show that the physicians who are most intimately connected with the school, and who know most about it, do not countenance the charges.

As one physician put it, "The Alumni Association can't run Howard Medical School." It is further stated that the Alumni contributes nothing to the Medical School, and that the charges are the result of personal grievances. Especially bitter are some of the friends of Dr. McNeill against James Waters, one of the committee from the Alumni, whom they charge with being a general disturber.

The filing of the charges, as published in THE AGE last week, caused considerable discussion here, and, as true in all cases, there were those who defended Dr. McNeill and those who stood with the Alumni Association Committee, but the medical fraternity appears practically a unit in defense of Dr. McNeill; at least not one of them, it is reported, would accept membership on the committee.

Dr. J. William Ford Makes Affidavit.

Dr. J. William Ford, a surgeon dentist practicing in Newark, N. J., and a Howard graduate, it is learned, also made affidavit that interest was requested of him by Dr. McNeill on overdue tuition or graduation fee of $80.

Among the exhibits filed with the charges was a letter from the Acting Assistant Secretary of the Interior, in reply to a letter from James Waters taking up the interest phase of the charges. The Acting Assistant Secretary states the President of Howard advised that the fund from which loans were made to needy and worthy students was raised by seven members of the senior faculty, and that during the past five years eight students had paid interest on loans aggregating $35.

Investigation discloses a prevailing belief that impoverished students who are assisted from this fund, made up by faculty members, ought to be willing and glad to pay a fair rate of interest since otherwise they might have been forced to leave school because of their inability to raise money required of them.

The Alumni committee claims that Dr. McNeill exacted interest from some and not from others, thereby discriminating, but as the fund from which advances were made consisted of no school funds, but on the contrary consisted of the voluntary contributions of seven faculty members, friends of Dr. McNeill contend discrimination, if any, cannot be made a matter of school record; that he was perfectly free to charge or not charge interest.

The Alumni committee contends it is justified in filing the charges, which contain specific evidence of discrimination on the part of Dr. McNeill, and improper language on the part of Dr. Burbank, to justify the separation of both from Howard Medical School. The consensus of opinion, however, is that the charges will fall flat, and that Dr. McNeill, at least, will come through unscathed.

"WE" ARE NOT POPULAR ANY MORE.

The New York Age 3-26-14

So sorry! Where will it all end? A Californian now declares in the New York Times that "we" are not "popular in Central America." The same report comes from the West Indies, Central America, South America, China, Japan, Australia, the Malay States, and Europe. Once upon a time it was not that way. "We" used to be popular at home and everywhere else; now "we" are not popular anywhere and are fighting each other all of the time at home.

What is the matter with "we?" "We" have taken the Southern white man's race prejudice as a National sign, and after scattering it in every State in the Federal Union, have scattered it in Latin America, in the Islands of the Pacific and in the countries of the Far East, and have backed it up with "The Big Stick" and the insolvent warship; while in Europe "we" have made ourselves odious by our vulgar manners, lavish display of mere money, and the gambler's "big bluff" in diplomacy. When the time comes that "we" shall have to face the world in our arms because of our race prejudice, "Big Stick," "Big Bluff" and "Bad Manners," "we" may wake up to the Truth.

BRAZILIAN BLACKS REBEL

The Washington Herald 3-7-14

BRAZIL SE[redacted] WARSHIP TO QUELL REVOLUTION—GOVERNMENT BELIEVES BLACK UPRISING IN CEARA AND NORTH SOON WILL BE STAMPED OUT. POLITICAL SITUATION ACUTE.

(Washington Herald, March 7, 1914)

Rio de Janeiro, Brazil, March 6, 1914.—A [redacted]earing re-enforcements [redacted]ed up the coast [redacted]ity is menaced [redacted]in Northern Br[redacted] of siege has be[redacted]d in the cities [redacted]ctheroy, the go[redacted]through the fo[redacted]es not consider[redacted]erious character, and that t[redacted]rders soon will be quelled.

Soldiers are making hun[redacted]s of arrests of negroes and anti-government whites who are alleged to be involved.

The situation has been complicated by a division of sentiment in the Military Club, an organization of army officers. Some favor the retention of the present government in the State of Ceara, others side with the revolutionists.

The government has promised to protect all foreign lives and interests.

Lives and properties of Americans in Brazil are not menaced by the political disturbances now occurring in that country, according to advices received at the State Department yesterday from the American Embassy at Rio de Janeiro.

The embassy reports that the proclamation of martial law in Rio de [redacted]opolis, and Nictheroy [redacted]tionary measure, resulting [redacted]eflection in the capital [redacted]olent disturbances [redacted]he state of [redacted] the North. [redacted]ewspaper [redacted]nd members [redacted]lly those [redacted] are said [redacted]

[redacted]al comes at [redacted]oment, according [redacted]ion here. The presidential [redacted] to be held in the [redacted]ady the race is [redacted] which in some [redacted] as dangerous [redacted]e Brazilian gov[redacted]ent. [redacted]sa is the Liberal [redacted]didate, [redacted] and his running-[redacted] have [redacted]t with a declara[redacted] that u[redacted]e Brazilian administ[redacted]ion they [redacted]annot get justice in [redacted]unting of the ballots.

Form Large Section in Brazil.

[redacted]on, March 6, 1914—Early diplomatic despatches and other official advices today contained no further news of the revolutionary disturbances in Brazil. News that three large cities—Rio, Nictheroy and Petropolis—were declared in a state of riege because of revolutionary movements in three great States, caused a good deal of uneasiness in the Latin-American colony, although Brazilians expressed confidence in the ability of the Government to handle the situation. The Negro population which forms a large section of the total in Brazil, is a serious factor in the present situation. Various causes are assigned for the unrest which began about a year ago in the State of Pernambuco. There was a disturbance there when the Federal Government took certain local actions which were regarded as an invasion of the State's sovereign rights. Troubles in financial affairs, in the rubber market and the coffee business were pointed out as contributory to the present situation.

Springfield, Mass.

UNION,

SEP 1 3 1914

Bush Negroes of Guiana.

The bosch negers (bush Negroes) of French Guiana are magnificent specimens of physical manhood. To the numerous cues of their braded hair are often attached nickel bicycle clips and to their ears rings of gold. Gaudy colored breechcloths "made in Germany" are practically their only clothing. They are pagans and worship the cotton tree to propitiate a bad spirit. Obeah is the name they give to anything about which they may be superstitious, applying it to all evil influences, to their fetishes or charms in general. Many resented a camera as a bad obeah.

Their language, called taki-taki (talk-talk) is a most remarkable linguistic compound of their original Cromanti coast dialects, with a good measure of pidgin English and Dutch and spiced with a few derivatives from French and Spanish.

The New York Age 2-26-14

"BRAZIL AND THE NEGRO."

"Brazil and the Negro," is the subject of an interesting article by Theodore Roosevelt, appearing in the current number of the Outlook.

The article:

If I were asked to name the one point in which there is complete difference between the Brazilians and ourselves, I should say that it was in the attitude toward the black man. As the Indian becomes civilized he is absorbed into the population, as is the case with us in Oklahoma, and whoever has Indian blood in him is proud of the fact. The President of Brazil is one of these men, and there are a number of others among the leaders whom I met. It is

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

an entire mistake to speak as if the population of Brazil were so mixed as to be wholly unlike that of Europe of the United States. It is mixed only in the sense in which the populations of Italy and Spain are mixed, as the population of southern France is mixed, as the population is mixed in many parts of the United States. As regards the major part of the population, the "mixed race" is such only in the sense in which that is also true of the United States, and of most of the advanced nations of mankind. There is one real difference, however. This difference between the United States and Brazil is the tendency of Brazil to absorb the Negro. My observation leads me to believe that in "absorb" I have used exactly the right expression to describe this process. It is the Negro who is being absorbed and not the Negro who is abzsorbing the white man. The great majority of the men and women of high social position in Rio are of as unmixed white blood as the corresponding class in Paris or Madrid or Rome. The great majority of the political leaders are pure whites, with an occasional dash of Indian blood. But any Negro or mulatto who shows himself fit is without question given the place to which his abilities entitle him. I met one or two colored Deputies. At one military school I met a Negro professor. At one great laboratory I saw a colored doctor. All o fthese men were accepted quite simply on their worth, and apparently nobody had any idea of discriminating against them in any official or business relations because of their color. A very great majority of the Negroes, and most of the colored people—that is, the mulattoes and quadroons—do not make their way up to the highest positions, and they are proportionately most plentiful in the lower ranks. Among the working enlisted men of the army and navy, people. for instance, and among the saw many Negroes, many colored men working side by side in the same organizations with the whites, and apparently without any discrimination being made against them. In Bahia there is a veralyrgd lua ash ashrdlu there is a very large Negro element among the working class. In parts of Brazil it is somewhat larger. In Rio it is noticeable, but far less so than in most of the cities of the Southern United States.

Brazil is most fortunate in the fact that its white working population has nothing of the parasite about it. The whites do not endeavor to live on the labor of the blacks, the inevitable result of which, as shown in all other communities, is that ultimately the blacks crowd out of existence those who live on their labor. On the contrary, the bulk of the work, even in Rio, is done by white men. But these white men draw no line against the Negro, and in the lower ranks intermarriages are frequent, especially between Negroes an dthe most numerous of the immigrant races of Europe In the middle class these intermarriages are rare, an din the higher class almostunknon so far as concerns men and women in which the black strain is at all evident. But even in the higher ranks there is apparently no prejudice whatever against marrying a man or girl who is, say, seven-eighths white, the remaining quantity of black blood bing treated as a negligible element. The men and women with whom I closely associated were in the very great majority of cases pure white, save in the comparatively rare instances where they had a dash of Indian blood. But they naturally and unconcernedly told me the facts as I have above related them.

Perhaps the attitude that the Brazilians, including the most intelligent among them, take is best symbolized by a picture we saw in the art museum in Rio. It portrayed a black grandfather, a mulatto son, and a white grandchild, the evident intention of the painter being to express both the hope and the belief that the Negro was being absorbed and transformed so that he would become a white man. It is idle to prophesy for any remote future, and it is a very doubtful thing to prophesy even about the immediate future, but my impression is that the guiding or ruling classes of Brazil will continue to be almost absolutely white, that in the classes immediately below them there will continue to be a certain small absorption of Negro blood, and that among the ordinary people this absorption will be larger—large enough to make a slight difference in the type.

From the above it will be seen that the ideals of the United States and of Brazil as regards the treatment of the Negroes are wholly different. The best men in the United States, not only among the whites but among the blacks also, believe in the complete separation of the races so far as marriage is concerned, while they also believe in treating each man of whatever color absolutely on his worth as a man, allowing him full opportunity to achiev the success warranted by his abil and integrity, and giving to him t full measure of respect to which th success entitles him. In Brazil, on contrary, the idea looked forward is the disappearance of the Ne question through the disappearance the Negro himself—that is, through his gradual absorption into the white race.

ERNEST STEVENS SAYS AFRO-AMERICANS PROSPER IN SOUTH AMERICA

The Chicago Defender, 3-14-14

Young Chicago Man Visits Principal Cities in Brazil and Is Amazed at the Progress, Wealth and Lofty Positions Attained by Afro-Americans—Races Continues to Intermarry and Live in Peace and Harmony for the Common Good of the Country.

ABSOLUTELY NO COLOR LINE IN BRAZIL.

Traveler Is Naturally Interested in Automobiles, and Finds That Race Owns and Operates Best Makes—Ebony-Hued Pilots Earn $15 a Day, While Natives Operate Large Coffee Plantations and Do Gigantic Export Business—Buy a Ticket for Rio de Janeiro Is Advice.

(Special Correspondence to the Chicago Defender.)

Buenos Aires, March 13.—A Chicagoan has called Brazil "the land of justice and plenty." In quest of something of interest for this letter I stopped into the Hotel Continental. I knew at once that the pleasant-looking young man was from the States but was surprised when I learned that he was from Chicago. He was Mr Ernest Stevens, and I made his acquaintance in this manner: I had no card and was at a loss how to approach him, when I thought of the copy of the Chicago Defender that I had in my pocket.

"Pardon," said I. "Would you like to see a newspaper from——"

The sentence was never finished, for the stranger said: "Why, that's my home paper, but I am very much surprised to find it down here."

That's how your correspondent met the affable chauffeur of Mr. Julius Rosenwald. Mr. Stevens is particularly interested in automobiles, as you will find out later in this article.

Land of Justice and Plenty.

He had traveled quite a bit through South America and was delighted with Brazil. We discussed the recent article published in the Defender, and he asserts that it did not tell half the story. He showed me a letter addressed to a friend in Chicago, in which he spoke of Brazil in the language in which this letter opens.

He is a keen observer and, after a short tour of the principal places, his amazement was great. He marveled at the mingling of the races, and the absence of any semblance of prejudice. He declares that the most optimistic never dreamed of such harmony and success when there is so much discord in the States. His time was short. He was en route to France but before leaving he summed up his observations in this terse little sto I forward it verbatim, as his style quaint, his sent nces short and to the point, but withal interesting:

"Tell the Chicago Defender that Brazil is the real thing. I found Negroes everywhere."

Notes the Pilots.

In Brazil they were motormen on the trolley cars and in Rio de Janeiro there were as many conductors as motormen. The best hotels in both cities are under full-blooded Negro or mixed management. Negro pilots handle the tugs that tow the big ocean

Race Problem — 1914

West Indies.

SITUATION IN HAITI CAUSES SOME ANXIETY

Constitution 2-1-14

Washington, January 31.—The entry into Port au Prince, Haiti, of General Davilmar Theodore, who has succeeded in one week's time in overthrowing an apparently secure constitutional government, is awaited by the state department with some anxiety, though the presence of a considerable international naval force is reassuring.

Although American naval officers are without specific instructions, it is understood Captain Robert L. Russell, commander of the battleship South Carolina, would not hesitate to employ any force, necessary to prevent fighting within the town that might jeopardize the safety of Americans. As senior naval officer present, Captain Russell's policy undoubtedly would be adopted by German, British and French officers, either present or soon to arrive at Port au Prince.

The main concern of officials here is as to the future of the Haitien republic. They probably will insist that any person who assumes the presidential office must have the support of a majority of the Haitien people. It is expected that sooner or later some pressure must be brought to bear to induce the new leaders to hold a constitutional election to that end.

Advices to the state department today indicated that three Haitien officials were marching on the capital. There is no information as to their purposes except in the case of Davilmar Theodore, who is reported already to have announced his intention to proclaim a dictatorship. Theodore is reputed to have by far the most numerous army behind him.

The state department will await developments and deal with the individual who finally gets control of the capital, holding him responsible for the preservation of a republican form of government.

THEODORE PROCLAIMS HIMSELF PRESIDENT

Nonplaisir, Another Candidacy for the Haitien Executive Honors, Not Allowed to Land.

Advertiser 2-6-14

WASHINGTON, Feb. 5.—Reports to the Navy Department today announced that detachments had been landed at Port-au-Prince by British and French warships to join the American and German forces already stationed in the Haitien capital to protect foreigners. The French armored cruiser Conde reached the port last night.

Today's advices from Captain Russell, commanding the battleship South Carolina, said all was quiet at Port-au-Prince.

State Department dispatches confirm the news that Davilmar Theodore has proclaimed himself president and appointed a cabinet. Desormes is reported at Plaisance marching on Cap Haitien.

Revolt in Hayti

Revolutionists in Hayti began, on the 2d, an attack upon the Government of President Oreste, who entered upon a term of six years in May last. The first uprising was at Thomazeau, twenty-five miles from the capital. Six hours after the flag of revolt had been raised there, Oreste's troops captured the leader and twenty of his associates, tried them by drumhead court martial and put them to death. At first it was asserted that the leader was General Cyriaque Celestin, for half a century prominent in Hayti, and Minister of War under President Nord Alexis, but it now appears that the revolutionists' commander was General Tiresias Celestin.

His death did not end the revolt. In the north several towns have been taken by the rebels, who are now led by Davilmar Theodore, a Senator and a coffee planter. The Governor of the northern provinces sought refuge from the revolutionists in the United States Consulate at Cape Haytien.

ANOTHER WHITE MINISTER TO HAYTI

The Guardian 5-9-14

White Sautherner First Appointed Resigns—No Reason Given—Another White Man Appointed—This for a Black Republic

NEW MINISTER TO HAYTI.

Washington, May 7—Announcement was made at the State Department today that Arthur Bailly-Blanchard, secretary of the American embassy at Tokio, who has been selected as minister to Haiti to succeed Madison R. Smith, resigned, will take up his new duties as soon as he can close his affairs in the Orient and return to the United States.

Mr. Smith, now in Farmington, Mo., his old home, has been on leave, and was in Washington a few days ago. State Department officials said his resignation was voluntary and in no manner connected with circumstances culminating yesterday in the presentation of an ultomatum at Port Au Prince demanding the immediate settlement of a British claim.

MANY KILLED IN HAITIEN BATTLE

Rival Rebel Forces Join Battle at Gonaives and Senator Theodore Is Defeated by General Zamor

Advertiser 2-4-1914

PORT AU PRINCE. HAITI, Feb. 3.—Three hundred men of the rival revolutionary armies were killed in their battle at Gonaives, according to advices received here today.

The adherents of Senator Davilamr Theodore were defeated by the followers of General Orestes Zamor, formerly government delegate at Cape Haitien. Senator Theodore and his men were driven back in a northerly direction to Plaisance on the road to Cape Haitian.

General Zamor today proclaimed himself Chief Executive of the republic.

REPORT FROM RUSSELL.

WASHINGTON. Feb. 3.—Despatches today to the Navy Department from Captain Russell, of the battleship South Carolina at Port Au Prince, where everything is quiet, report three Haitien gunboats returned there, the German cruiser Vineta gone to Gonaives and the Mutine to St. Marks. The British armored cruiser Lancaster, the French Conde, and the German Bremen, he reported on their way to Port Au Prince.

PEACE PLAN ADOPTED BY WILSON FOR SAN DOMINGO

Advertiser 8-11-14

WASHINGTON, Aug. 10.—A plan drafted by President Wilson for the restoration of orderly government in the Dominican republic is carried by an American commission which left Havana Cuba, today for Santo Domingo City. Until the commission has made its representations to the warring factions, details of the plan will not be made public. The peace commissioners are Minister James Sullivan, former Governor John Franklin Fort of New Jersey and Charles C. Smith, a Boston lawyer.

NEW HAYTIAN MINISTER TAKES HIS POST

Bailly-Blanchard, Second White Man Under Wilson, Arrives at Havana on Way to Island.

Havana, July 6, 1914.—Arthur Bailly-Blanchard, the recently appointed American minister to Haiti, arrived here today aboard the steamer Chalmatte. Mr. Bailly-Blanchard was formerly secretary of the Embassy at Tokio. He will proceed to his new post immediately.

HAITIEN PRESIDENT ANNOUNCES CABINET

Orestes Zamore, the Rebel General, is Formally Elected By Congress At Port Au Prince.

Advertiser 2-10-14

PORT AU PRINCE, HAITI, Feb. 9.—General Orestes Zamore, who was elected president of Haiti by Congress yesterday in succession to Michel Oreste, who fled on the outbreak of the revolution, formed his cabinet today, the portfolios being distributed as follows:

Minister of Foreign Affairs, J. N. Leger; Minister of Finance, Edmund Lespinasse; Minister of Public Works General Beaufosse Laroche; Minister of the Interior, General Carlos Zamore; Minister of Public Instruction, M. Dalacour; Minister of War and Marine, General Etienne.

SITUATION IN HAITI GREATLY COMPLICATED

Constitution 7-3-14

Washington, July 2.—Administration leaders have no intention of actively intervening in Haiti, but the United States will continue to use its influence in bringing about peace and the settlement of the financial difficulties of that country.

President Wilson so told callers today and added that the suggestion had been made to him that the United States manage the finances of Haiti in the same way it is managing the finances of the Dominican republic, but that nothing definite in that direction had been done.

Mr. Wilson declared the situation in Haiti was complicated.

Haiti's reputation as a trouble-maker is out of all proportion to its size. The republic's total area is less than 12,000 square miles and yet it has occupied for many years as prominent a place in the current news as have many nations of far greater extent. Its history is frequently called upon for arguments by those who contend that the dark races are not capable of self government. Its revolutions succeed each other so rapidly as to bewilder foreigners who are watching the career of the little, negro republic. The newest revolution seems to be gaining headway. It is a very interesting fact that the name of its leader is Theodore. Possibly that accounts for the strenuous work he is doing.

HAITI.

Recent developments, as was said by a prominent speaker in Brooklyn a few weeks ago, seem to indicate that the black man in Haiti is fast losing his grip on that Republic.

Unless the black people in Haiti cease giving attention to revolutions and political agitation, the white man will soon have charge of the country. The white man already has charge of the commercial and agricultural activities of Haiti.

LEADER OF REBELS HAYTI'S PRESIDENT.

The Guardian

Port au Prince, Hayti, Nov. 7.—Davilmar Theodore, the leader of the recent successful rebellion against the administration of President Zamor, was today elected President of the Haytien republic by Congress. The city is calm.

TO PROTEST GERMAN ACTIVITY IN HAYTI

The Guardian 5-16-14

FEAR THAT COUNTRY IS TRYING TO GET COALING STATION.

Washington, May 12.—Vigorous representations will be made to the German government for its aggressive activities in Haiti, it became known today. The State Department, it is declared, will investigate the reported proffer by Germany of a loan of $2,000,000 to be secured by the customs and control of ports. The action of Germany in thus seeking to obtain a coaling station at Mole St. Nicholas is regarded here as an un-

BAEZ IS INAUGURATED IN DOMINIAN REPUBLIC

Constitution 8-29-14

Washington, August 28.—Professor Don Ramon Baez has been informally inaugurated as provisional president of the Dominican republic after the voluntary abdication of President Berdas, according to a dispatch to the state department today.

ECONOMIC REFORMS SUGGESTED.

Advertiser 1-16-14

SANTO DOMINGO, DOMINICAN REPUBLIC, Jan. 15.—A plan of economic reform submitted to Congress by the government today was well received in the Senate but found some opposition in the lower house. Business is improving throughout the republic although the lack of funds causes the economic situation to remain in a somewhat critical condition.

WILSON'S PEACE PLAN ACCEPTED BY DOMINGO

Constitution 8-23-14

Washington, August 22.—"Difficulties in Santo Domingo seem to have been settled by the acceptance of President Wilson's peace plan," said Secretary Bryan today. "It includes the selection of a provisional president by agreement among all candidates for the presidency. As all the leaders have consented to the plan we hope for permanent peace in the Dominican republic."

NEW CABINET NAMED.

Advertiser 9-3-14

SANTO DOMINGO, DOMINICAN REPUBLIC, Sept. 2.—President Ramon Baez has appointed a cabinet as follows: Minister of Interior, Senor Jemenez; Finance, Dr. Gautier; War, P. A. Luberes; Public Works, Osvaldo Baez; Justice, J. B. Peynado; Foreign Affairs, Ignacio Maria Gonzales; Agriculture, Pedro Maria Mejia. Quiet prevails.

General Orestes Samoro Leads Revolutionaries Into Haitien Capital

Advertiser 2-8-14

PORT AU PRINCE, HAITI, Feb. 7.—General Orestes Samoro and his Revolutionary troops who recently defeated Senator Davilmar Theodore at Gonaives, entered the Haitien capital at noon today. They were acclaimed by the inhabitants.

HAITIEN REBEL LEADER KILLED IN A BATTLE

Constitution 7-2-14

Washington, July 1.—Senator Davilmar Theodore, the Haitien revolutionist leader, has been killed in battle with fifty of his followers near the Dominican frontier. Captain Eberle, of the cruiser Washington, today so reported this information, which he said came from two members of the Haitien cabinet.

Orestes Zamor, the new head of Hayti, chosen by Congress, is a man of affairs and has had considerable experience in affairs of the republic. He is a former governor of the Gonaives department of the island, and in 1911 occupied the office of minister of war.

OUR DUSKY NEIGHBOR.

Charles Sumner, the Massachusetts enemy to the South, did one statesmanlike act in his life, he prevented the United States from annexing San Domingo the black and revolution-ridden republic, which occupies a part of Haiti. The history of this country has been as somber as the skin of its Presidents revolution has followed revolution, bloodshed has followed bloodshed. The history of Mexico is as mild as a scientific essay when compared to the dark deeds which punctuate the story of Santo Domingo.

At present there are three different revolutionary factions at war with each other in this republic. One of the parties fired on the American gunboat in the harbor and was then frightened into submission by a brief bombardment of the shore. The American minister has returned to the United States, reporting that there is neither head nor tail to the government and that the Dominicans were killing each other off like Kilkenny cats.

San Domingo is rarely fertile, one of the most fertile countries of the world, yet its rural districts are scenes of desolation. Its fertility attracted the Spanish and French investors and settlers, who peopled the Island of Haiti with slaves. The slaves outnumbered several times the whites. About the beginning of the last century, the slaves rose, massacred nearly all the whites and assumed charge of the government. Some of the refugees who escaped from San Domingo and Haiti, came to Alabama to join the French settlers along the Warrior and Tombigbee. There are now a number of Alabama families with traditions of their ancestors' escape from the maddened slaves.

Toussaint L'Overture, the black leader of the rebellion established a sort of government. The French retook Haiti, but could not keep it. The blacks established governments, which were sometimes an empire but during most of the last century were republics. After bewildering revolutions, the Dominicans agreed to become in 1869 a part of the United States. The Senate of that country ratified a treaty to that end, but the treaty was beaten in the United States Senate by Charles Sumner, an act which should always be remembered to his credit, in spite of his other record.

San Domingo, from 1882 to 1899, enjoyed its longest era of tranquility, when it was ruled with an iron hand by Ulises Heuriux, a negro. The dictator was effectively removed by assassination in 1899. He was succeeded by Jiminez, who lasted three years. A revolution headed by General Vasquez put Jiminez out of business. Another general with the freakish name of Wos Y Gil deposed Gomez after a few months. After a brief period Jiminez took another turn at the bat, but he too lasted only a few months. He was expelled in 1904 by Morales. Morales was succeeded by Caeceres, who has continued a factor in the Dominican government until today. In the meanwhile engaging in revolution has been the most popular outdoor pastime in San Domingo. With three going on at the same time San Domingo can easily arouse the jealousy of some of the South American republics.

In the meanwhile the treasury of the distressed country has been bankrupt. To prevent foreign interference, because of unpaid debts, the United States in 1905 assumed charge of the financial affairs of the impotent little country. The custom house was taken over and the country, as it were, went into the hands of a receiver. In 1907, the debts of the republic amounted to $15,000,000—a neat sum for such a country. The representatives of the United States have been struggling to pull the country out of the hole, but it has been a thankless job. The Americans having official relations with the black republic are thoroughly disgusted, and they see no promise of future betterment.

The conduct of both the Haitian and the Dominican republic are serious reflection upon the capacity of the black race for self government.

"OBSERVING," ELECTIONS IN SANTO DOMINGO

A HINT of the embarrassments and rebuffs that may lie in wait for Uncle Sam in his rôle of champion of constitutional government in America is afforded by Santo Domingo's protest against the presence of American "observers" at her polling-places during this week's elections. It will be remembered that in his efforts to restore order in Santo Domingo last summer, Minister Sullivan told the revolutionary leaders that if they would turn their attention from bullets to ballots they might "count upon the aid and support of the Government of the United States to assist them in their efforts to lead the country to a condition in which the will of the people may be registered by an honorable ballot taken in an election properly regulated." But just as Mr. Sullivan's endeavor was apparently crowned with success, the fighting began again, and continued until a number of Government victories moved the revolutionists to arrange terms of surrender. In granting these terms President Bordas also promised a free election.

As the election approached and it was rumored that the United States Government was sending a "commission" to "supervise" the event, Dominican indignation over this alleged violation of the country's sovereignty found expression in mass-meetings in Santo Domingo City and in a protest by the President. Replying through Minister Sullivan, Mr. Bryan assured President Bordas that the Americans sent to visit the principal polling-places would be there,

> "not as a 'commission' for which this Government asks any official recognition, but only as individuals, to lend moral support by their presence to the efforts which President Bordas has so fully pledged himself to make that the elections shall be free and uninfluenced in every respect, and in order that, if any questions should arise as to the good faith of any one concerned, undeniably impartial witnesses may be available to bear testimony as to exactly what happened."

The Administration's course in seeking to give these "observers" an unofficial status, remarks the Washington correspondent of the New York *Sun*, "is only another application of the principle on which the Lind mission to Mexico was based." And he goes on to say:

> "It is believed here that the step in Santo Domingo is only the first attempt of the Wilson Administration to make practically effective its championship of constitutional government in Latin America.
>
> "There is a general conviction that the action in the present situation will prove to be an entering wedge for even more advanced courses in other Latin-American countries where similar conditions prevail."

And in the Washington correspondence of the Boston *Transcript* we read:

> "The Dominican situation has been extremely unsatisfactory ever since the murder of President Caceres two years ago. Only last year a special commission went from the United States and arranged for the retirement of the Victoria Government, and the setting up of a provisional government. Even this did not last, and another revolution took place last summer. It was strangled by notification to the rebels that the United States would not recognize any Government set up by them or give it the customs receipts of the Republic, which are collected by the United States, and also by Mr. Sullivan's assurance of a fair election this fall if the fighting were stopt. Persons here familiar with the Dominican situation are hopeless over the attempts to impose constitutional government upon a country of 600,000 inhabitants, 90 per cent. of whom can not read or write, and in which there is but one road, thirty miles long, just built by the United States."

The Dominican grievance is touched upon in the following interview with José M. Nouel, who was Santo Domingo's Secretary of State during the administration of his brother, ex-President Nouel:

> "Santo Domingo does not want a father who is always scolding. A child will not stand scolding all the time. What my country needs is beneficial protection by the States. . . . . .
>
> "We admire the United States as a great nation, but we wish the United States to be friendly and not to interfere.
>
> "The majority of the commissioners sent to Santo Domingo by the United States do things which they can not possibly be authorized by the Government to do. Instead of complying with diplomatic orders, they make commercial transactions. It is this that has caused the indignation against the commissioners in Santo Domingo. . . . . .
>
> "Instead of getting a beneficial protection, the people of Santo Domingo are being humiliated. The United States has no right to revise or regulate elections there. The convention between this country and Santo Domingo does not authorize intervention in the internal affairs of the latter."

While attaching little importance to the Dominican protest in itself, the Charleston *News and Courier* points out that "as a symptom it is decidedly interesting." For—

> "It is to be feared that much the same disposition is going to be evinced by other Latin-American countries similarly circumstanced. For some years, at any rate, our good intentions are not going to save us from abuse. In international affairs, as in private life, regulation of one's neighbors is a thankless task."

Race Problem — 1914.
West Indies.

IN SAN DOMINGO, THE BLACK REPUBLIC, a revolution recently took place. The lives and property of Americans were endangered. Immediately the U. S. gunboat in the harbor fired several shells at the Federal batteries, silencing them. Is it not strange that this country should protect its citizens and their property at the cannon's mouth in a little country like San Domingo and refuse to protect them in a country like Mexico? It would seem like there were many reasons why we should have interfered with Mexico where there is only one why we should bombard San Domingo. If it is right to protect Americans and their property in a small and defenseless country, why is it wrong to protect Americans and their property in a larger country? Does the size of the country determine the rights of our citizens? Perhaps if we just turn over the first page in America's greatest book, written by Uncle Sam and entitled "Who to and who not to protect" we will find a ready explanation for the above incidents, nor is it at all necessary to leave our beloved shores to follow the workings of page two. Every Southern state at its own pleasure defies the Federal laws and impudently asks what is to be done about it, and echo answers, what? For men are not always swayed by their conscience when holding down a political job, for those who made them can unmake them and it takes an exceptionally strong man to fly in the face of his supposed friends. Roosevelt stood out because he was a man who had the courage of his convictions, was not dictated to by any man or set of men, and for his pains he was dubbed an autocrat, an uncrowned king, etc.; with it all he proved himself a President of all the people. He was but one man and could not change conditions in a minute but he did much toward uplifting every set of people who were less fortunate than their fellow men whom fortune had smiled upon. Conditions are often just what we make them. The constitution of the United States is the best set of laws that any country possesses, but of what use are laws if they are not enforced? What happens in a family where the parents are more partial to one child than to the other? The child that is neglected naturally becomes embittered, there is a see-saw as to which shall get the upper hand with the advantage all in favor of the neglected child for he relies only on self and works with might and main to gain a point. And so it is with the race; encouragement is all right and goes a long way but if we constantly expect to be helped financially we will lose that ambition that is so much needed with us just at present to bring order out of chaos. Shift for yourself and when you reach the goal it will be doubly dear to you.

NEW HAITIAN MINISTER.

IT WAS LEFT FOR THE PRESENT ADMINISTRATION to send the first white man, Madison R. Smith, to Port-au-Prince as his country's representative, and at the time his appointment created no little comment, for it has always been the post of a colored man, it being believed they were better qualified for the service. Now that Great Britain and Haiti are having a little difficulty it appears that Mr. Smith was not a howling success as a [illegible], so his resignation was sent in and accepted. But a colored man was not, however, to be Mr. Smith's successor. My, no! That was too big a plum for the Bourbon South to give to one out of their ranks, so it was tendered to Arthur Bailly-Blanchard, at present secretary to the American embassy in Japan. His selection may be taken as a tacit admission that it is wise to have a professional diplomat on deck when difficult international questions are likely to demand attention. Still grave questions have come up before in this bankrupt nation but it was not found necessary for a member of the race to retire because of incompetency. The department is credited with saying, "It is desirable to have a trained diplomat in this important post, and there are no colored trained diplomats available." A blind man would be able to shoot such an excuse full of holes. How do they get trained white diplomats—by keeping them home or by sending them to these foreign places as representatives, where they get the actual experience? We boast of our wonderful merit system and that a man has but to prove his worth to be recognized. Those who have closely followed the appointments, especially in this administration, know full well the fallacy of such statements. We have lost the post for years regarded as a perquisite of our race, but we are glad to know that during our tenure in office a failure has not been credited up to us.

THE WEST INDIAN

We have been in receipt during the last few days of a large number of communications from the West Indians in this vicinity, taking issue, pro or con, with the discussions which able West Indian writers have been carrying on through our columns. We take no side in these controversies—we assume no responsibilities for the words of any of our contributing editors. We believe the discussion helpful, but we leave the decision of the points at issue to our readers. Whether "England is as Bad as the United States or as Good as France," as asks one of our West Indian writers, we refuse to here consider, but that America is a greater land of opportunity for the natives of the West Indian Islands than the West Indies themselves, we do know and our writers admit. The West Indian is contributing and can contribute a vital element to the colored population in this country. Tenacious, intellectual, progressive and high idealed, the West Indians go far to leaven up the masses of black American citizenship, especially in the Northern States. In every branch of business, in every profession, in every trade open to colored men, their West Indian brethren have entered and have done not only themselves credit, but have been an asset to the colored natives of this country. The accident of their birth in the Island across the sea, does not divorce and should not divorce them from all matters of mutual interest to them and their brethren here. It is the purpose of The News to foster closer relations. This is our object and our aim. To this end we invite the co-operation of all thoughtful men, both from these States and the West Indian Islands.

GERMAN INTENTIONS IN HAITI

HAITI will now be crowding in upon any time that our State Department has left at its disposal by the Mexican question, thinks one watchful editor, and another fears that the Administration will soon find itself in a new "mess," perhaps as serious as the Mexican trouble. The first report which brought on this editorial anxiety was to the effect, as a New York *Herald* Washington dispatch stated it, that arrangements were practically concluded "whereby German financiers were to loan the Haitian Government about $2,000,000 and Germany was to receive in return control over certain ports and customs receipts, including the right to construct a coaling station at Mole St. Nicholas." According to this authority, the rights to be given Germany were so broad as to "constitute a German control over Haiti which must be regarded by the United States as an infraction of the present interpretation of the Monroe Doctrine." But rumors like these were so emphatically denied by the Haitian Minister at Washington and from official sources at Berlin that some of our editors profess to have quite recovered from their fears. The denials, declares the New York *Herald* editorially, prove effectually—

"That Germany never has sought a coaling station in Haiti or to obtain control, financial, commercial, or political, of Haiti;

"That Germany has not the slightest intention or desire to use the Mexican crisis as a means of gaining advantages in Haiti;

"That one of the guiding principles of German policy is the maintenance of the friendliest relations with the United States."

This is to be accepted in good faith, agrees the New York *Globe*, but it would nevertheless call attention to certain significant facts in the Haitian situation:

"The German Foreign Office admits that some time ago Germany joined other European countries in representing to Washington that European investments in Haitian bonds were so preponderating that control over Haitian revenues, if established, should be a joint affair. In other words, Germany, acting this time with France, is of the opinion that the reorganization of Haitian finances should not be left exclusively to the United States. . . . . .

"Recently, on failure of the Haitian Government to pay interest due to Frenchmen, two French war-ships seized two Haitian gunboats and kept them until the money was paid. Germany followed by a similar peremptory demand in favor of her citizens, and Great Britain has done the same. It is plain that something must be done, for Haiti is practically bankrupt and has no option but to default on her enormous debt.

"The identical note of France and Germany to this country is said to suggest, if control of the Haitian custom-houses is established, that on the controlling board the various countries shall be represented proportionately to their claims against Haiti. This proposal will, of course, not be accepted. It would practically turn Haiti over to Germany and France. If there is to be outside control of the Haitian custom-houses it must be by this country alone. We have won the right to be deemed impartial. Legitimate German and French interests in Haiti may be safely left to our protection."

And in view of our record in Santo Domingo, *The Globe* does not think it likely "that Germany and France will persist in opposition to American control of Haitian finances if we are willing to undertake the onerous and thankless task."

Yet others refuse to be reassured and insist that our State Department has a ticklish job ahead of it in Haiti. It seems to *The Wall Street Journal*, for instance, that when the German Government takes the trouble to deny formally an irresponsible rumor like this, "it arouses more anxiety than it allays." Indeed, "it may well be that the denial is also a hint, and even a warning." For, according to *The Wall Street Journal*, "it virtually assures that, Monroe Doctrine or not, there are circumstances in which Germany could seize a custom-house in Haiti as security for the claims of its nationals. This . . . is a claim which even our amateur diplomats at Washington can not pretend to admit." Likewise the Boston *Transcript* sees here "what is virtually a challenge," and it declares that our Government "can not afford to let European control of Haitian finances run into indefinite European occupation of Haiti, for that would be infraction of the Monroe Doctrine; neither can the United States afford to see a European Power, or Powers, planted on one of the approaches to the Panama Canal."

OUR DUTY TO SANTO DOMINGO

ON account of the absorbing interest of Mexican affairs the American people have paid little attention to the similar tho lesser disorders in Santo Domingo, but now the shots from the "Machias" remind us that we have a more imperative responsibility for that turbulent little island. It is our business at least to see that Santo Domingo pays its debts and does not drift into anarchy. Our task would have been easier and our reward greater if President Grant's plan for annexation had been adopted when Santo Domingo sought the protection of the United States. But for the Senate's refusal to back up the Administration in 1871 the island might now be as prosperous as Hawaii, instead of which it has sunk steadily into poverty and disorder until 1905, when we were forced to intervene to prevent the Government from going into bankruptcy. Since then the honest and efficient administration of the customs by American agents has restored the credit of the nation, but internal affairs have continued chaotic. The island is one of the richest of the Antilles in natural resources and under a stable government might again be made an important center of tropical civilization.

Haitien Rebel Leader Is Killed in Battle

advertiser 7-2-14

WASHINGTON, July 1.—Senator Davilmar Theodore, the Haitien revolutionist leader, has been killed in battle with fifty of his followers near the Dominican frontier. Captain Eberle of the cruiser Washington today so reported this information which he said came from two members of the Haitien Cabinet.

Cape Haitien is quiet and still in possession of the Government forces. Rebels have made several attacks on Government outposts. All service on the American railroad between Cape Haitien and Bahon has been discontinued owing to rebel interference.

Desultory fighting continues around the northern city of Puerto Plata, Dominican Republic, where the rebels still hold the city, according to a report from Captain Russell, on the battleship South Carolina.

President Boras' Government forces, however, are believed to be moving closer in on the city. Food supplies in the besieged place are scarce.

Senator Davilmar Theodore, the Haitien revolutionist leader, killed in battle today, originally was a coffee planter.

He led the revolution against the government of President Oriste who fled from Port Au Prince. He continued the revolution after General Zamore came into power and seized Cape Haitien and other towns in the north, where he set up a provisional government. He was afterward forced to flee from Cape Haitien and took up a position near Ouanaminthe, his native district. He was pursued by President Zamor and the Government troops and defeated on several occasions.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REL 7

Race Problem - 1914

West Indies

UNITED STATES MAY INTERVENE IN 2 REPUBLICS

7-23-14

Wahington Administration Is Losing Patience With All the Combatants in Haiti and San Domingo

adv

WASHINGTON, D., C., July 22—Pressed by European powers, the United States government has about lost patience with the various elements in the republics of Haiti and Santo Domingo and will demand a restoration of peace or threatened armed intervention.

Secretary Bryan will confer tomorrow with Secretary Daniels about a possible movement of marines into Hayti. Already large discretionary orders have been given Captain Russell of the battleship South Carolina, now at Cape Haytien, but final decision as to whether force is to be used by the American government has been deferred. Reports from Cape Haytien of further fighting with added danger to foreigners were regarded tonight as forecasting prompt action by the marines now being concentrated at Guantanamo.

Attempts Are Fruitless.

Not only have military forecs in Hayti refused to heed warnings of the American government that fighting should cease but dispatches tonight from Captain Eberle, of the cruiser Washington at Puerto Plata, San Domingo, reported the failure of attempts to settle the Dominican government.

Secretary Daniels decided today that the additional four hundred marines to be sent to Guantanamo, Cuba, for service in Hayti, would be embarked from Norfolk, Va., Saturday on the transport Hancock, now en route to Hampton Roads from Guantanamo. There are now more than 500 marines at Guantanamo or on American warships in Hayties and Dominican waters.

Reinforcements could be drawn from Vera Cruz and Mexican Gulf waters. There are now some 3,000 marines under General Funston's command and nearly another thousand could be gathered from the warships

adv

SANTO DOMINGO — A Presidential decree issued today summons Congress to meet June 30. Advices from the interior indicate that the revolution is losing ground. Puerto Plata, which is besieged by President Bordas Valdez, is expected to capitulate at any moment.

7-26-14

SUCCESSES WON BY HAITIAN REBELS

Wng News

ATTENTION IS AROUSED

1-26-14

Secretary of State Bryan Is Watching Situation Closely.

Washington, D. C., Jan. 24.—The Haitian revolution headed by Gavilar Theodore, an exiled senator recently driven into Santo Domingo, is commanding the serious attention of the State Department. The success of a movement of this kind might be regarded as a direct challenge to the administration's policy of disapproval of the erection of governments by force.

Secretary Bryan already has consulted with President Wilson and although confined to his residence today by a cold, conferred on Haitian affairs with Boaz Long, chief of the Latin-American bureau of the State Department.

News to-day reached the State Department from the American legation at Port au Prince that citizens at Cape Haitian, threatened by the rebels, had formed a committee of public safety, removed government customs officials and placed a commission in charge.

Port de Paix has surrendered to the revolutionists and fighting is in progress at St. Marc, recently recaptured from the rebels.

Port Au Prince, Jan. 24.—The revolutionary movement is gaining headway in the southern portion of Haiti, and the position of the government is considered critical. The authorities at Port Au Prince, however, hope to check the movement and prevent disorders, but the absence of foreign warships for the protection of foreign residents is regretted.

HAYTI PAYS ENGLISHMAN

The Guardian 5-9-14

RAISES CASH DEMANDED BY ENGLAND WHEN ULTIMATUM IS SENT—BANK ADVANCES $62,000 INDEMNITY FOR DAMAGE REQUIRED.

Port Au Prince, Hayti, May 6—The National Bank tonight advanced to the Haytian government $62,000, the amount of the indemnity claimed by Mr. Peters, a British subject, whose saw mill had been destroyed by fire during the Le Conte revolution. The payment had been demanded today in an ultimatum from the British diplomatic representative.

The incident is regarded as closed. Consternation had been caused in the capital by the British ultimatum, whose time limit expired at 6 o'clock this evening and which was supported by the presence of the British cruiser Suffolk.

A joint session of the Senate and Congress was called immediately, but was soon dissolved, owing to the inability of the legislators to reach a decision.

The cabinet was bitterly criticised for not being in a position to meet the payment, which had previously been awarded to Mr. Peters by a court of arbitration.

A resolution was adopted calling on the President of the republic to demand the resignation of J. N. Leger, minister of foreign affairs, or to dismiss him from the cabinet, as he was held responsible for the incident.

Later in the evening the resignation of M. Leger was announced, and this brought about an abatement of the excitement.

In the northern part of the republic the partisans of the revolutionary leader, Senator Davilmor Theodore, still offer resistance to the government troops in the vicinity of Ouanaminthe.—Traveler, May 7.

PROVISIONAL PRESIDENT FOR SAN DOMINGO, BAEZ.

PRES. BORDAS WILL RESIGN, BAEZ PRESIDENT—NEW ELECTIONS CALLED—BAEZ CAN'T BE CANDIDATE, BUT BORDAS CAN RUN—WORK OF U. S. COMMISSION.

The Guardian 8-25-14

Washington, Aug. 28, 1914.—President Bordas of San Domingo has agreed to resign at three o'clock this afternoon, when Ramon Baez, head of the National University of San Domingo, will succeed him. This agreement by all factions was reached yesterday at the conference with American Peace Commissioners.

Former Governor Fort of New Jersey, chairman of the commission sent by President Wilson to settle the revolution on the island, cabled the State Department that the agreement was reached after a day of conferences. President Bordas will be a candidate, if he desires, in the elections which are to be conducted by the new provisional president, Ramon Baez. The latter, however, will not be permitted to enter the presidential race. Assurances have been given by the leaders of all elements of their intention to disarm the forces tomorrow and to release all political prisoners.

Describing the new executive, the report of the American Commissioners says he is president of the National Board of Health and a son of Buenaventura Baez, who was five times president of the republic. He is spoken of by Mr. Fort as a man of culture and refinement, with broad views, who has never been identified with any faction. The people, according to the report of the American Commissioners, are satisfied that an era of peace is in prospect.

AMERICAN WILL TAKE CHARGE OF HAITIEN TANGLE

Advertiser 7-26-14

Charles M Johnson Is Accepted by Dominican Government to Straighten Out Her Financial Affairs

WASHINGTON, July 25—Charles M. Johnson, of Indianapolis, has been designated by the State Department and accepted by the Dominican Republic as a financial expert to untangle the complications which involve European interests and threaten American intervention.

American Minister Sullivan on Monday will confer with President Wilson on the policy he is to carry forward which has been perfected since his call to Washington. The statement that Mr. Sullivan is to return to his post is taken to indicate he had satisfied the State Department as to his part in a situation in which the resignation of Collector Walker W. Vick, some time ago, was an incident.

Mr. Johnson has been appointed to conserve the Dominican finances and advise as to disbursemet of funds. He will act independently of the American Collector of Customs.

Capture of Quartier Morin, Haiti, by the Federal forces, has freed the Cape Haitien district from Rebels, according to an official dispatch today from Consul Livingstone.

The revolutionists, defeated at Limonade, made a last stand at Quartier Morin. The territory is now entirely in the hands of President Zamar's men. It was stated here that there would be no change in the Navy Department's plans for the concentration of 1,000 marines within striking distance of the Haitien coast and that the vessels now in those waters would remain there indefinitely.

At the request of Acting Secretary Phillips of the State Department, the navy today ordered the gunboat Marietta at Sanchez, Dominican Republic, to proceed at once to San Pedro de Macoris, where new disorders have broken out with deaths of two natives on an American-owned sugar plantation. The American gunboat Castine today was at Santo Domingo City, only a few hours away.

INSURGENTS MAY DICTATE TERMS

Advertiser

President Bordas of Santo Domingo Appears to Be Losing Strength Against His Rebellious Countrymen

7-19-14

WASHINGTON, July 18.—While President Bordas, of the Dominician Republic, with his scanty army, is besieging the northern rebels at Puerto Plata, his hold upon the capital, San Domingo City, in the south, is weakening. According to today's advices to the State Department, the Southern insurgents already are in a position to dictate terms which may mean abdication or flight for Bordas.

American Charge d'Affaires White, in the absence of Minister Sullivan, is trying to prevent a clash near the capital as it would be disastrous to foreigners and the many non-combatants.

Following a successful uprising at La Romana, about fifty miles east of the capital, last week, the insurgent general, Vidal, has occupied San Cristobal and Bani. He was marching toward the capital when Charge White, who, backed by two powerful American warships with their marine contingents, secured an agreement to an armistice while the Federal officers in San Domingo City communicated Vidal's demands to President Bordas. The wireless outfits of the American vessels were used and at Puerto Plata, Captain Eberle, of the cruiser Washington, submitted the messages to President Bordas in his camp outside the city. So far, Mr. White has received no answer, but it is believed Bordas either will make a desperate effort to capture Puerto Plata or to abandon the siege and return south to protect his own capital.

The United States naval transport Hancock is about due at Guantanamo with nearly 300 marines from Vera Cruz. They are to be sent to the Dominician Republic in case of emergency.

American Minister Sullivan has arrived in Washington and expects to confer with President Wilson and Secretary Bryan regarding the Dominican situation. It will be determined at this conference whether the Hancock's marines shall be landed and a virtual though temporary, protectorate established.

"HAITI KEEPS ALL HER OBLIGATIONS"

Says Envoy to U. S. from the Republic of Blacks—It is Her Enemies Who Say Interests of Foreigners Are in Peril

FOREIGNERS' RIGHTS WERE RESPECTED IN REPUBLIC OF BLACKS—NO DANGER OF INVASION BY FRANCE OR GERMANY—HAITI WIL GIVE EUROPEANS NO ADVANTAGE—FOREIGNERS GET LARGER AWARDS FOR DAM-

AGES THAN DAMAGE DONE—ABLE DEFENSE OF HAITI TO WASHINGTON POST.

(Washington Post, July 25, 1914)

Legation of the Republic of Haiti, Washington, July 24, 1914.

Editor of Post:—I sincerely regret that the Washington Post, of which I have been for a long time an assiduous reader, and which I have often admired for its ability and discretion, has thought it opportune to mingle its voice with the clamors which assail the country which I have the great honor to represent at Washington. It has been painful to me, for example, to read in the article in question that the life and property of Americans are in peril in Haitian territory. The fact is that there is no country where the foreigner, whether American or otherwise, is more respected and more cordially received than in Haiti, and it would be difficult, even impossible, to prove that a single individual belonging to another nationality has lost his life by reason of the intestine struggles which may be regarded for the time being as special to what you call the Black Republic.

Asserts Statesmen Know.

Evidently a journalist may continue to think the contrary, so much more so if those from whom he gets his information have an interest in dissimulating the truth. But statesmen who have the responsibility of power and who have every latitude for convincing themselves of the reality of things have reason to abstain for taking their information from contaminated sources and from drawing conclusions which are equally hasty and contrary to international war. They are convinced, moreover, of the inanity of "the European peril," for they know:

1. That no Haitian is disposed to accord, or allow to be accorded, either directly or indirectly, to Germany or to any other power a coaling station, a naval base, or the control of the custom houses of Haiti.

Neither Would Risk War.

2. That neither Germany nor France, under pretext of a simple delay in the payment of certain debts which have already been fixed recently by arbitral award, wish to occupy, as a whole or in part, any Haitian territory in deliberate contravention of the Monroe doctrine, which is to say by running the risk of a war with the United States.

Again, if foreigners suffer by chance in any of their property rights, it is a species of damage for which, speaking generally, they may felicitate themselves, since it is notorious that the indemnities which are accorded them greatly exceed the losses they sustain.

To sum up, there is no plausible reason to justify the excitement of a part of the American press in urging the government of the United States to intervene in the internal affairs of Haiti. No Haitian believes that the American people wish to absorb Haiti. We shall continue to think so, even after having read your article, in which you outline a constitution for a provisional government under the egis of the United States—that is to say, with the overthrow by American forces of a constitutional government which has been recognized by all the powers.

Policy Founded on Morality.

We know the high character of those who are at the head of the Federal administration. They are demonstrating every day that their policy is not simply realistic, but that it is founded upon morality and a respect for the rights of the feeble as well as the strong, and that their course is not to be a revival of the holy inquisition.

Haiti Does Not Ignore Its Obligation.

As for the Haitian government, it does not ignore its duties and obligations. It does not dissimulate the difficulties of its task. And after the country shall have been definitely disembarrassed of this latest crisis in its growth, it will be happy to appeal to the good will of those who, without taking part in calumny and belittlement, are always ready to put into efficacious effect the law of international solidarity.

Accept, sir, the expression of my most distinguished consideration.

U. DUVIVIER.

HAITI'S FINANCES IN BAD CONDITION; CANNOT PAY

Financial Depression Caused by Political Differences; Government Opposed

WILL DEFAULT ON INTEREST

Building of Schools and Other Important Work Deferred for Lack of Funds Caused by Noticeable Falling Off of Business.

The New York Age

Special to THE NEW YORK AGE.

PORT AU PRINCE, Haiti, Sept. 10.—With an empty treasury, the Haitian government declares its inability to meet the railway bond interests, and the second instalment of the Peters claim likewise will remain unpaid when it falls due.

Comment on Haiti's financial condition is hardly necessary in view of the political struggles that find the government and hostile leaders in open opposition. There was some hope here that the new minister from Haiti to the United States would have been able to help clear the darkened horizon, yet so far Sr. Solon Menos has achieved little at his new post besides being advised that intervention in the country's affairs can only be avoided by all parties agreeing to something definite and constructive.

John B. Terres, the United States consul at Port au Prince, has been actively gathering statistics bearing on the republic's trade during the revolutionary period. Mr. Terres has been unable to get figures beyond the early part of the present year.

Although the greatest depression in trade has come since January, a noticeable falling off in business had begun in 1913. Last year the total imports amounted to $8,717,268 and the year previous the amount was $9,876,576, a difference of $1,159,308.

This is considered a sharp decrease for a country with a limited trade, and all export nations but Germany shared in this decrease. In the case of German houses there was an increase of $45,071, while the United States sustained a loss of $802,653.

The receipts from the traffic of the Central Railways of Haiti, in its lines to the plains and to Leogane, as well as the city tramways, were fully one-half less. The company has been obliged to reduce the number of its employees and has not been able to begin work on contemplated improvements, such as electrifying the tramways and part of the railway line, or building the water power plant that is to supply the electricity.

In other directions building activity had to be halted. The contemplated presidential palace will have to wait, and what is more serious, needed schoolhouses are likely to remain on paper until the political situation takes a turn for the better.

AMERICAN WARSHIPS SPEEDING TO HAITI

Outbreak in Port au Prince the Cause—Foreigners Will Be Protected.

10-30-14

Washington, October 29.—Orders to proceed with all possible speed from Dominican waters to Port au Prince, the rebel-held capital of Haiti, were sent by the navy department today to the transport Hancock, which has on board a full regiment of marines.

At the same time the battleship Kansas was ordered to Port au Prince from Vera Cruz.

The Hancock should arrive tomorrow and the Nebraska probably Saturday. The cruiser Tacoma already is at Port au Prince, and a detachment of her marines were landed last week to protect the American consulate, after an understanding had been reached with both factions.

What further steps shall be taken to protect Americans and other foreigners probably will be left to naval officers on the scene. No official report had reached Washington today of the latest disturbances in Port au Prince, but earlier dispatches, announcing that Davilmar Theodore, having proclaimed himself president, was marching against the capital, caused the state department to ask the navy to prepare to deal with a serious situation.

northeast of Port au Prince and is now marching on this city.

The present revolution in Haiti has been going on since the United States recognized the government set up last winter by President Zamor.

Reports from Port au Prince under date of October 23 set forth that the president, defeated by the rebels, had withdrawn to Gonaives and gave the composition of the new government under Davilmar Theodore.

The American cruiser Tacoma is at Cape Haitien, and American marines were landed in the city about a week ago to protect the American consulate, after an understanding with both of the Haitien factions.

FIGHTING IN STREETS OF PORT AU PRINCE.

Port au Prince, Haiti, October 29.—A serious revolutionary outbreak occurred in Port au Prince last night as a result of the landing here of Charles Zamor, a brother of the president of the republic. There was shooting in the streets of the city throughout the night and the encounters continued today. The members of the ministry have taken refuge in the foreign consulates.

The Netherlands steamer Prinz Willem came into Port au Prince yesterday evening at 10 o'clock. On board were President Zamor and his brother Charles. Charles came ashore and his landing was the signal for the outbreak. The government forces opposed the rebels, but were driven back and compelled to evacuate their positions.

A force of rebels under Davilmar Theodore, leader of the present rebellion and the man who has been proclaimed president by the revolutionists, has occupied Mirobalais, 30 miles

Peace in Santo Domingo

The pacification plan submitted the warring factions in Santo Domingo by the commissioners whom President Wilson sent to the island was accepted with little delay. It had the support of a regiment of marines who had been ordered to the island on a naval transport, and there were six United States warships in Dominican or Haytian waters. The plan involved the retirement of President Bordas, who has been called "the Huerta of Santo Domingo," to make way for a provisional President, named by the several candidates for the Presidency.

Bordas retired, and Congress elected Dr. Ramon Baez. Troops on both sides had been disarmed, and political prisoners released. The new President is to order an election, and the agreement provides that he shall not be a candidate. This election will be held, it is understood, under rules laid down by Mr. Wilson's commission, and is to be supervised by Americans. At the time of his election, Dr. Baez was President of Santo Domingo's National Board of Health. The son of Buenaventura Baez who held the Presidency for five terms, he is said to be a man of refinement and broad views, who has been identified with no faction.

Santo Domingo

President Wilson has sent to Santo Domingo a special commission, composed of ex-Governor Fort, of New Jersey; Charles C. Smith, of Portsmouth, N. H., and the United States Minister, James M. Sullivan. They will present for the consideration of President Bordas and the revolutionists a plan for the pacification of the country. It is understood that Mr. Wilson's plan involves united action by the two factions for the establishment of a provisional Government, and for a general election, which may take place under the supervision of United States officers. The commission will ask for an extension of the armistice which was recently ordered, and which will expire on the 21st.

Reports from Hayti say that the time is approaching when the government must apply to the United States for help. It is said that President Zamor is now inclined to ask for such a fiscal protectorate as was established in Santo Domingo, but that this is bitterly opposed by influential politicians, who tell the people that it would mean slavery for them. It is asserted that he has been restrained by threats of assassination.

Both Keller and Boyd Will Be Busy in South Alabama Coming Week

advertiser 12-in-14

WILL GO TO WASHINGTON

State Engineer W. S. Keller and Assistant Engineer R. P. Boyd were back at their desks yesterday following tours of inspection, respectively, to Wilcox and Shelby counties. The State engineer, however, will be at the capitol very little during the coming week. He will leave tonight or Monday for a tour in South Alabama, where State-aid road work in several counties will be inspected.

Henry and Houston counties will hold the attention of Mr. Keller on Monday; on the day following he will view highway construction in Dale. The roads in Henry and Houston are nearing completion, he said.

Thursday the State Engineer will leave for Washington, where he will aid in the formulation of plans for organization of highway engineers

Race Problem - 1914

West Indies

HAYTI HAVING HER TROUBLES

The Afro-American Ledger 5-16-14

France and Germany Are Pushing Little Black Republic For Bad Debts—U. S. in a Quandary

Washington, May 15.—Poor debt-ridden, revolution-torn Hayti may face the prospect of having its customs collected by a representative of a foreign government in order that the moneys due European lenders can be collected.

Germany and France, it is claimed, stand ready to use their power to force repayment of loans and interest and the United States seems to be the only stumbling block to their plans to use force.

The problem of a satisfactory adjustment of things is a serious one to the State Department, as this government does not favor any suggestion of European aggression on the Western Continent. With the added trouble of the Mexican situation the question may be a serious one for President Wilson and Secretary of State Bryan to deal with.

The Department of State has received advices that Germany and France want the United States to cooperate with them in the collection of revenues, but that representation on a committee of joint control should be in proportion of the loans owed lenders from the three countries. As only about five percent of the money over due belongs to Americans, this would leave this government in a hopeless minority.

A way may be found, however, to let the United States appoint someone to collect the disputed claims. This was tried when the United States sent Dr. J. H. Hollander, of Baltimore, to San Domingo to collect customs in order that foreign creditors may be appeased and is being done now in Liberia, where Reed Paige Clark is collecting the customs duties in order that the sinking fund and the interest on the $1,700,000 loan may be secured.

Hayti has been menaced by foreign creditors three times recently. France forced the payment of overdue interest some months ago, and Germany sent a warship and collected some more interest and three weeks ago England tried to force the payment of $92,000. The latter claim is now being arbitrated.

The financial situation in Hayti, with the added fact that American capital is now building a railroad there, makes it seem most certain that an American colored man will not be the deplomatic representative of this country at Port au Prince.

AID IS RUSHED TO HAITIEN WATERS

Advertiser 1-29-14

News of President Oreste's Abdication Causes Battleship South Carolina to Be Dispatched for Protection of Life

WASHINGTON, Jan. 28—When the battleship South Carolina, with her 750 enlisted men, joined the armored cruiser Montana at Port au Prince today, officials of the Navy Department felt reassured as to the ability of the naval contingent to extend full protection to all foreign interests. Captain Russell, of the South Carolina, who recently vacated the post of Judge Advocate General of the Navy, is regarded as peculiarly equipped to deal with questions of international law that may arise handling the situation.

Today's advices from the American Legation at Port au Prince confirmed the flight of President Oreste, the landing of American and German bluejackets, and the desultory firing in the town last night.

The revolutionists were believed to be on their way to the capital from St. Marc, about forty-five miles distant.

The State Department has not decided to interfere in any way with the revolution at this stage, but is observing developments with keen interest. It is expected that a successful effort will be made to reconvene the Haitien Congress to provide in constitutional form for a successor to President Oreste.

Left without a government by the sudden abdication of President Oreste who fled to refuge on a German warship yesterday, the island republic is threatened with anarchy by its latest revolution.

Captain Russell of the South Carolina will be senior Naval officer on the scene and as such will take whatever measures he deems necessary for the protection of foreigners and their property without orders from Washington. Secretary Daniels has sent him instructions, depending upon the commander to act in his own discretion.

The South Carolina hurriedly left Guantanamo late yesterday on receipt of wireless news of the flight of the Haitien President. The run across the Windward passage and down into the Carribbean to Port Au Prince should be made today or tomorrow.

ORDER IS RESTORED AT PORT AU PRINCE

Fugitive President Is On Board German Cruiser, and Safety Committee Is In Charge.

PORT AU PRINCE, HAITI, Jan. 28—With the arrival today of the United States Battleship South Carolina, and with American and German blue jackets guarding the legations and patrolling the town, conditions at Port Au Prince took on a more orderly aspect. A committee of public safety has been organized, and it is believed all danger to foreign residents is past.

President Oreste still is aboard the German cruiser Vineta and the country is without a government. The committee of public safety sent a delegation on board the yacht Nord Alexis to arrange for the entry into the capital of Senor Davilmar Theodore, leader of the revolution, who is at Cape Haitien. Other measures will be taken to establish a government as early as possible.

The South Carolina came here from Guantanamo. She carries a crew of nearly 900 men, most of whom can be landed at a moment's notice. The Montana's crew, including a company of marines, numbers more than 600.

Advices from Jamaica report the departure for Haiti of General Monplaisir, ex-minister of war, and ex-President Simon. Diplomatic representatives, on request of the committee of safety, have decided that General Monplaisir shall not be permitted to come ashore.

All firing ceased here today and complete order was maintained. Tonight the streets are guarded by mixed patrols of Americans and Germans.

AMERICAN FORCES ARE ON THE SCENE

PORT AU PRINCE, HAITI, Jan. 28—Armed detachments of American sailors from the armored cruiser Montana were today on guard at the American legation, the cable station and the French hospital as a result of the revolution in Haiti German bluejackets and marines were placed on protection duty at other foreign legations and at the German stores in the city.

Large landing parties were sent ashore from the American and German war vessels yesterday when President Michel Oreste fled for refuge to the German Cruiser Vineta after fighting broke out in the streets of the capital.

Fusilades continued in all quarters of the city throughout the night and there were numerous attempts at pillage of houses and stores but these were quickly suppressed and the city is now quiet.

A citizens' committee of public safety has been formed. It is understood that Solon Menos, former Haitien Minister at Washington will be accepted for chairman of the committee.

President Oreste and his wife remained all night on board the Vineta in the harbor.

FRENCH CRUISER AVAILABLE

PARIS, Jan. 28—The French Cruiser Conde, now in Mexican waters was today placed at the disposal of the French consul at Port Au Prince, Haiti, where the situation caused by the revolution and the flight of President Michel Oreste is regarded as serious. The consul was instructed to telegraph to the commander of the Conde whenever he feels that the services of the cruiser are needed.

ROOSEVELT AND THE BARBADOES.

N. Y. Age 1-29-14.

The following is an extract from a letter written by former President Roosevelt to the *Outlook*, covering his experience and observations among the colored people on the Island of Barbadoes:

On October 4 we left New York on the Lamport & Holt steamer Vandyck. It is astounding how comparatively few of our people realize that it is now as easy and comfortable to go to South America as to Europe; and it is no less astonishing for those of us who are past middle age to realize how very easy and very comfortable traveling has become. On such a steamer as the one on which we took our passage, clean, roomy, with everything to add to the mechanical attractiveness of life on the steamer, I rather hesitate as to whether "luxury" is not a more appropriate word than "comfort." One thing is certain. Not only are second-class passengers infinitely better off than were the first-class passengers in the days, forty-odd years ago, when I first crossed the Atlantic on the old Cunarders Soctia and Russia, but the improvement has been even more marked for the third-class passengers, and on most ships quite as marked for the crew themselves.

The direct trip from New York to Buenos Aires or Rio de Janiero is delightful. Not only is this route bound to become a great traffic route in the near future, but it is bound to become a great passenger route. It is a delightful trip. Of course terrible storms are stometimes encountered on the southward trip, and now and then a hurricane more violent than anything outside the tropics. But as a rule the seas are smoother and the passage far less tempestuous in the low latitudes than in the roaring forties. Throughout our trip there was no more motion than would have been pleasant on a summer yachting cruise, and no excuse for anybody feeling under the weather.

In passing through the West Indies, any one who is sensitive to the storied interest of the past must feel something of the thrill that he feels in so many parts of the Old World. For over four centuries the region across which the great passenger steamers now ply their uneventful course sas seen drama after drama, often of terrible and tragic interest, often of vast importance to the future of mankind. The Spanish Main—why, the very words suggest romance and mystery and fierce adventure! The islands were discovered and the waters first furrowed by ships of Mediterranean admirals, and they were followed by other ships bearing the steel-tempered conquistadores of the days when the sun of Spanish glory towered to its zenith. After a stretch of time crowded with brilliant happenings, but brief as it was brilliant, this same sun entered on its period of long derline. The descendants of the conquerors grew inert, peace and ease and sloth ate into their warlike fiber, and new conqherors appeared to do to them as their forefathers had done to others.

The rise of the English power began with, and the world-wide dominion of the English-speaking peoples was heralded by, the feats of Drake and his fellow-freebooters against the Spanish galleons in the Spanish Main. To the corsairs who flew the flag of a great power succeeded other corsairs who warred openly for their own hand. The buccaneers, French, English, and Dutch, sacked the Spanish cities, ravaged the Spanish coasts, took possession of Spanish islands, in this rich harvest-field of their exploits. To them succeeded the pirates who preyed on the ships of all nations, whose hand was against every man, who were hunted down by the regular forces of all nations, and who made their last stand in these seas only some eighty years ago.

Then, as Spain grew decrepit, the nations that had once warred against her turned their swords against one another. By this time the islands had become divided among many European Powers—Spanish, French, Dutch, English, even Danish. Every time that war broke out among the kings and peoples of Europe the shock was felt in the West Indies. Hither came the great fleets of France and England, the cruising ships of the line, with their tiers of heavy guns and their towering pyramihs of sheeten canvas. Some of the fiercest and most important sea fights of history were fought in these waters; some of the greatest tragedies of seafaring life took place here. The ships of the war fleets of those days were crammed with men, fierce, hardy, brutal, utterly ignorant of what we would now regard as the elementtary rules of health. Great though the loss of life was in the bloody conflicts they waged with each other, it was as nothing to what happened when pestilence smote them, when scurvy or yellow-jack or some potrid fever bred in their own foul hulls smote them and ravaged till the few disease-worn survivors could hardly work the ship to port. Here too the slave ships thronged. The darkest horrors of the sea were those of the middle passage when the ruthless slaving captains fed the sharks with the bodies of the men and women who to them were but black human cattle.

Man, plague and tornado, all took their toll of life. And under and through it all the slave trade was working blindly for a future of which the haughty races who contended for the mastery of the islands little dreamed. The whites had exterminated the Indians; then they fought for centuries among themselves, and all the while the African slaves, whom

they had brought over for their own pleasure and profit, were, by their mere presence, preparing a day of evil reckoning for the remote descendants of the wrong-doers. There has never been more terrible retribution on any race for any wrong-doing than the retribution that fell upon the white men of tropical America for their misdeeds twoards the blacks. The whites brought the blacks to the West Indies so that the whites might live softly; and the blacks have stayed in the land, have multiplied, and have driven out or are driving out the whites. Most of the islands are becoming, and some have already become, a black man's country.

It is a perilous thing for a race to practice selfish indulgence at the cost of others. The price that their children's children pay may be the price of race extinction itself.

The history of this island-dotted sea has been one of slumberous, sensuous calm, torn now and then by the fiercest hurricanes of human wrath and wrong-doing. Just as is true of nature itself in these lands that lie in their hot, drowsy beauty under the golden sunshine, the earth, the water, and the air warn with treacherous friendliness, broken at times by the direct plagues, by volcanic outbursts, or by the mad fury of the whirlwinds.

At Barbadoes we stopped for some hours, and were most hospitably received by the Governor, who motored us over the island. We lunched at the Governor's house in cool, bare, attractive rooms, and strolled into the beautiful garden with its many strange trees. The Chief Justice of the island had come down with us on the boat from New York, and had told me much that was of peculiar interest to an American. What I saw added to the interest. Barbados has been an English island for nearly three centuries. It is very healthy. For some reason the Anopheles mosquito will not live on it, so that there is no fever, and the whites whose families have been here for more than two hundsed years are a peculiarly fine set, physically and mentally. The Spaniards never settled on the island, which, by the way, takes its name from the bearded fig tree. The first English adventurers who landed found only Caribs. In the Government House there is a quaint old map of the island as at first discovered, a map containing those delightful pictures which, alas! the severe precision of modern cartography has eliminated. The settlers themselves appear here and there on this map, and pictures of wild cattle and swine which they hunted, and of laden camels. In one place stands a Carib chief, with his canoe, which it is mentioned is thirty feet long—it must have been a seagoing canoe, for there is certainly no water in the island in which to float it. A more ominous touch, characteristic of the age, and marking its utter unlikeness to our own, is a picture of a mounted man following and firing on two runaway Negroes. Slavery was rife here, as all through the West Indies; and, as everywhere else, when it was abolished the Negro was found to outnumber the white man many times over. In no other island of the West Indies, and indeed nowhere else in the New or the Old World, has the problem of the Negro's presence been better solved than here in Barbados and in very few places has it been as well solved.

Although a small island, Barbados is densely populated. Every foot of fertile soil is tilled. There are nearly two hundred thousand inhabitants. Of these only twelve thousand are pure white. The majority are nearly pure black. There is complete equality of treatment of the two races. Each man is treated on his individual worth. The Assembly, or lower house, is elected by the people. The suffrage is limited in various ways, but it includes all who earn $250 a year, so that every respectable mechanic has a vote. Of the voters probably two-thirds are black, or colored, yet nine-tenths of the members chosen to the Assembly are whites and the others are colored men or black men of good character who have prospered in business and possess standing in the community. Evidently the voters have the sense to treat their representatives with more wisdom than our own voters sometimes show. Education is free to all. There is but little crime of the more serious type almost no crime of the type of murder, rape, or robbery under arms; although now and then there will be an epidemic of sneak-thievery or house-breaking. There is no political discontent. Black men and white are entirely satisfied that they receive justice from the Government and that the Government is administered in their intrest.

Of course wide differences appear among the non-whites, the colored people. There are any number of the lower class who, although honest and industriaus, are still in a primitive state of culture. Those included the men and women (as many women as men) whom we saw industriously breaking stones or working on the roads. We saw men digging earth and loading coal, and women carrying coal or earth in baskets. I was informed, and can well believe it, that if some one beats a tin can, which makes an admirable substitute for a tom-tom, near a group of the huts in which these men and women live, in a few minutes they are all out dancing a regular African dance.

From these black peasants there is a steady gradation upwards without a break to the fine-looking colored men whom I saw both as professors and students in the college, and to some of the public officials. The Chief Justice prior to the present incumbent of the office was a black man. The newspaper reporters were all colored. The present Solicitor-General is a colored man, and is accepted by his white colleagues frankly on his own merit. When I saw the college boys, I was met by the whites and those of color intermixed on terms of entire equality. This equality extends to both sports and scholarship. There is a Barbados scholarship like the Rhodes scholarship, the winner of which goes to one of the great English universities, and while this winner is ordinarily a white boy, on several occasions he has been a colored boy. In short, it certainly seemed to me as if the effort had been made with good faith and success to treat everybody on a footing of justice and fair play, giving to every colored man who showed the power to use the chance to do so, and the reward for rising, but not doing anything for him merely because he was a man of color. I was informed that there was little or no intermarriage now between the races.

Around the ship, in addition to the swart boatmen who were anxious to carry passengers and luggage ashore, there were tiny, cranky craft each with two or three boys eager to dive for any coins that were thrown overboard. Most of these boys were Negroes, but in several of the canoes there were one or two white boys, not to mention light mulattoes. Not only did they dive and swim with easy proficiency, but the precision and poise of movement that enabled them on leaving the water to climb into their unstable craft without so much as rocking them made the onlooker marvel.

The Panama Canal has had a marked effect upon the island. Barbados has such a teeming population that the people are of necessity industrious, and in spite of their industry sometimes find the problem of living serious. They have furnished many thousands of first-class laboring men to the Canal Zone. Some of these have risen to good positions, chiefly on the colored police force, but the great majority have been ordinary laborers. They have sent back in savings half a million dollars or thereabouts, to the great benefit of the banks. Some apprehension, however, was expressed to me lest, when the work on the Canal was completed, the men who returned to the island, with a larger outlook, new wants, and increased ambitions, might add a new problem. One thing that interested me, by the way, was the number of small landowners who own from an acre upwards. Altogether, the impression left by Barbados was very pleasant.

REBEL LEADER WILL SAFEGUARD LIFE

Advertiser 1-27-14

Haitien Revolutionists Take Charge of Gonaives and Determine to Maintain Order —Three Vessels There

WASHINGTON, Jan. 26.—Late official reports of the Haitien revolution were summarized today in the following statement today by Secretary Daniels.

"Advices reached the Navy Department from vessels in Haitien waters, indicating that Senor Davilmar Theodore, who is at Cape Haitien with his troops, has announced publicly that he is the revolutionary leader in the north and that he will preserve order and protect inhabitants and property at Cape Haitien, where he is in control.

"Revolutionary forces have taken possession of Gonaives, where also revolutionary forces are maintaining order. The Nashville is at Cape Haitien, the Eagle at Gonaives, and the Montana was expected to have reached Port au Prince yesterday."

Charles Saluave, who was recently appointed Minister of War in the Haitien Cabinet, has resigned and Camille Mollere has been named as his successor, according to a State Department dispatch.

HAITIEN REBELS FLEE FROM CITY

Montgomery Advertiser

Davilmar Theodore Finds It More Healthy in Country Air Outside Cape Haitien Government Troops Move in

2/22/14

CAPE HAITIEN, HAITI, Feb. 21.—Senator Davilmar Theodore, the rebel leader and the members of his staff fled today from Cape Haitien. The city was later occupied by the government troops. The rebel army was routed yesterday. The streets of the city are patrolled by American marines.

AMERICAN PATROL ASHORE

WASHINGTON, Feb. 21.—Commander B. B. Bierer, of the gunboat Wheeling, reported to the Navy Department from Cape Haitien today that he has a patrol of one officer and nineteen marines ashore at the American consulate; that all was quiet and that Zamor's troops had promptly occupied the town upon evacuation last night by Davilmar Theodore's forces. The Haitien gunboat Nord Alexis is now at Cape Haitien.

While nothing is known with certainty of Davilmar's plans, it is believed that he has withdrawn across the line into San Domingo.

PREJUDICE IN WEST INDIES

The Afro American Ledger 4-17-14

Bishop John Hurst Finds Color Prejudice Following the American Invasion

That American prejudice is spreading to the West Indies is the opinion of Bishop John Hurst, who has returned from a visit to the Bahamas. He went there to visit the work maintained by the A. M. E. Church. Mrs. Hurst accompanied him.

"I found much that was gratifying in my visit to the Bahamas. The population is overwhelmingly colored. There are colored members of the lawmaking body of the islands, a colored physician is said to be a leader in the profession and a colored lawyer has the biggest practice. Colored men are engaged in successful business ventures in Nassau and other places, and there is everywhere indications of progress.

"I must say however, that American prejudice is creeping in. Sometime ago the late Henry M. Flagler got a concession to build a big hotel there. Many American tourists have since gone there, and have succeeded in spreading some of their prejudices. No colored man has ever been a gurst at this hotel either."

Bishop Hurst attended the meeting of the American Academy of Political and Social Science in Philadelphia last week.

HAITI HAVING FINE LITTLE REVOLUTION

Morning News: 1-22-14

WINTER FESTIVITIES ON

Washington, D. C., Jan. 20.—News of the rout of the Haitien government forces and the flight of the Minister of War caused State Department officials to-night to conclude that the revolution in the northern part of the republic is more serious than previous dispatches have indicated.

As there is no American warship on the northern coast of Haiti, it was said the gunboat Nashville now of Port au Prince would be ordered to proceed to Cape Haitien in order that officials here may have first hand information of the disturbances.

No word has been received at the State Department to-night from Consul Livingston at Cape Haitien.

Statements from the Haitien legation here have minimized the gravity of the revolution and within the last week it had been said the uprising was crushed. So far as known here today's defeat was the first sustained by the federals.

Early in the new year a report that Gen. Cyraique Gelestin and some twenty followers had been shot at Thomazan on charges of treason was followed by the news that Senator Davilmar Theodore, another revolutionary leader and presidential aspirant, had fled into the Dominican republic. It then was said the revolt had been put down.

Cape Haitien, Jan. 20.—Revolutionary troops have infested Cape Haitien and the authorities have begun negotiations with the revolutionary chiefs to prevent bloodshed. Fort Saint Michel which dominates the town, has been seized.

Government troops are breaking up and are laying down their arms. Minister of the Interior, who is at Fort Liberte. A dispatch boat with troops aboard left for there this morning.

Race Problem - 1914

West Indies

HAYTI MISREPRESENTED?

Some one, an American Negro, writing from Hayti to one of the race publications says, that, that country is suffering from a campiagn of misrepresentation in this country. The information is hopeful, but not assuring. We have tried hard to think of the island as in keeping with its reputation for great prospects in view of its situation and climate.

The writer thinks it a very tempting morsel for the United States, insisting that the Americans think so, and that they are keeping a sharp watch out for the main chance. There are many in our country who would just as soon annex Hayti as not. In fact it had begun to look as if there were a program of the kind.

Says the writer: "The sending of vessels of the United States navy to Haytian waters is not relished by people of this country, who resent the idea that Haytians need interference from outside sources."

It is said that the troubles of Hayti are exaggerated. The writer says that current obligations, both internal and foreign have been promptly met, and nothing is now due any such creditors of the government, notwithstanding the internal affairs of the republic.

He puts the stress on the financial status of the country as if that were the best indication of a country's prosperity and progression. And, perhaps, it is in the event a country has much dealing with other countries. It is certain that the successful discharge of financial obligations gets rid of the cause for interference in the internal affairs of a country.

Of course, there can arise other reasons for interference such as we have known in the affairs of Hayti and other small countries. But they are not sufficient reasons for annexation, excepting it be the one of perpetual turbulence, and as some see in Haytian affairs.

We do not think of any country of modern times that has been gobbled up owing to internal dissension. Such a condition, however, is thinkable. A protectorate for Mexico threatened to be the way out of that country's recent very complex affairs. The thing would have been protested most vigorously. But it does not stand to reason that the intercine war would have been permitted to go on indefinitely. The sovereignty of States may say, "Yes," and all say, "Yes," when conditions are not too unusual. When different the voice protesting in the name of humanity rises higher than that protesting in the name of peace.

The Haytians should read between the lines. If its condition is exaggerated it should see to it that it comes up to the level of men's expectations. From all that is understood that country merely exists. To be true, that's no reason why it should be devoured, but more activity would tend to destroy the thought of annexation.

Cuba is giving evidence of being. With Hayti the question seems to be or not to be. And marked with this "eternal," or perhaps infernal indecision, it neither stays or goes, so to speak. Hayti sends a consul to New York, a minister to Washington. Why not a ship load of its products —inviting attention to its fields and hops. Why does it not send us brilliantly learned men and women to talk of the fair prospects of their land. The Haytians know of the United States Negroes. All of the foreign Negroes pity us for what we have been and what we are. However, they came to enjoy our prosperity. And it is all right, but there should be some courtesies extended from their side. Hayti sends us nothing, not even samples of its dusky sons and daughters. This seems to be obtuseness in view of our millions, many of whom have nerve to talk of going to Africa. Why not go, some of them to Hayti? The only reason that we can give is that Hayti has not asked them.

700 MARINES HELD IN READINESS FOR IMMEDIATE DUTY

Revolution-torn Islands of Haiti and Santo Domingo Are New Sources of Trouble for Administration

7-14-14

FORCES ARE ORDERED TO GATHER AT GUANTANAMO

Acting Secretary Roosevelt Says Action Is Taken After Numerous Appeals

WASHINGTON, July 13—Seven hundred marines today were ordered assembled at Guantanamo, Cuba, to be held in readiness for service in revolution-torn Haiti and Santo Domingo. The Navy Department acted at the request of Secretary Bryan, who asked that the fleet be prepared to deal with any emergency that might arise on the turbulent little island. The marines will be gathered from those now on duty in Mexican waters, and from the marine barracks in Philadelphia and Norfolk.

At Guantanamo the force will be only a day's sail from the north coast of Haiti and San Domingo, and their proximity is expected to impress upon the revolutionary leaders the determination of the American government to terminate their activities by forcible means unless they listen to the warnings already given. The situation in San Domingo has come to be regarded as almost hopeless of a cure from within, while in Haiti conditions are little better.

Acting Secretary Roosevelt announced today's action in the following statement.

Statement Issued.

"Numerous appeals from time to time have been made for the protection of American life and property on the island of Haiti which has been jeopardized by various bands of revolutionists operating both in Haiti and San Domingo. Dispatches from there indicating that these conditions will probably continue for some time, it has been decided to place a small force of marines where they will be available in case any emergency should arise which would make it advisable for them to be on hand for the protection of life and property.

"The Acting Secretary of the Navy, at the request of the State Department, has accordingly directed that the United States ship Hancock proceed from Vera Cruz to Guantanamo and there land about 295 marines, 110 of them having been taken from Vera Cruz and 185 from a special service squadron in Mexican waters, mainly from the New York and Texas.

"After landing the marines, the Hancock will proceed to Hampton Roads to take aboard there 400 additional marines and return with them to Guantanamo.

"In addition to the above, the gunboat Sacramento has been ordered from Puerto Mexico to Guantanamo. This action is taken merely as a precaution and it is hoped that no conditions will arise that will require the services of this force."

The navy already has in Haitien and Dominican waters the battleships Connecticut and South Carolina and the cruisers Marietta, Castine and Machias.

NEGROES WEIGHED IN BALANCE.

The present aspect of affairs as relates to the Negro is a proper subject for consideration at the present moment, for the reason that there are a number of indications on the horizon that should receive careful attention and thoughtful analysis.

In the world-view of things all is not well. All the Negro governments are either in the hands of a receiver, or are on the point of having a receiver nominated to wind up their affairs. The fiscal affairs of Santo Domingo have been under the supervision and control of the United States since Roosevelt's second term. Liberia is anaemic and in final straits, and is being assisted in the matter of internal and customs administration by the United States. Hayti is tottering toward the brink of national bankruptcy. Her national debt is $34,000,000, and the present government is at its wits end to meet the periodic payments of interest as they fall due. French and German creditors are looking to their governments to take steps to secure such administration of Haytian revenues as will assure regular payments of interest, and either the gradual extinction of the principal debt, or its satisfactory refunding.

In the matter of racial organizations all is not well. In the fraternal orders there is strife, dissention and division, having its origin solely in a contest for the loaves and fishes, and in the desire for personal promotion and personal profit. The rank and file of the membership of the fraternal orders are the poor men and women of the race, who follow the hardest kind of work, and receive the smallest pittance of pay and who from their meager earnings save enough to get and retain membership in some organization, which they hope will take care of them when they are sick and give them decent burial when they die. Instead of those who are at the head of affairs or those who seek to get at the head of affairs, having a definite program of efficient, economical and honest administration, they are devising schemes for making expensive and unnecessary places for henchmen and fellow conspirators, and further exploitation of the poor and confiding.

In the churches the same conditions exist. In one church a bishop's character is passed at the general conference by the closest sort of vote, another bishop is unfrocked, and a third bishop is accused of receiving a gift from a fund collected for missionary purposes. In another church a bishop is accused of receiving a gift from funds collected for educational purposes, and another bishop is accused of coarse and brutal conduct toward a woman. In all the churches wire pulling, intriguing, office seeking and exploitation of the membership is taking the place of endeavor to bring to pass the Kingdom and Will of our Father which is in heaven.

The examination might be carried into other walks of life and into the individual lives of Negroes who have been prominent in race affairs, and have occupied a large place in the imagination of the people for no other reason in the world than that the president has appointed and the Senate has confirmed them to some office under the federal government. Some of these former federal office holders are most patriotic figures, and others are most contemptible. Their example is most demoralizing and de-

HAITI WANTS NO INTERFERENCE FROM UNCLE SAM

United States Reported To Be Trying To Get Hold of Haitien Financial Affairs.

PAYS HER DEBTS PROMPTLY

Solon Menos Named to Succeed Minister Ulrich Duvivier Who Has Been Recalled.

Washington, July 3.—It is stated on reliable authority that the United States is trying to find a way to manage the finances of Hayti, as is now done by this government in San Domingo.

All such plans have been frowned upon by the Haitian government,

however. Secretary of State Bryan and Ulrich Duvivier, Haitian Minister to the United States, held a conference Wednesday regarding the project, and it is said that Minister Duvivier stated that his government was opposed to any such plan.

A few months ago an English warship visited Haitian waters and demanded that $66,000 owed English lenders be paid immediately. This was compromised by the Haitian government paying $19,000 and pledging itself to pay the remainder in two installments. That the appearance of the warship was due to blunder by the English minister at Port au Prince was indicated by his sudden departure for Europe, accompanied by the vice consul, after Haiti had entered a vigorous protest. It is now thought that he has been recalled.

Haitian bonds are selling at a premium in Paris and the credit of the little republic is said to be better now than ever. Haiti is said to always pay the interest on its debt with promptness. France is its biggest credit or with Germany next and the United States the smallest. Capitalists from this country have invested in railroad there, and that is thought to have made this government send another white man there as minister.

Minister Duvivier has been recalled by President Zamor and will be succeeded by Solon Menos, former minister here. He will return to the practice of law at Port au Prince.

Advices received here state that Senor Davilmar and fifty Haitien rebels were killed in a recent skirmish.

UNCLE SAM MAY GET IN THE GAME

Administration Considering Advisability of Taking Steps to Stop Slaughter in Haitien Republic

Advertiser 1-25-14

WASHINGTON, Jan. 24.—The Haitian revolution headed by Davilar Theodore, an exiled Senator, recently

drived into Santo Domingo, is commanding the serious attention of the State Department. The success of a movement of this kind might be regarded as a direct challegne to the administration's policy of disapproval of the erection of government by force.

Secretary Bryan already has consulted with President Wilson and though confined to his residence today by a cold, conferred on Haitian affairs with Boaz W. Long, chief of the Latin-American Bureau of the State Department.

News today reached the State Department from the American legation t Port au Prince that citizens of Cape Haitien threatened by the rebels had formed a committee of public safety; removed government customs officials and placed a commission in charge. Port de Paix has surrendered to the revolutionists and fighting is in progress at St. Marie, recently recaptured from the rebels.

The rapid movement of rebels toward the Haitien capital has raised the question of the necessity for immediate action by the State Department if it desires to follow the example set in the Dominican Republic by American Minister Sullivan, in checking an incipient revolution by serving notice that, even if successful in the field, its leaders would be refused recognition as a government by the United States.

The Haitien Congress will meet in extraordinary session Monday. The American cruiser Montana is due in Port au Prince tomorrow. The State Department may take some step to get any necessary pledges to enforce its policies.

Officials here expect to be fully informed of developments in the Haitien revolution by the armored cruiser Montana, which has been ordered from Cuban waters to take the place of the gunboat Nashville at Cape Haitien, the northern port around which some of the hottest fighting has centered. It is expected that the Montana will reach Pourt au Prince tomorrow. Meanwhile the only foreign warship in Haitien waters is the Nashville.

GENERAL DESORMES IS GAINING GROUND

CAPE HAITIEN, HAITI, Jan 24.—A general revolt has broken out in the city of Gonaives, capital of the department of Artibonite. The leader of the insurrection is Oreste Zamor, former Governor of the department and at one time Minister of War. The city is only sixty-five miles from Port au Prince, the capital of the republic.

General Desormes, who yesterday at the head of the rebel forces took Cape Haitien and Fort Liberte, is marching with his army today on Hinche, forty-five miles southeast of Cape Haitien.

SAYS REBELS HAVE TAKEN PORT DE PAIX

PORT AU PRINCE, HAITI, Jan. 24.—M. Pradel, Haitien Minister of the Interior, with the troops forming the garrison of Fort Liberte, who fled from that place on board the dispatch boat tPacifique and Nord Alexis on Thrusday, arrived here today. They reported that the town of Port de Paix also had fallen into the hands of the rebels.

The Haitien Government is organizing an army to operate against the rebels. The ministers express the belief that the movement will be shortlived. Everything is quiet in the capital.

GERMAN CRUISER GOES.

ST. THOMAS, D. W. I., Jan. 24.—The German cruiser Vineta left here today for Haiti to protec German ineress during the revolution in that republic.

REBELS MARCH ON HAITI'S CAPITAL

Government Forces Meet Repulse at St. Marc—Rebels Make Up the March With Victory Apparently Assured

Advertiser 1-28-14

PORT AU PRINCE, Jan. 27—The President of Hayti, Michel Oreste, fled from the capital today and took refuge aboard the German cruiser Vineta. He was accompanied by his wife. Fighting began in the city at one o'clock this afternoon. An hour later the president left the palace under escort and was conveyed in a launch to the warship. Almost immediately detachments of blue jackets were landed from the United States armored cruiser Montana and the Vineta.

Firing continued throughout the afternoon and it was evident the revolutionary movement, which began in the north and spread to southern towns, had gained sufficient strength in the capital to threaten not only the power, but the life of President Oreste.

It had been contended for a long time that the position of the President was weak. Opposed to him were Senator Davilmar Theodore, in command of rebel troops at Cape Haitein and General Beliard, both of whom have a strong following. It was the intention of Oreste to abdicate several days ago but later he declined to do so, hoping with the aid of Congress to prevent the overthrow of his administration.

The arrival of the Montana and Vineta has relieved the situation here, so far as foreign residents are concerned. The legations are under guard.

The Haitien rebels today repulsed an attempt made by a force of government troops under the command of M. Pradel, Minister of the Interior, to land at St. Marc, forty-four miles to the northwest of the capital.

The government troops, who had proceeded there on board the dispatch boat Nord Alexis, at once returned to this city. The rebels are now marching toward the capital and the position of the government is hopeless. The public here maintains its calmness.

WARNING WAS GIVEN BY MINISTER SMITH

WASHINGTON, Jan. 27.—Warning from American Minister Smith of the purpose of President Oreste to abandon his office, had in a measure prepared the United States government for the flight of the Haitien executive government, though it had not been determined just what should be done when the event actually occurred.

It is understood the commander of the Montana acted under the general principles of international law in landing blue jackets at Port au Prince and otherwise acting for the protection of foreign life and property. It also is assumed here that he will prevent fighting within the limits of the city if necessary to prevent the destruction of the town and the killing of non-combatants.

The Montana's crew of 650 men includes one company of marines and it is believed that force is sufficient to maintain order in the Haitien capital. The little gunboat Petrel is at San Domingo city, but if any considerable reinforcement for the Montana's crew is needed, recourse must be had to the Atlantic fleet battleships, 500 miles away, at Guantanoma city.

REVOLUTION IS SPREADING.

CAPE HAITIEN, HAYTI, Jan. 27.—The revolution in Haiti is spreading all over the north. At Port de Paix and Gonaives the entire population has risen.

Two prominent exiles, General Carlos Lamor and General Beaufosse Laroche, both former ministers of war, returned today to Cape Haitien, which is in the hands of rebels.

MARINES LAND IN CAPE HAITIEN TO PROTECT LIFE

Pillage and Riot Breaks Out—American Commander Sends Armed Forces to Guard Foreigners and Property

COMMITTEE OF SAFETY REQUESTED THE ACTION

Advertiser 2-7-14

Davilmar Theodore Sets Up Rebel Government, But Is Losing Control of Forces

WASHINGTON, Feb. 6.—Pillaging and rioting broke out in Cape Haitien yesterday to such an extent that Commander Bostwick, of the gunboat Nashville, landed eighty men to protect lives and property of foreign residents.

Commander Bostwick took action at the request of foreign consuls. Instructions to his landing force were to protect Americans, all foreigners, and their property.

Davilmar Theodore, who had proclaimed himself provisional president before his defeat at Gonaives at the hands of the Seamor brothers is trying to set up a government at Cape Haitien, where he retreated after the battle. He has appointed a cabinet, but, according to Commander Bostwick's report, appears to be losing control of his forces.

Latest reports from Captain Russell, of the battleship South Carolina at Port Au Prince, expressed apprehension for the safety of the city. However, he reports no organized efforts to expel foreign naval forces policing the city, though his earlier reports indicated dissatisfaction by natives generally at the presence of the sailors and marines ashore.

A committee on safety at Port Au Prince, representing foreign residents and business elements, also requested the landing of naval forces and asked to have the rebel army now advancing on Port Au Prince excluded until some form of government can be organized.

Captain Russell is expected to carry out the request if it becomes necessary, in his judgment, to protect life and property in view of threats by rebel leaders.

Britisher in Command.

A British naval officer has taken command of the international naval force at Port-au-Prince, the commander of the British cruiser Lancaster, who arrived yesterday, being senior to Captain Russell of the American battleship South Carolina.

Dispatches today said a meeting of commanding officers was held yesterday and a plan adopted for protecting foreigners without interfering with the internol policies of Haiti.

The State Department late today received advices that the Zamor brothers were entraining troops at Saint Marc, Haiti, the intention being to advance on Port-au-Prince after having established friendly relations with the military authorities there. A special session of Congress has been called by the Senate Committee, the date is left to the military authorities.

The diplomatic corps at Port-au-Prince is making efforts to assure the peaceful entry of the Zamor forces.

EXILED PRESIDENT IS AGAIN SELECTED BY DOMINICAN REPUBLIC

Advertiser 11-7-14

WASHINGTON, Nov. 6.—General Juan I. Jiminez, once president of the Dominican republic, but driven by revolution into exile in Porto Rico, apparently was chosen again for the presidency at last week's elections, according to today's dispatches to the State Department.

The complicated electoral system, however, it is said, may enable Horacio Vasquez, his opponent, to prevent the electors meeting in some of the states and thus possibly prevent Jiminez from having the necessary quorum.

Race Problem — 1914
United States

"GET TOGETHER" CONFERENCE

White and Colored Men of Norfolk Confer On Civic Needs of the Race

The Journal

MEETING A HELPFUL ONE

Dr. Morris and Major Moton Made Pointed Addresses On Civic Conditions

(By Wm. Anthony Aery.)

Hampton, Va., Nov. 25.—An interesting and significant outcome of the recent meetings of the Negro Organization Society, held in Norfolk, is the organization of a committee of colored men that will confer with a committee of representative white men who are connected with the Bureau of Social Service, for the purpose of seeing what can be done to improve the life and best interests of both white and colored people in Norfolk.

HELPFUL CONFERENCE AT HAMPTON

On Tuesday evening, Dr. H. B. Frissell and Major R. R. Moton held at Hampton Institute a conference with representative white and colored men of Norfolk.

Those present were Dr. Charles S. Morris, Rev. J. H. Ashby, C. C. Dogan, William M. Rich, Rev. R. H. Bowling, Dr. A. L. Paey and P. B. Young.

Dr. Morris was elected chairman and Editor P. B. Young secretary of a committee that will confer with the Bureau of Social Service Committee.

The following representative business and professional white men of Norfolk were present: Francis M. Bacon, Herbert G. Cochran, R. Granville Curry, Robert M. Hughes, Jr., Alvah H. Martin, Jr., J. G. Martin, John H. Mitchell, and A. T. Stroud.

DR. MORRIS ON CO-OPERATION

Dr. Morris outlined clearly and effectively the co-operation of the best white people of Norfolk that he had secured in his crusade against the saloon. He spoke in favor of the City appointing a Negro health officer to improve health and sanitary conditions in Norfolk.

He declared that there should be no valid objection to the Negro managing some of their own affairs. A progressive program would be no menace to white men. He said that the application of the Golden Rule injures no one. He referred to the growing interest on the part of young Southerners to the problem of helping colored people.

Dr. Morris said that since the colored people of Norfolk had secured the co operation of the best white people in getting rid of saloons. it was fair to assume that co-operation along many other lines could be obtained.

RESULTS OF SEGREGATION

Major R. R. Moton of Hampton Institute pointed out the common results of segregation that is forced upon Negroes through legislation—unpaved and dirty streets; poor lighting; a lack of adequate police protection; and unsanitary conditions. He said that these conditions were due to the indifference of City officers and not to any malice. He spoke very frankly to the representative white men of Norfolk and urged them to see how Negroes in their city are doing things, how they live, and what the best ones want.

Major Moton declared that in his opinion Negro crime could be reduced at least 50 per cent through the use of competent Negro policemen. He said that frequently Negroes shield their criminals with the feeling that they are doing a Christian duty. Negroes must be shown that the courts will deal justly with all who are charged with crimes.

There is, according to Major Moton, a growig desire on the part of men throughout the whole South to come together on a platform of service. He said that the time had come for men to be wise, patient, and prayerful in dealing with questions of race relations.

Mr. A. T. Stroud, a young white lawyer of Norfolk, who has been interested for a number of years in the problem of good housing for Negroes, and has been identified with the development of Titustown, read an interesting letter from President Edwin A. Alderman of the University of Virginia:

AN APPRECIATION OF HAMPTON

"I am delighted with the idea of interesting our capable and thoughtful alumni of Norfolk in the great work of Hampton Institute, and I hope you will manage somehow to communicate to them how deeply I regret not being able to gather with them there on Tuesday, and to say to them how profoundly I am convinced that the work of Hampton Institute is the highest work being done in the world with reference to the right training of the Negro race for usefulness and citizenship in our republic. It is a model in its way, and it seems to me that it is the duty of every thoughtful man, especially every thoughtful white man, who values his country's welfare at least to investigate the aims, methods, and ideals of Hampton Institute. I can think of nothing that would please me more than a thoughtful determined effort of our own alumni to uphold the plans of a man like Dr. Frissel

(Continued on Page 8)

in the great work he is trying to do so sanely and kindly and generously. It would please me if you could say as much as this to my dear friends among our alumni, and express my regret that I cannot be with them."

BETTER RACE RELATIONS

Mr. Francis Bacon, headmaster of the Norfolk Academy, suggested that Mr. R. Granville Curry, chairman of a special committee of the Bureau of Social Service, and Dr Charles S. Morris, confer on a time and place of meeting for the joint committee of white and colored men who have organized themselves to do all that they possibly can to improve race relations in Norfolk. This suggestion met with hearty approval.

During the conference there was a free and frank exchange of ideas on the part of the white and colored men, whose one thought was the advancement of the best interests of Norfolk.

Dr. H. B. Frissell, principal of Hampton Institute, presided.

RED CROSS SHIP TO EUROPE VERY CRUEL TO COLORED CREW

Mercy Vessel to Relieve Suffering of Stricken War Suffers Segregates and Petty Officials Domineer Colored Volunteer

'MUTINY' STORIES ARE LIES

The New York News

New York Dailies Do Monstrous Injustice to Colored Men Who Forsook Regular Jobs to Man Red Cross Mercy Ship When Germans and French Were Forced Off—Manly Colored Man Thrown in Irons.

On Board "S. S. Red Cross."—The New York dailies have done the colored volunteer crew of the Red Cross S. S. a monstrous injustice by their stories that they stole and mutinied.

The Red Cross, on her voyage of mercy to Europe with doctors and nurses to administer medical aid and comfort to the wounded, after recruiting for about two weeks, steamed out of the port of New York for the center of the war zone. The entire steward's department, having on board Mr. Clarkin, formerly of the Old Dominion S. S. Company, as its chief steward, and Mr. Byrnes as second steward, both of these gentlemen were very considerate to the colored men, there being about 125 in that department. Mr. Jackson deserves great praise for his ability as chief in the handling of his department, and arranging for about 500. The trip across was one never to be forgotten. After the eleventh day out of New York we reached the harbor of Falmouth, England. It was a grand treat to see that old historic port, with its castle dating centuries back.

Given Royal Reception Abroad.

Sunday, September 27, was visiting day, and almost every resident of Falmouth, including the officials of the town, visited the ship. They were received and entertained cordially by Admiral Ward, of the U. S. Navy. The nurses ably assisted by escorting parties through the ship. Thursday, October 1, the ship steamed out of England and reached Pavillas, France. Friday, October 2. Sailing from France, our next stop was at Rotterdam, Holland, where all were warmly received by the people. After having landed doctors and nurses in England and France, we landed the last of them at Rotterdam. The ship received a visit from His Royal Highness, Prince Henry of Mecklenberg. After a very pleasant stay in Rotterdam, the ship turned her bow homeward, sailing from Holland October 12. Needless to say that being in the North Sea every one on board felt somewhat uneasy because of the mines known to be planted there, and during the afternoon of the same day we were addressed by an English torpedo destroyer and warned that we were travelling very near mines, and told the captain what course to take in order to escape being blown up.

Ben Tillman's Rule Aboardship.

When the crew of colored men enlisted aboard the "Red Cross" little did they suspect that there would exist a Cole Blease or Ben Tillman, but we are compelled to admit that such was the case. But when it was generally known among the colored men that their only protectors, the officers of the ship, were not willing, even upon request from the captain, to treat them fairly, there was consternation among the colored men, who had resolved to die for their rights.

Upon reaching England they were huddled like cattle on one side of the deck to avoid being seen by visitors, while the deck hands, coal passers and firemen, just from the coal bunkers and engine room, were allowed on either side, and they even threatened to pummel the petty officer for trying to remove them before they had made themselves presentable and afterwards were not molested.

It is with great horror that we relate this one instance: One of the colored crew came down the companionway on his way to the quarters where the colored boys slept and was unceremoniously knocked and wounded in the eye. When the colored men tried to defend themselves against such treatment, and started to present their grievance to the captain, one of

the men, because he was a leader in the effort, was picked from among them and put in prison for five days on bread and water.

White Crew Men Did Only Stealing.

A great injustice has been done the colored crew by inspired articles in the New York daily newspapers to the effect that the colored waiters stole a lot of chicken and watermelons, and every officer of the "Red Cross" ship knew that there had never been abcard even one watermelon from the time the ship left New York until her return to that port. But, strange enough to say, that whoever informed that newspaper about the colored men stealing watermelons failed to state that the white sailors and firemen broke open the cold storage room, where the baker, William Walton, kept his ice cream, and stole about three (3) dozen quarts, thereby badly crippling the ship's supply of ice cream. That was the only stealing of food done.

On the 16th day of October the weather was very good, sea calm, passengers seemingly well pleased at the service the colored men were giving, when, suddenly, there came another blow to upset the minds of both passengers and waiters, but the passengers did not know that they had been misinformed. When we left New York there was not a single colored man in the engineering department, while lying in Pavillac, France, colored volunteer coal passers were called for from among the colored men. Two or three went willingly into the coal bunkers, at $1 per day, instead of their salary in the steward's department, and several others went after a threat to be compelled to go whether they wanted to or not. It was understood that the reason they called upon the colored men was that the ship left New York short of white coal passers, and that they refused to do double duty. The reason we mention these facts is because that on the above mentioned date the passengers were informed that the reason the ship did not make better time was because the colored firemen would not work, when there was not a colored fireman aboard, except about six colored coal passers, who volunteered in France.

JOHN MILLER.

Endorsed by C. FREEMAN LATHAM.

IS THE NEGRO A JIM CROW PRODUCT?

The Negro has made great progress along many lines, in education, in church, in society and in farming; but it seems that he can not learn the lesson of race patronage. These seems to be something in his make up that hinders him from yielding to his own race a cheerful and liberal patronage. He gives it grudgingly and stinchingly. Of the many places which have been provided for him for amusement and enjoyment he seems to take to them slowly and reluctantly. He would rather go to some place where he is Jim Crowed, by sitting up in some peanut gallery, rather than go to places where he can get a first class place on the first floor and enjoy comfortable seats and be treated like folks. He prefers to go where he is not wanted and where he has no more chance to get a first class seat, than a Hottentot has to get into a palace.

On the opening of these amusement places by white folks they rush like sheep to get a place in the peanut gallery and are as happy and contented as larks. No amount of inducement or persuasion from their own people could turn them. They want to "go where the white folks is." They seem to think they are in paradise if they can be around them. They are as near heaven as they want to be. Every sensible Negro knows that the accommodation for Negroes at all of these theaters are very poor and inferior, and there is little desire on the part of the management of the white amusement places for Negro patronage. That is shown by the poor accommodation provided for them; and yet these thoughtless and Jim Crow Negroes prefer to go where they are not wanted rather than to go to those place which have been amply and magnificently provided for them by their own people at great outlay of money. In the Odd Fellows Auditorium, a first class moving picture show has been in active operation for over two months. Everything up-to-date and second to any theatrical moving picture show in the city. Excellent seats, splendid lights and beautiful, sweet music. Every day and night in the week the show is on. The pictures are furnished by the Universal Film Company, the ablest and most popular company of its kind in this country. The leading pictures are shown on the screen, the same pictures that are shown in all the first class white shows. There is absolutely no difference, and yet the Negro prefers to Jim Crow himself by going up in the peanut galleries and in some little dark, obscure corner simply to get a peep at the pictures and at the "white folks." He is happier at this little Jim Crow chance, playing second fiddle, afraid to open his mouth, than where he can be free and among his own people and act natural like other folks. Yes, these same pictures are better to him at a white theater than at a Negro theater simply because it was given by the "white folks." What a shame!

This reminds The Independent of a story told of a Negro woman who wanted some tobacco. There were two grocery stores nearby, one owned by a Negro and the other by a white man. She told her little son, Johnnie, to go and buy her ten cents' worth. The little boy did so, purchasing it from the colored merchant and took it back to his mother. When she had bitten a piece of it and tasted it, she asked Johnnie where he purchased it. He told her that he bought it from the Negro merchant. She became enraged, and ordered him to carry that "'bacco back at once to that old Negro" and go up to Mr. Johnson's, "the white man, and get her some "'bacco worth using," as that he brought from the Negro was no good. The boy chagrined and embarrassed took it back to the colored merchant and told him what the trouble was. The Negro told the boy to go to the white merchant and buy the same kind of tobacco and bring it back by his store before carrying it to the old lady. The boy did so. He then instructed the boy to take the very same piece of tobacco which he had sent the woman before back to her, but reminded him to have his mother understand that it came from the white merchant. She took a chew again, and declared that it was the best "bacco" she ever tasted.

Now, why was it better? It was the same tobacco, but when she thought it came from the white man, it was a different tobacco altogether in her imagination. This is just the case in point. This explains the reason why Negroes would rather patronize white places and take Jim Crow fares, sit up in peanut galleries and other Jim Crow places rather than go to a first class, up-to-date place among their own people, where every accommodation is provided. They think it is better just as the old lady did, because it comes from the "white folks." They have not sense, race pride or respect enough to realize the duty they owe to their own people.

The Independent would not for a moment advocate anything like a boycott or withdrawal from our white neighbors, but it does think all things being equal, that we should give the benefit of our patronage and our support to our own people. The whites do it and we do not blame them for it. And any people who do not feel more inclined to its own than others is a Jim Crow set, and there is not much future for them. This snobbery, this foolish notion which that old woman manifested in the case of the tobacco, has done more to keep the race back and to make them footmats than all other things combined. As we have said before in these columns, Negroes are Jim Crowed by the other people because they court and invite it. They are a Jim Crow product. and the sad part about it is that our professional men and women set the example. They take the front seats in the peanut galleries, and are the first to be seen in these Jim Crow places. How can you expect of those lower down to do any better, when the example is set by the so-called leaders of the race? However, in view of these facts, The Independent asks, "Is the Negro a Jim Crow product?" Jim Crow, in that, we have not sufficient race pride and self-respect to patronize our own places of amusement, but prefer to go into some inferior place where we know we will be Jow Crowed, and where our presence is very little wanted.

In the Odd Fellows Auditorium, the management there has a moving picture show second to none in the city, first class seats, magnificent lights, courteous and polite treatment, and everything to make one enjoy themselves and feel that they are somebody. And yet, in spite of all this outlay of money on the part of the officials of the G. U. O. O. F. of more than $300,000, and every equipment to make a first class place for our people, they flaunt them in the face and carry their patronage to the people who not only do not need it, but do not want it. Again ws ask, "Is the Negro a Jim Crow product?"

Baltimore American

SEP 9 - 1914

INTERESTS COLORED PEOPLE

Sections Where They Live Elaborately Decorated.

That the colored citizens of Baltimore are deeply interested in the success of the Star-spangled Banner celebration is manifested by the great number of flags and other decorations which are to be seen on their homes.

All along Druid Hill avenue and other streets where the masses of colored people reside there is the same feeling of patriotic pride which pervades the entire city.

New York Globe

6 November 1914

Mr. Carroll's Negro Lecturer.

Editor of The Globe, Sir—The letter of Mr. John T. Carroll in to-day's Globe, telling of his surprise in recently finding himself listening to a Negro lecturer and being instructed by him, reminds me of a somewhat similar experience which happened in the middle west just after the close of the civil war. The late Frederick Douglass was on a lecturing tour and was billed to speak, among other places, at Peoria, Ill. There was no love lost between Negroes and Irishmen, for the passions engendered by the war were still high, and it was rumored that some hotheads among the latter might attempt to prevent Mr. Douglass from speaking. He was afforded ample police protection, however, and was not interfered with.

In the afternoon of the day on which he was to deliver his address a small group of Irishmen gathered near the hall where he was to speak and discussed the situation. They finally concluded that their best course would be to "chip in" sufficient of their funds to enable one of their number to buy a ticket of admission to the hall, hear what the Negro orator had to say, and report to his associates. Michael ——— was selected to perform this scouting service to obtain information for his friends. He entered the hall, listened to Douglass's address from start to finish, and was captivated by it. Then leaving the hall, he returned to his waiting and anxious friends, and as he approached one of them said:

"Well, Mike, did you hear the Nager?"

"I did," said Mike.

"Well, what did ye think uv him, anyhow?"

"Listin, and I'll tell ye. Boys, ye may say what ye plaze about that Nager, but I tell ye he's a dom shmart monkey. MURRAY CORRINGTON.

New York, Nov. 4.

Editor of The Globe, Sir—Being a regular reader of The Globe, and especially the editorials, "Letters from the People," and the articles of Dr. Crane, I was much interested in the letter of Mr. John F. Carroll headed: "One Southerner and One Negro." Mr. Carroll says: "In our country we so often regard the whole race as inferior to ourselves, that it comes to us as something of a shock to see any one of them on a plane of intellectual parity with us." That's just the way it is with many of the white people in America. They underestimate the intellectual abilities and possibilities of the American Negroes. Not only are there hosts of brainy, intellectually brilliant Negroes here in New York City, but they can be found in all the cities and towns of this country. If Mr. Carroll and other white people would read and study the three Negro newspapers and one magazine published right here in New York City, they would learn much more about the better class of Negroes, but, of course, they do not know of these things, hence their great astonishment when they accidentally discover something which they think is unusual.

Let Mr. Carroll and all those who have a kindly feeling toward the Negroes go around once in a while to their public affairs, their churches, throughout the city, study the people assembled, their ministers and their sermons, and if they don't have a higher regard for the Negroes, then I am very much mistaken.

I myself, being a Negro and knowing the intellectual and other possibilities and attainments of our people, what they have done in the past, are now doing, and will do in the future, do not in the least feel ashamed of being of this race.

Sometimes when I read of the struggles overcome, the victories won, and the achievements accomplished by our people, I feel rather proud of the Negro race. Of course, there is a dark and disagreeable side to this matter, but as I am trying to picture the bright side, the darker side will not be touched upon.

There are all types of Negroes here in New York, the same as of all the other races, from the highly learned and cultured ones down to the corner loafers who much prefer whiskey to wisdom. However, in summing the matter up, the Negroes in New York are all right. BENJAMIN P. LADSON.

New York, Nov. 5.

Race Problem - 1914
United States

THE NEGRO'S PECULIAR SITUATION IN THIS COUNTRY.

The Negro's situation in this country is a peculiar one. In the South his rights are abridged civilly and politically. He has not the untrammeled right to cast his vote for any one of the great political parties as he may elect. He is barred from the primaries. No one is allowed to vote in the primaries but white people. He would not be received, if he wanted to vote in the primary. The primaries are restricted to white people only, and the primaries are virtually the election. It is true the Negro has to pay his taxes and may register, but when it comes to voting, it is almost like voting in the air. The party for which he votes, which is the Republican party, is almost entirely outlawed. It has virtually no chance whatever. The Democratic party neither invites him nor will have him; hence, he is virtually a political nonenity.

In the North he has the untrammelled right to vote for any party he chooses. His political and civil rights are not questioned. He stands the same showing that any other class of citizens enjoy, but he has a very little chance to earn a dollar. No trades are open to him, such as carpentering, bricklaying, plastering, blacksmithing and the like, and he is barred from the labor unions almost as effectually as the Negro is barred politically in the South. Hence, it is readily seen what a peculiar situation he occupies in this country.

Much has been said as regards the respective rights and privileges of the Negro North and the Negro South. Many of the leading men of the race maintain that notwithstanding the Negro South does not enjoy full political and civil rights, that since he has the opportunity to work at many of the trades and on the farms, that his chances are better here than North; for they argue that he has the opportunity to make a dollar, whereas his brother North has not; and that in the last analysis his chances are better South than North. There are others who contend that inasmuch as he enjoys all of his political and civil rights North and is treated like all other classes of citizens of that section, that he is better off there than in the South.

As to whether the Negro in the South has a better chance for the future in that many of the trades and opportunities to work are open to him with his political and civil rights abridged, or whether the Negro at the North, who enjoys his civil and political rights but a poor chance to make a dollar is better off, depends upon the viewpoint of the individual or individuals. To The Independent's mind, neither is ideal. Great difficulties loom up in the path of both and show that great problems confront both. This question arises: will the Negro, who has the opportunity to work at the trades and on the farms in the South be able to come into possession of all the rights and privileges of an American citizen, as a result of this great opportunity to work? Will his industrial and material development bring to him those other rights,—that is the question? And upon the answer to this question depends very largely the ultimate success and prosperity of the Negro in the South. If he can not, by his acquisition of wealth and education secure his civil and political liberty, then his future in the South is dark, is doomed. There are those who think that it can be. They base their hope and faith upon the great progress he has made within the last forty years; but The Independent is frank to say that the outlook is not inviting. We have not lost hope, but the road seems rocky and hilly.

There is one thing evident,—and that is, that our leaders must face the actual situation and devise ways and means to overcome it. The task is not easy. It requires a great deal of thought and wise statesmanship. We doubt whether any race in the annals of history has confronted such a peculiar situation. It is a great problem and there is no use denying it but we should not be discouraged. Wise statesmanship can solve it, and our leaders should address themselves to the task. We should not delude ourselves by thinking that it is easy, nor should we depend upon some other people to solve the problem for us; it must come from within. If we have not the ability and sagacity to find the remedy, the problem will remain unsolved, and our status in this country will make us hewers of wood and drawers of water.

We believe that there are men in the race, who are equal to the task; who can find a remedy, and as a result, that the Negro in the South as well as in the North will work out his own civil, political and industrial salvation. But is must not be looked for from without; it must come from within. The greatest drawback to the solution of this problem is our lack of cohesion, our lack of concerted action; and as long as we remain apart, as long as we are unable to get together and present solid front, so long will the problem remain unsolved and our condition remain same.

There is no disposition on the part of the people among whom we live to give us a square deal in the courts, in the legislatures and in Congress. The tenor of all the speeches and resolution which have been made in the Southern legislatures and in Congress have been to make up political serfs. The tenor of these speeches has been to bar us from every political and civil rights, which the Constitution of the United States guaranteed to us. The reason they give for it is unsound untenable and un-American. It is consistent with the American spirit of fair play. It is antagonistic to every consideration of humanity and justice.

It can not be denied that we are responsible for a great deal of this. Many of our leaders have been selfish and narrow. They have looked out more for themselves than for their race. They have been too willing to sell their birthrights for a mess of pottage. Had they been race loving and unselfish when the masses had so much confidence in them, and led them according to the best interests and welfare of the many instead of the few; in other words, had they looked out for the interests of the masses instead of themselves, the civil and political status of the Negro would be infinitely better than it is now. The Independent pleads for a better and a more patriotic leadership. This leadership must have, first of all, the love and welfare of the Negro people rather than that of a few, self-constituted leaders, who are in the job for revenue only; whose interest in the people is almost nothing, but who have great interest in themselves only. This leadership must be displaced with that of that exalted, unselfish kind that has made other races great.

A great many of our former leaders, and many of those of today, have had only one thing in mind,—to help themselves. After getting into office, after getting themselves a big job, they made it plain at once that no others need apply. They were essentially cliques and rings to perpetuate themselves in power, with no regard whatever for the rights, privileges and welfare of the people through whose instrumentality they secured office. If that leadership is to continue, there can be only one result,—failure, retrogression and serfdom. The Independent, therefore, appeals to the Negro people to look well to the leadership, a leadership that is unselfish, full of race pride and an ambition to serve the people rather than themselves. To do this, it is absolutely necessary that in their conventions they select men who measure up to the dignity of patriotism, love of race and unselfish service. They should profit by this fifty years of selfish leadership. They should address themselves to the task. It depends upon them and them alone, as to whether we can come into our civil, political and industrial rights, which the constitution and the laws guarantee to us.

Another great drawback to the accomplishment of this great end is the growing sectionalism between Northern Negroes and Southern Negroes. The Northern Negro feels that he is better than the Southern Negro, because he enjoys a few more civil and political privileges than his Southern brother. But he should remember that he can not rise higher than the average man of his race; that in proportion as he helps the great masses of the race who are down South will he rise and help himself; that he can not go up unless he carries his Southern brother with him. They must go up together or stay down together; that he will only be able to secure his industrial and economic rights in the North in proportion as he champions the civil and political rights of his brother South; that their interests are interwoven and are inseparable, that as long as the Southern Negro is deprived of his civil and political rights in the South, so long will he be barred from the trades in the North. Therefore, it is his bounden duty in all the doubtful States to use the ballot for the men who stand for the equal and political rights of all men, without regard to race, color or previous condition of servitude.

As stated above, the problem that confronts both the Northern and Southern Negro is not an enviable one. Both are deprived of the full rights and immunities of American citizenship; both are under the ban, and that condition will obtain until they have effected a wise and capable leadership, which will lead the people out of the wilderness to the promise land of equal civil, political and industrial rights. And the Southern Negro must relegate their false leaders to the background, and only permit those to lead them who have the best interest of the masses at heart and will not barter away their rights for a few dollars.

In the opinion of The Independent, the first thing that must be done is to select wise and able leaders, those who have the interest of the race at heart, that are unselfish and are willing to subordinate their personal interests to that of the masses. Another is, that these leaders, instead of wrangling and fighting among themselves, present a solid front and effect such organization as will make themselves felt, and bring such pressure to bear upon those who fill our legislative and congressional halls, as will do those things, which will bring about these rights and privileges of which we have been deprived as a people ever since emancipation. The task is an arduous one, but we believe that it can be accomplished, but it is no child's play. There must be wise statesmanship and leadership.

JIM CROW NEGROES.

It was the talented and learned Charles R. Pendleton, the data editor of the Macon Telegraph, in discussing an editorial, which appeared in The Independent some years ago on Jim Crow Negroes, who advanced the proper position that there would be Jim Crow cars, Jim Crow theaters and Jim Crow accommodation provided so long as the race produced Jim Crow Negroes. Mr. Pendleton took the position that the Negro was naturally and logically a Jim Crow product, that he Jim Crowed himself, that he did not want first-class accommodation, that he was a liar, hypocrite and insincere when he complained; that the accommodation offered him on the railroad, in the theater, in hotels and public parks was unfit for his taste and intelligence, that the only thing the Negro wanted and which would satisfy him, and he spoke particularly of the educated Negro, was to get in some place where he was not wanted or to impose himself in some place set aside for white folks. It made no difference whether it was in the cellar in the attic or on the housetop, just so the white man was there, the superficial, self-important educated Negro would be satisfied.

To illustrate the point Mr. Pendleton said that you might fill a freight car with white passengers, who would be happy and contented because of the conditions which made this necessary and just behind you might put a bunch of college Negroes in a Pullman palace car with the best observation car in the Pullman service on the rear for the use and services of the colored college colony and step to the door and tell the college Negroes in the palace car that they were not wanted in the freight car where the white folks were sitting, and they would not be permitted to enter that car, and discussing the point further said, the train would not travel twenty miles before the Negroes would begin to leave the palace car and peep in the freight car that they might be with

the white folks, in spite of the difference in the luxury of the two cars. They would believe that the freight car was best because the white people were in that car. This he said was the highest evidence of the Negro's inferiority, that the Negro's failure to appreciate in himself those qualities and attributes that he found to admire in the white man was conclusive proof of his inferiority.

The Independent quite agrees with Mr. Pendleton. We2 bleieve that he was fundamentally correct in his deduction. Our experience is that the Negro, and especially the educated Negro, believes that a white man is better than he is, or that which is white is better than that which is black, that the presence of a white man in a car, or in a theater or a hotel makes the place better and superior to one of equal luxury and modern facility owned by one of his own race. A white man will not visit a Negro church, a Negro school or Negro gathering unless special accommodation is prepared for him. He must be placed in front or he must have the best place, or he will not appear. When a white man signifies his willingness to attend a Negro gathering or meeting, the Negro makes room for him in the front, he gives him the choicest place. When a Negro visits a white man's meeting or gathering, he takes his hat off at the door and takes a back seat, or nine times out of ten he stands up, though there may be several vacant seats around him. He is conscious of his own inferiority. He feels it so strongly that he shows it. This is largely true of the educated Negro.

We have a first-class play house in Atlanta where the very best pictures are exhibited. The very same pictures that are shown in the white theaters and play houses are shown by the Negro movies in our city, but the upper class, the bon tons, and the four hundred boycott the first-class Negro play houses, where they can occupy a front seat, or have a reserved seat if they want to and an usher of their color to wait on them. Their intelligence and their college training teaches them that a place in the attic in the white theater, or in the peanut gallery among the dirty street urchins, with a policeman to show them the way to the side alley is far superior to a Negro play house with a gentlemanly colored usher to show them to their seats. But our educated Negroes as a rule are Jim Crow products, and you can not expect anything else from them. A Jim Crow Negro, it makes no difference what college he was educated in, or from what university he springs, he is the same Jim Crow product that he was before he entered the university. A Jim Crow Negro, it matter not whether he is school teacher, lawyer, doctor, or a society pimple, feels more at home in the buzzard roost in a white man's gallery than he would feel sitting in the pit or box in a Negro play house, and the race always will be inferior so long as it is lectured, taught and preached to by Jim Crow products. Colonel Pendleton was right, there will be Jim Crow accommodations so long as the race grows Jim Crow Negroes.

A STEP IN THE RIGHT DIRECTION.

The Afro American
Baltimore Md 1914

The Ministerial Alliance of Baltimore and vicinity, composed of the various colored pastors, some time since extended an invitation to the President of the Alliance of "white" ministers, to appear before them and read or speak on the topc, "How may more sympathetic relations be sustained between the mininsters of the Gospel, separated by the "color-line"? At the same time, the white preachers were most cordially invited to be present and take part in the discussion.

On the last Monday morning in Grace Presbyterian Church, the regular monthly meeting of the Alliance was held and the Rev. R. W. Hogue, president of the Alliance of white ministers was on hand, and for one hour delivered such a sympathetic, fraternal and helpful address as endeared him to all present. But it is worthy of note that aside from the Rev. Mr. Hogue, only one white preacher was present. However, we feel sure that those two who were present have ample material for a good report to the white brethren.

The practical suggestion of Mr. Hogue, for the appointment of a committee from the colored Alliance to meet with a similar committee from the white Alliance, was heartily accepted, and the comimtee appointed.

While the utmost frankness obtained nevertheless, a spirit prevailed which was exceedingly charming. The general absence of the white preachers silently enforced one of the chief criticisms brought out in the discussion. It was maintained that intelligent and thoughtful colored persons considered the white press and the white pulpit the greatest obstacles to the progress and advancement of the race and that this condition of affairs obtained because of ignorance of the colored people.

The white press industriously suppresses all the good things that could be said of the race, while it works over time in bringing forward all of the objectionable things, calculated to arouse and inflame race-prejudice

In the presence of the heroic struggle of the colored people themselves to advance in all the elements of good citizenship, so far as the colored people are able to see or learn, the white pulpit is both deaf and dumb, and tongue-tied. No voice is heard from that quarter either to denounce injustice towards them or to hearten and encourage the leaders of the black race in their struggles.

Under such conditions is it strange that black people should doubt how that white ministers can be true to Jesus Christ, while they seem to have no interest at all in such a large proportion of his suffering poor?

As was pointed out, this unfortunate condition exists because of "ignorance" and the cause of the "ignorance" arises in the separation from the affairs of each. As long, then as the present separation must continue, it was urged that we owe it to a common Master that some means of real communication be established between the two ministries.

Our space does not permit ar elaboration of the practical benefit to accrue from the benevolent services of the proposed "joint committee", representing the preachers of both races, but we are firmly persuaded that it is one of the best steps that could be taken for the highest and best welfare of the peolle of both races.

The colored brethren are sure that they have many things yet to learn. That they have a teachable mind and ready heart, their action in inviting their white brethren to come among them witnesseth. Our white brethren will be none the less wise if they able to discover that perchance, they may be able to learn a few things from even their separated colored brethren. We are emboldened to take this view, when we recall that great "Southern Saint" and intellectual giant, Richard Hooker Wilmer, who frequently confessed that he was a debtor to the children of Ethiopia's blameless race

KANSAS CITY, MO
JOURNAL
AUG 2 - 1914

GOOD ADVICE TO NEGROES.

That was sound advice given by Booker T. Washington to members of the National Negro Business League, now in session at Muskogee. Washington understands the so-called race problem as well, probably, as any other human being, white or black. A man of recognized high intelligence, one who has tasted with other members of his race the peculiar misfortunes due to race prejudice, and who has so far overcome that prejudice in his own case that he now has the confidence of both whites and blacks, this negro educator is in position to give his race wise counsel. His advice is to the effect that negroes should try to forget the uglier features of racial antagonism and give more thought to improving their condition in those spheres in which such antagonism does not so strongly assert itself. "Let there be less talk of racial friction and more attention to the acquisition of intelligence and wealth," he says. "Thus only is the negro race to make progress. Quit thinking about the parts of cities you can't live in and begin to beautify the parts in which you can."

Dr. Washington speaks with full knowledge of the hardships which his people have been compelled to undergo. He knows as well as any other negro the bitterness of racial distinction. But he also knows that the only way in which the negro can better his condition is the one he suggests. Intelligence and wealth are within his reach. These are the negro's guaranty of standing, just as they are the white man's. And no amount of legislation, no matter how well or how ill it is meant, can change this condition. It is a fundamental truth that no man nor race can win permanent place by mere self-assertion. Neither can either be uplifted by an external agency. The white man learned long ages ago that he must solve his own problem. If he has solved it without very great regard for the interest of other races, that is to be regretted, but it doesn't change the great basic truth. The negro's problem is his own to solve and he must solve it as the white man did his—by acquiring education and wealth.

Dr. Washington has reduced the problem to its simplest terms. The more closely his race follows his advice, the more it will prosper and the less trouble it will have with the

Booker Washington Negro Problem

University Students Solving Negro Problem

WHILE Cole Blease and his followers in South Carolina are championing measures forbidding white people to offer educational instruction to Negroes, college men across the state line, students in the University of North Carolina connected with the Young Men's Christian Association are devoting themselves, under the inspiration of the faculty, to solving the Negro problem through personal helpfulness. Recognizing that the future of the two races in the South is linked together, these students have made a scientific study of Negro conditions in typical communities under the guidance of experts. This novel campaign to know the Negro, and in gaining this knowledge to promote his welfare, has taken a variety of forms—a house to house investigation of the home life of the Negro, the operation of their Sunday schools, and the establishment of a night school for the benefit of Negro boys employed during the work-a-day hours. The college students have given themselves without reserve to the work, being regularly engaged in the Sunday schools and in the night school. Each week these students devote a portion of their time to forwarding the movement, and in cases of conflicting interests the duties of this Negro school have priority. It need hardly be added that the work thus expended is already bringing about most excellent results, and is promising still more. It is a sign of the awakening of the best of the South to the conditions in that part of the country, and is evidence of the desire of the real élite in the Southland to do their utmost to help solve the perplexing problem that confronts them and the nation.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem - 1914
United States.

Atlanta City Review

DEC 17 1914

UNIVERSITY CLUB MEETS TONIGHT

The University Club, composed of the members of the Alumni and former students of the many colleges and universities, who live here and those making their temporary homes in this city, will hold an important meeting this evening, at 1801 Arctic avenue. There will be many interesting questions to be considered and disposed of, and the importance of attending has been impressed upon the members by the notices that the secretary, Dr. W. E. Braswell, has sent out for tonight's meeting.

It is expected that the committee appointed at the last meeting of the body, for the completion of plans for the series of public meetings and lectures, to be given under the auspices of the club, will make its report tonight, and that the program for the entire winter season will be announced in a few days.

Except for that fact that Dr. James F. Bourne, colored member of the Board of Education, has been booked as the speaker for the first public meeting, nothing definite has been given out regarding them.

Since the formation of this club there has been a number of college and university men who have come here to engage in various lines of work and are making their homes here. There were many applications for membership at the last meeting, and it is expected that they will be acted upon tonight. It is the purpose of the club to do some real active constructive work during the winter season, stated the president of the organiation, Lawyer James A. Lightfoot, of the Riddle Building, yesterday afternoon. The program as mapped out will give the club a chance to render some real service to the community at large. At the public meetings students will be shown the necessity of complying with the compulsory school law; the necessity of keeping the children in school. Besides this it will advocate "rambles in history," which is believed will give colored children a chance to learn something of the history of their own race. It is very likely that some recommendation along this line will be submitted to the Board of Education.

Neighborhood associations of the authorities and parents of the children who attend school and all others who may be interested in the welfare of the children and the schools, is another question that will be taken up and upon which it is expected the club will take some action.

The VARDAMAN.

To the Editor of The Evening Post:

Sir: As reported in the press, the Hon. James K. Vardaman, of Mississippi, declared in the United States Senate, on the 6th instant, that "the white women of the Southern States were living to-day in a state of siege, with more dread than in the days when the wild man and wild beast roamed the frontier." The white women of the South, Mr. Vardaman explained, were in this "state of siege" because of the South's large Negro population. As a Southern man, for years a resident of Mississippi, I canot let pass unchallenged what seems to me one of the vilest and most ridiculous slanders ever spoken against a race. Can it be possible that Mr. Vardaman does not know that what he stated is not true? He must know, he cannot help knowing, that the white women of the South go whither they will as freel as the women of any other section of the country; he must know that in the South—especially in country districts—the white coachman is very exceptional, that virtually all coachmen are Negroes, and that it never enters the head of a white woman to distrust her coachman, no matter where she orders him to drive. Mr. Vardaman must know that, in all the country districts of the South, it is very common to see white women—members of the most aristocratic families—driving themselves in buggies, phaetons, and surries; and he never saw "dread" in the face of one of them of anything more dreadful than an unruly horse! The women of the South in a state of siege! I have never known as many as one in that State, and I have lived in the South more than forty years. Mr. Vardaman's stock argument (?), when he confronts Eastern and Western colleagues in the Senate, is professed pity for their ignorance of Southern conditions: "You don't know what I know, and, therefore, you cannot discuss this race question with me on its merits."

Now, Mr. Editor, I think I have good right to claim that I do know what Mr. Vardaman knows; and I think I am pretty well qualified to guess the motive of what Mr. Vardaman says. My father and grandfathers owned hundreds of slaves; I was born on a sugar plantation in Lafourche Parish, La., and twenty-two years of my life have been spent there and in the adjoining parish, Assumption. They are both pretty black! I lived four years in New Orleans, four in Tennessee, eight in Mississippi, and three in Alabama. I am neither blind nor deaf. I have both seen and heard Negroes ever since I was born, where they are few and where they are many. I ought to know something about them; and I have no hesitancy in claiming that I do know a great deal about them—quite enough to enable me to warn the decent and fair-minded people of this country against taking James K. Vardaman seriously when his professed negrophobia becomes vocal! Let it be well understood by the decent and the fair-minded people of the East and the West why Mr. Vardaman abuses the Negroes as often as he rises in the United States Senate. He is under obligation to abuse them. It was abuse of them that sent him to the Senate. He is the "Great White Chief" of his constituents, because he promised that, if they elected him Governor, white people would not be taxed for the support of Negro schools; and he became the "Great White Chief," with an added glory, when he promised that, if elected to the United States Senate, he would devote his utmost energy and ability there to the repeal of the Fifteenth Amendment and the modification of the Fourteenth! Of course, he feels that he must do something—something vocal—every chance he gets, to be worthy of his glorious title—to make his constituents feel that his superb promise is not forgotten!

But let it be here added that there are thousands of good people in Mississippi whom Mr. Vardaman is not fooling to-day, and never has fooled. And nobody knows this better than Mr. Vardaman himself. How well he knew it when he could not be begged, cajoled, or teased, during his Senatorial campaign, into meeting his rival, Senator Percy, or his other rival, Mr. Alexander, in joint debate, on this very question of repealing the Fifteenth Amendment! There were not ox-teams enough in Mississippi to have dragged Mr. Vardaman to a platform of joint debate with Leroy Percy, though Mr. Vardaman was a veteran campaigner, and Mr. Percy had been always too busy as one of Mississippi's great lawyers to enter the arena of State politics. Mr. Vardaman showed excellent appreciation of the good-sense of thousands of Mississippians, in leaving out of his campaign itinerary Senator Percy's home city, Greenville, and Senator Percy's home county, Washington, though Washington is one of the blackest in the South! He may afford to stand in the United States Senate and say to Senator Clapp, or to Senator Jones: "You do not know." But he could not afford to stand in Washington County, Miss., and say to Senator Jercy: "You do not know." Mr. Vardaman has some sense of humor; and he has never been accused of needing a guide to the buttered side of his bread!

QUINCY EWING.

Napoleonville, La., February 9.

Editor's Note.—This letter appeared in a recent issue of the New York Evening Post, and shows Vardaman of Mississippi, in his true colors.

THE AMERICAN BAR ASSOCIATION.

The New Age
10/31/12

The proceedings of the American Bar Association, which closed its sessions last week, were by far the most interesting and progressive in its history. Important topics bearing on the administration of courts of justice, national and State legislation; judicial procedure; Japanese immigration; initiative, referendum and recall; injunction, and a host of other subjects almost equally interesting and important were reported upon by the several committees, and discussed by the most brilliant legal lights of this country, Canada and South America. Perhaps the clearest and most comprehensive exposition of the constructive, as well as the defective, work of lawyers and lawmakers was contained in the address of Senator Root, a great jurist and statesman. It would be almost impossible to follow Senator Root through the manly and often complex implications and phases with which his address teemed; nor would it be altogether profitable to do so, even if we were capable. The tone of the address may be presumed from an expression made shortly after he began. He said: "It is worth while for all of us, from whatever states, to give serious consideration to these complaints about the administration of justice from whatever quarter they come." Following this he presents the facts that, during the past five years ending January, 1913, national and State legislatures together passed 62,014 statutes, and that within the same time 63,379 judicial decisions were rendered by State and Federal courts of last resort, which were reported in 630 volumes. This is enough to stagger the ordinary lawyer, not to speak of the absolutely confounding effects sustained by the unsuspecting wayfarer. In emphasis of the justness of the universal complaint against such reckless accumulation of legislative and judicial printed matter, he makes the criticism that, "Many of these statutes are drawn inartificially, carelessly, ignorantly. Their terms are so vague, uncertain, doubtful that they breed litigation inevitably." When it is considered that these laws are passed by legislators, the most influential, if not a majority, of whom are lawyers, the statement of Senator Root clearly demonstrates one of two things: either that the average legislator is an exceedingly poor lawyer, or, if a good one, he encourages senseless verbiage, anachronisms and ambiguities for professional exploitation and personal profit. It was not stated in what particular locality this sort of legislation abounded; but, all things considered, it may be fairly conjectured that no small measure of it is to be found in the South, especially that affecting social, political and labor rights of colored people. Senator Root offers, among others, the following: "The establishment of a reference library for the use of each legislative body, with a competent library force to furnish promptly to the legislators statistics, historical data and information of all kinds pertinent to proposed measures," and the "establishment of a drafting bureau or employment of expert counsel, subject to be called upon by the legislature and its committees, to put in proper form measures which are desired, so that they will be drawn with reference to previous legislation and existing decisions of the courts, and be written in good English, brief, single, clear and free from ambiguity and inconsistency."

The above recommendation would have created no surprise forty years ago, when there was a hue and cry about "nigger dominance," "carpet-bag rule," "incompetent legislators" and what not; but that such accessories become imperative when the legislation and judicial decisions are the sole handwork of the "superior race" and in an age of "efficiency" and anti-sentimentalism, indicates that the Reconstruction period is, after all, not so very far back, and that the recent crops of law-makers, lawyers and judges are not without their full quota of pettifoggers and incompetents. About everything Senator Root talked about referred to intra-structural amendment and regulation. It was a masterful effort in the interest of judicial house cleaning and the institution of appliances more suitable to the speedy administration of justice for justice's sake and the perpetuation of democratic institutions. Contrasted with Senator Root's address may be that of the reported address of Justice McReynolds, ex-Democratic Attorney General under President Wilson. That gentleman propounded two propositions which are: "First, are our judges making themselves a sufficiently affirmative force? Second, are our judges giving sufficient attention to public opinion?" As to the first question, another may be asked: "Are not the judges altogether too affirmative?" The reasonableness of this latter query may be appreciated when it is re-

membered that Southern judges take the liberty to affirm just how far a colored attorney may go when it comes to cross-questioning a white witness. It is nothing unusual to hear a judge in such a case say to a colored attorney: "Don't talk in that way to the witness; he's a white man." We are of the opinion that the exercise of affirmative influence is altogether out of proportion to correct judicial latitude. On Justice McReynolds' second proposition we emphatically disagree. As a matter of fact, there appears to us to be entirely too much deference paid to public opinion as it is commonly understood. Were the attitude of the court to adjust itself to the concensus of the most approved opinion of the best thinking element, there might be no reasonable objection. But what will be said of the spineless submission of Southern judges to the conjoined opinion of large masses of the worst elements in the Southland? But for want of a fuller explanation of what was really meant, charity suggests a most liberal construction. We commend to our progressive colored lawyers a study and analysis of the proceedings of the Bar Association, as it is by far the most interesting yet furnished

New York Globe

17 November 1914

Mr. Carroll's Negro Lecturer.

Editor of The Globe, Sir—I think tha "Mr. Carroll's Negro lecturer" is Hu bert H. Harrison, who lectures every Sunday afternoon at the Lenox Casino n West 116th street.

He is a very bright and capable young man and was a classmate of mine in the old New York Evening High School that was in West Forty-sixth street, about fourteen years ago.

I remember how he carried off the first prize in oratory during his first year in the classes, and both his teacher, Mr. Carr, and his fellow students prophesied a bright future for him. Since then I have often had the pleasure of hearing him at the Sunrise Club, the Liberal Club, the Harlem Liberal Alliance, and other radical bodies in New York. At one time he was lecturing for the Board of Education on American history. I am not at all surprised to learn that even southerners who come under the influence of his mind are favorably impressed.

THOMAS E. A. POTTER.

New York, Nov. 10.

Editor of The Globe, Sir—I know "Mr. Carroll's Negro lecturer" very well, and I know that he was born in the Danish island of Santa Cruz. His name is Hubert H. Harrison and he has been favorably known to New York audiences for many years. He was once a member of the Socialist party and one of its ablest speakers.

I am a white man myself, but I confess that I am unable to see any grounds for surprise in the fact that a white audience will go to listen to a colored lecturer. Intelligence is not restricted to any particular color of skin, nor leadership either. If Mr. Carroll will go down to St. Benedict's Roman Catholic Church in West Fifty-third street he will learn that there were black saints, too. Many of the most influential fathers of the early church were Africans.

southerner is open to conviction. I have often thought that a good deal of the racial hatred current to-day is due to the fact that those who share it are only acquainted with the lower class of Negroes, and that if they could actually meet the cultivated and respectable classes they would change their opinions. That was the view of Ray Stannard Baker, who investigated the question in 1905 and wrote a book of great value on it. Mr. Carroll's experience is a case in point.

J. E. WILLIS.

New York, Nov. 7.

Editor of The Globe, Sir—I have been much interested in the letter of Mr. Carroll, a southern gentleman who was recently disillusioned, as he frankly confesses, in regard to the mental capacity of the Negro, and who was fair minded enough to admit that he learned something from the Negro lecturer to whom he listened in Harlem. If Mr. Carroll has read the classics and Herodotus, or even Dr. MacArthur's "Current Questions for Thinking Men," he will find in them all-sufficient proof to convince him that after all man is mind and is neither black nor white.

The old Romans and Greeks made annual pilgrimages into Africa to learn wisdom at the feet of its ebon philosophers, and the Greeks styled them "The blameless Ethiopians." Homer pays tribute in one of his poems to Eurybates, a Negro general who signalized himself at the siege of Troy.

There are thousands of these proofs of Negro capacity in every walk of life, and if Mr. Carroll is an investigator—a seeker after truth about the Negro—let me suggest to him a way to obtain a very great deal of information about is which will surprise him not a little.

The Negro Society for Historical Research of Yonkers, with branches in New York City, extends to Mr. Carroll and to any white person with views about the Negro a cordial invitation to visit the library in Yonkers, or those of its secretary and vice-president in New York City, and inspect its collection of Africana gathered from all parts of the world, which give intangible proofs of the Negro's right to be counted as a man among men.

We will show any one interested in knowing what is "back of the black man's mind," books written by Negroes on law, philosophy, religion, art, science, government, mathematics, poetry, fiction, etc., and in Spanish, French, Latin, Coptic, English, and African. White people are too busy making money to study the Negro at close range. I hope Mr. Carroll's confession will start a revival of interest in the intellectual uplift and advancement of the Negro generally and that more southern gentlemen will emulate Mr. Carroll's example and give us an opportunity to show any who may be from Missouri. I will be glad to furnish the addresses of our vice president and secretary in New York on application.

JOHN E. BRUCE, President.
146 Warburton avenue.
Yonkers, N. Y., Nov. 9.



Fine Tribute to Negro Heroes

A remarkable editorial appeared in a recent issue of the Ashville, N. C. Citizen, one of the leading white daily papers of the South, praising in the highest terms the heroism of the Colored members of the crew of the ill fated steamer Monroe and quoting expressions of commendation from white survivors. The Editorial follows:

NEGRO HEROES

In all the glowing tributes paid to the heroes who figured in the latest tragedy of the sea—the sinking of the Dominion line steamer Monroe, practically nothing has been said of the Negro members of the crew of the ill-fated steamer.

Yet according to the uttered testimony of the white survivors most of the colored crew went down to watery graves without murmur or protest striving to the last to render aid and give encouragement to the panic-stricken white passengers.

We do not have to take the printed line for the proof of the remarkable courage of the Monroe's Negroes at a time which would try the souls of men of sterner mould; the testimony of their heroism is found in the fulsome tributes of the white survivor and among these we find the following statement from Clarence H. Davids, of New York who was pulled out of the water when he was about to abandon all hope of rescue. He says:

STOICAL COURAGE

"I want to say right here that I have seen many brave men in my days, but never in my life have I seen such stoical courage and heroic unselfishness as these black men showed. They were utterly unconcerned about themselves; they went about the white men and women offering encouragement and giving out life belts until they gave out the last, having none for themselves. Then they sat on the deck, fifteen or twenty of them smiling and unafraid, waiting for certain death. I heard one say, "I hope all the ladies and children are safe; I am glad my little kid is not here." The fortitude of these men will remain in my mind until I die."

Another passenger, Mrs. Cooper, of Bridgenampton, L. I., who says that she was saved by one of the Negroes who threw a life preserver over her head says:

STOOD LIKE SOLDIERS

In all my life I shall never forget the manner in which those Colored boys acted. If a black man is not as good as a white man God knows there was nothing to show it on that dreadful night. Right on the threshhold of death those black boys stood like soldiers who rush into the mouths of belching cannons. One of the last things that I saw before the Monroe went down was a group of twenty or more Negroes whose halfnaked bodies glistened in the rays of the searchlight, shouting encouragement and throwing planks of wood to struggling passengers in the water. I may be mistaken but it seems to me that I heard these Negroes singing a hymn just before the ship was turning over.

But whether they were singing or not I know they were not afraid, and that they did as much as any white man would have done to help in the rescue of the Monroe passengers.

GAVE BELT TO WHITE WOMAN WENT COOLY TO WATERY GRAVE

If any additional proof were needed Captain Johnson, of the Monroe makes special mention of the bravery of his Negroes who ran about the ship, he says, carrying life preservers and urging the passengers to get to the upper decks where the life boats were. Captain Johnson says that he saw one Negro about to jump into the sea, with a life belt on, when a white woman came screaming from below. Without a word the Negro took off his belt, placed it on the woman and then went to the after part of the deck and sat down. Captain Johnson says that if such a deed was not that of a hero, and a great hero, he does not know what heroism is. The Negro was lost but the woman was saved.

"BLACK SKIN, WHITE SOUL," SAYS WHITE EDITOR

It must be, after all, that when the Almighty endowed the Negro with a black skin, he gave him a white soul and also equipped him with many of the finer traits found in the white race. It is reasonable to presume that death has fully as much terror for the Negro as it has the white man. Surely heroism and humanity know no deviding line of race. Some twenty Negroes who sacrificed their lives to save those of the Monroe's passengers lie at the bottom of the Atlantic ocean, and somehow we feel that when the final roll is called they will not be barred from the ranks of the elect because their skins are black.—Norfolk Journal and Guide.

[illegible] Tex

Express

JUL 17 1914

NEGRO'S VIEWS A FEATURE

Texas Rural Teachers Hear E. L. Blackshear on Practical Work in the Schools.

The Express Austin Bureau.

AUSTIN, Tex., July 16.—The speech of Edward L. Blackshear, negro principal of the Prairie View State Normal and Industrial College, was one of the features of the fourth days' session of rural school week at the University of Texas. He advocated the making of every negro rural school an industrial and agricultural center. He urged that these subjects be taught even if to the exclusion of the subjects found in the ordinary school.

The rural school assembly adopted a resolution with the provision putting the assembly on record as being unalterably opposed to the abolishment of the board of district school trustees in the respective school districts, rural and urban, throughout the State and favor the reservation by them of the right to elect teachers as obtains at present.

In talking of the essential qualifications of the rural school teacher for efficient service, Superintendent Rapp made a plea for the consecrated teacher in the rural school.

New York Press

4 January 1915

Booker Washington Assails Immigration Bill Clause

TUSKEGEE, Ala., Jan. 3.—Provisions of the Immigration bill passed yesterday by the Senate barring immigrants of African descent were criticised as unjust in a statement issued to-night by Booker T. Washington, the negro educator.

Pointing to the service of West Indian negroes in the construction of the Panama Canal, Dr. Washington said that to exclude such a race would be unwarranted discrimination.

Race Problem — 1914.

United States

The Guardian

5-23-14

FAIR PLAY

One of the boldest and at the same time, one of the most re-

markable and astounding thing, that confronts the world to-day is the disposition of the average white man not to accord the Negro fair play. And this in the face of his boasted superior religion and education. How he can do this we cannot see, for it is unquestionably evident that his treatment of his brother in black cannot be squared with the teachings of the Bible whose precepts he claims to admire and believe in. Certainly he cannot find any grounds of justification in Holy Writ for the many unjust and, in many instances, obnoxious laws of discrimination he has placed upon the statute books of this country. Nor can he by the same book clear himself of the unjust practice he has resorted to in order to keep the Negro from the enjoyment and exercise of his natural, to say nothing of his constitutional rights. Surely in all of this he is not giving the colored man fair play.

Now as the superior race it does seem that it should be his delight to lend a helping hand to all who are in need of his help, that instead of placing barriers in the way of their progress, he should rather do whatever lies within his power to assist in rolling them out of his way, and thus doing encourage them to the attainment of the heights of culture and refinement unto which he has reached.

The white man is constantly saying that the Negro is bad But has he ever stopped and asked himself the cause? May it not be true that he is largely responsible for the bad Negro? Is it not possible that had he treated the Negro differently in the years gone by he would now be a better and more desirable citizen and neighbor? And is it not a s true that there are some good Negroes? And if so should they not be accorded fair play? Is it just, is it right?

Suppose conditions were changed—suppose they were the under dogs in the fight, would they not clamor for the same things we are clamoring for? We think so, indeed, we know so. Why not then be considerate; be human; be Christlike? Why not practice as well as preach the doctrines of Gal l.e, who taught that God is no respector of persons, and that white and black —all people—shall be judged not by the color of their skin, nor the peculiar texture of their hair, but according as they have served their fellow man.

The Guardian

5-16-14

CAN'T WE MOVE UP SOME?

In our efforts to develop our race in these parts, the church is still playing its part, to an extent, but not as fully as it is possible to do if viewing things from our angle. Now we must admit that we are treading on dangerous ground when we undertake to advise these divinely appointed leaders of our folk, the ministers of the gospel, but we beg their indulgence this time.

First, there is much room for method, well defined plans in reaching the unreached of our folk and in utilizing the energies of the already reached and both can be done with no expense to the church, financially, but to great profit. For instance, make an honor roll or prepare seats for the "Faithful" in your church and then assign prescribed tasks to each individual member, and have reports of results at stated times and reward the faithful ones by giving them places in the pews, set apart for faithful, even proportionately as THEY deserve. Let these be a few of the suggested tasks:

1. Live peaceabl
2. Be respectful.
3. Be industrious.
4. Be temperate.
5. Be dutiful to the church and employers.
6. Pay all honest obligations.
7. Be truthful.
8. Be moral.
9. Be punctual.
10. Be faithful.

As little as may be thought about this humble suggestion, it is one that if put into operation, ere long, will bring glowing results for the church, for the community and for the individual members. This reminds us of a minister, colored of course, offering one dollar in silver to every member who would live a whole month and not tell a lie, and at the end of the month he was inquiring who had merited the dollar, each, asking that they stand. They stood so very slowly that one old deacon away back in the "amen corner" arose and began scratching his head and said: "Elder, dese here folks ain't forgot 'bout 'Nias an Safronia." Experience has taught us that something is needful to stir up the pure minds of our people—those who are supposed to be the best, for they, after all, are the examples for the balance and if the examples are poor, little or nothing can be expected of the residue. Then what is more, the Negro must stop everlastingly and eternally waiting for everything that is good to be handed down from "de whi folks." For God's sake, invent some new plan, produce some new idea yourself and one that, when tested, will deliver the goods, and then instead of us being always reckoned in the "cow's tail," class, we will at least "move up" some. We want no credit for whatever good may result from this humble, yet timely suggestion, but what we do want, are results.

Let it be remembered that the Dallas Express was born to do real helpful service in the development of our race and to play its part in general and we must stick to our job.

THE WHITE FEVER.

It is so strange that there are so many colored people in this city, some in office and a few in the colored public schools, who are so anxious to get away from their race. It is a shame and a disgrace. The Bee doesn't object to this class desiring to be white so as to be identified with the white race, but The Bee does object to these people associating with colored people and going to colored schools long enough to enable them to secure positions among their people and playing hide-and-go-seek with white people at night, so whenever an opportunity will permit them to do so. If a Negro thinks himself too white to associate with his kind in the day time and while teaching the dark complenioned pupils in the colored schools, he should seek employment from those with whom he tries to associate with clandestinely at night or whenever an opportunity presents itself. Many of ems class seem to be affected with the white fever. The Bee is aware of several individuals who have tried for years to get away from their race. Many of them have gone to seed and have become so old and ugly and their usefulness has about terminated. The white people have no respect for such individuals and certainly the colored people don't want them. Some time ago a certain teacher got off a car two squares from where she was teaching and walked to her school to keep the white people on the car in which she was, to keep from seeing her go to a colored school. Many times this same teacher sees her associates in the streets and to keep from speaking to them she wears a white veil. Just what benefit such teachers and individuals derive from sailing under false colors The Bee would like to know.

The Negro s the only race in the world who is ashamed of his color and his race. Some individuals would rather be in the company of second-rate white people than to associate with the most refined and cultured colored people. Now, the white people have no respect for such individuals. They are not permitted to come to their homes unless they come in the capacity of a servant.

MAY FREE WHITE WOMAN MOTHER OF NEGRO CHILD

Principal In Old Pennsylvania Murder Case May Be Pardoned After 12 Years' Imprisonment.

The Chicago Defender

1-31-14

HARRISBURG, PA., Jan. 21—From the drift of proceedings before the State Board of Pardons here today, it is believed that Mrs. Kate Edwards, who has been in the Berks County jail for more than twelve years under sentence of death for the murder of her husband, will be set free. Because of her sex, no Governor since 1901 has cared to sign papers for the carrying out of the death sentence. Her case is one of the most remarkable in the annals of the Pennsylvania courts.

Mrs. Edwards was arrested in July, 1901, for the murder of her husband, near Stouchsbrug. A few days later, a negro who worked with Edwards and who frequently had visited the Edwards home, was arrested as an accomplice. Ten days after her imprisonment Mrs. Edward became the mother of a colored child. The white woman and the negro were sentenced to hang. The cases were taken to the higher courts. In 1903, Mrs. Edwards confessed to the murder and exonerated the negro. A special act of the Legislature was passed, allowing the negro a new trial, and he was acquitted.

The woman's case several times was taken before the Pardon Board, but each time her application was refused.

At the hearing today, no one opposed her pardon. The District Attorney who tried her sent a letter in which he recommended clemency. It is believed that a pardon will be granted when assurance is given by responsible persons that the woman will be taken care of.

STOP "NIGGER" BROWN

PROTEST BY REV. BROWN CAUSES GILCHRIST & CO. TO REPUDIATE OFFENSIVE WORD IN ADVERTISEMENT— ADVERTISING MANAGER TO PUT STOP TO THE BRAND—SHOWS VALUE OF PROTEST.

The Guardian

On being shown the words "Nigger Brown" in an advertisement of Gilchrist & Co., Rev. S. A. Brown sent a written protest. We publish the correspondence. Rev. Brown is a prominent member of the National Independent Equal Rights League.

856 Columbus Ave., Boston, Mass.,
Oct. 13, 1914

To Manager of Gilchrist Co., Washington St., Boston:

Dear Sir—Will you kindly give me the origin and history of this offensive term "Nigger Brown," which you have used in your advertisement, describing a certain fabric? I may be entirely wrong but it seems on the surface that this term comes from the same low source that other similar terms have come and therefore has no more worthy origin than they.

For instance, I have known certain ill bred and thoughtless people who habitually called their black cats, horses and other black pets by the name, "Nigger," so I suspect this "Nigger Brown" has come from the same low source.

It is difficult for me to believe that it has a local origin, but if it has not, please tell me where this particular fabric is made.

The matter was called to my attention by several persons who had the impression that this was a thoughtless and gratuitous insult to the Colored or Negro race, and that you nor any other business man would dare advertise any fabric as "Dago Yellow," "Sheeny Silk," or as "Micky Green."

Yours respectfully,
(REV.) S. A. BROWN.

Advertising Manager's Reply.

Dear Sir:—

We appreciate very kindly your having brought our attention to the color term used in one of our advertisements.

You are perfectly justified in calling this a gratuitous insult to our honorable and beloved Colored people. The words are no conception of ours, having been suggested to our buyer by the mill which makes this line of fabric.

We promise you that we will never again use this phrase.

Would appreciate having you call on me at your convenience, so that we can talk the matter over personally, as I want to convince you that

the Gilchrist company is not at fault for the use of this term, and prove our sincerity to you and your friends at all times.

You can see the writer any morning up to 12 o'clock, or any afternoon after 2 p. m.

Yours respectfully,
ALBERT W. GUPTILL,
Advertising Manager.

The Advertisement Itself.

$1.00 CREPE MELROSE.

42 inches wide, one of the most wanted weaves, in midnight blue, nigger brown, Russian green and all the smart fall shades, pure wool.

POWER OF WHITE PRESS OVER MINDS OF COLORED PEOPLE

LOUISVILLE NEWS, EDITED BY COLORED MAN, COMMENTS ON GULLIBILITY OF COLORED READERS OF PAPERS PUBLISHED BY WHITE MEN IN THIS COUNTRY WHERE WHITES SEEK TO KEEP THE COLORED UNDER THEIR FEET—WHITES WORK GREAT GAME ON THE COLORED.

(Louisville News, Ky., Sept. 5, 1914)

The power of the press over the mind of thoughtless readers is so great as to be dangerous. The average reader is very apt to take for gospel truth what he reads in his favorite daily. "That's what the paper said" is very often the only excuse or reason for many emphatic declarations in argument and conversation. But the gullibility of the Colored reader of the white daily in accepting its reports as gospel is inexcusable. Time and time again the utter unreliability of the white press, where affairs of the Black Man are concerned, has been proven. Charges of crime, accounts of riots, lynchings, etc., as published in white papers have later been proven false and groundless and yet your Colored reader would believe his own father a criminal without further proof than that "the paper said so." But not the least influence that the white press wields over its Black constituency is to appoint its leaders for it, drive into obscurity its real men and women, and cause to be unappreciated earnest, unselfish people who are spending their lives for its uplift.

Who made Booker T. Washington the "Moses of the Negro race?" The white press—because Dr. Washington tells his people to do exactly what the white people would tell them to do, only Dr. Washington tells them more effectively. Who made Jack Johnson the scapegoat of his race instead of its pride? The white press—because Jack Johnson was a Black Man who felt himself the peer of any other kind of man.

Who made Billy Kersands the greatest Colored comedian of his day? The white press—because Kersands with his wide mouth buffoonery was the type the white people wanted all black men to be.

Why are men like Dubois, Trotter and a host of others unappreciated and denounced by members of their own race? Because the white press—fearful that their teachings would develop a Black race of Men—deliberately ignores them or maliciously misquotes and misinterprets their speech and motives.

It is said to contemplate—this power and influence of an outside and unfriendly instrument on the making o the history of a people.

COLORED BOSTON OBJECTS TO COLOR-PREJUDICE SONG BOOK

BOSTON SCHOOL COMMITTEE ASKED TO RECALL BOOK WITH DARKEY SONGS—BROWN, HALL EQUAL RIGHTS LEAGUE AND OTHERS PROTEST—WANT MUSIC TEACHER REPRIMANDED.

PROTEST BY MASS. BRANCH NATIONAL IND. EQUAL RIGHTS LEAGUE.

49 Cornhill, Boston, Mass.,
Oct. 27, 1914.

To the School Committee of the City of Boston:

Our attention has been called to a song book to be used in the public schools of Boston entitled "Forty Best Old Songs, Part Two," which is "Edited by James M. McLaughlin, Director of Music," of our city, and printed by the "City of Boston, Printing Department," in which book are twenty songs, five of them aimed at Colored Americans and calculated to hold them up to ridicule.

The Nigger Song Book.

These songs are (a) "Nellie was a Lady," with such words as "wid," "whar," "ob," "de"; (b) "Dearest Mae," with "Ole Massa," "darkies"; (c) "Carry me back to Old Virginny," with "darkey's"; (d) "My Old Kentucky Home," with "darkies"; (e) "Oh, Susanna," with "Wid," "gwine," "killed 500 nigger," "Dis darkie."

Against Right and Boston's Traditions.

In behalf of the Colored citizens and taxpayers of Boston and of all others who believe in Boston's history and traditions, we protest against such songs, which with children create and foster ridicule, contempt and prejudice against Colored children.

The perhaps intentional attack upon the Colored people is shown by the fact that the dialect of no other racial class, Irish, Yankee, German, Jewish, etc., appears in the book, nor are the epithets used to ridicule these classes used in the book.

Recall Book, Reprimand Its Editor.

We petition you to recall this song book; if not also to reprimand the editor, whose salary is paid by taxes raised from all the citizens regardless of race or color.

If there is need grant us a public hearing.

MELDRIM NAMED HEAD OF BAR ASSOCIATION

Savannah Attorney Is Chosen to Succeed Former President Taft.

Washington, October 22.—A dinner tonight in honor of the United States supreme court and commemorative of its one hundred and twenty-fifth anniversary, presided over by former President William H. Taft, and attended by Chief Justice White and associate justices, closed the annual meeting of the American Bar association, Peter W. Meldrim, of Savannah, having been elected president at the final business session.

The compromise in the closing hours of the meeting on negro membership permitted adjournment without a single contest on the floor. Moorfield Storey, of Boston, Mass., had introduced a resolution to rescind the 1912 resolution declaring it never had been contemplated that negroes should become members. As a substitute, Henry St. George Tucker, of Virginia, before debate on the Storey resolution was taken up, offered a resolution rescinding the 1912 resolution, but setting forth that whereas it is important that full information should be furnished to the executive committee as to applications for membership, it was resolved that all applications for membership should state the race and sex of the applicant and such other facts as the committee should require. The Tucker resolution was adopted.

The Tucker resolution not only settled for the time the negro question, but empowered the executive committee to pass on the admission of women, three of whom have applied for membership.

AN OBNOXIOUS HABIT.

If there is one evil in this city which ought to be abated it is the crowds that make a habit of following every procession and band in the city. Hundreds of half dressed women and girls, boys and men follow these bands and crowd people off the sidewalks and make themselves a general nuisance. Some of them put up all kinds of shines, dancing and capering all over the sidewalk and making a general exhibition of themselves. Just why the police allow this thing to continue again and again without making any effort whatever to stop it is a mystery. That it is a nuisance no one can deny. One hardly ever sees it anywhere else but in Baltimore. Just why these people cannot stand on the sidewalk and watch the procession as it goes by instead of following it all over town is a puzzle. It can only be accounted for on the ground that the police not interferring gives them room to believe that they have the privilege of making themselves generally obnoxious to the public.

If the Police Commissioners would only give the order to the officers to make a number of arrests every time the thing happens, there is no doubt but in a very short time the thing would be broken up. We see no good reason why it should be allowed to continue. We believe it is the concensus of opinion of all the best class of people that it is a nuisance and a stop should be put to it at once.

In order that this nuisance shall be abated, we welcome the opinions of all who favor its discontinuance. The matter can then be taken up with the Police Commissioners, and no doubt they will act. Perhaps the reason why it has not been broken up long ago, is because in doing so the police authorities feel that their action might be mistaken by the colored people and laid at the door of prejudice or discrimination. If this is true, let the colored people themselves make it plain to the police officials that they are in harmony with them in the effort and will aid them in any way possible. But by all means break it up.

HAWIIAN DELEGATE PUTS RACE QUESTION FORWARD

HONOLULU, July 24.—Color and race are the issues frankly being put to the front by Delegate Kuhio, a full blooded Hawiian, in his campaign for re-election to Congress.

In his opening speech Kuhio says:

"Every race is proud of itself and proud of its history and the Hawiian race has a right to feel that pride. So long as there is a majority of Hawiian voters in our land, we should use our majority to send a Hawiian as delegate to Congress.

"If the Haoles (whites) had a majority here they would elect an Haole as delegate."

NEGROES AND INDIANS BARRED FROM INSTITUTE

Negroes and Indians are barred from the Seamen's Church Institute, 25 South street, the building to which the late J. Pierpont Morgan contributed $100,000 and John D. Rockefeller $50,000. The church institute is advertised "for the seamen and boatmen of the world."

But in this institution the color line is drawn on the American Negro and the American Indian. While sailors in need from foreign lands will be admitted without any hesitancy.

Arthur R. Stamen, a Siwash Indian, who has been five years a sailor, was not permitted to remain in the institute because of his color.

Chester Pa. Times
OCT 5 1914

RACE SEGREGATION

Every once in awhile the question of race segregation confronts the people of all sections of the United States. Not long ago the question was up in this city and brought forth a protest from the people whom it was sought to dictate where they should reside. A legal journal a few days ago made this observation:

"A city ordinance made it unlawful for a colored person to occupy, as a residence, a house upon a street on which a greater number of houses were occupied by white than by colored people. It contained a similar provision as to white people. This was passed under the authority of a section of the charter providing that the board of aldermen might pass ordinances which it might deem wise and proper for the good order, good government, or general welfare of the city, etc. Upon appeal from a conviction under this ordinance, the Supreme Court of North Carolina in State v. Darnell, 81 S. E. 338, in discussing the ordinance, said, among other things: 'If the board of aldermen is thereby authorized to make this restriction, a bare majority of the board could, if they may 'deem it wise and proper,' require Republicans to live on certain streets, and Democrats on others, or that Protestants shall reside only in certain parts of the town, and Catholics in another, or that Germans or people of German descent should reside only where they were in the majority, and that Irish and those of Irish descent should dwell only in certain localities, designated for them by the arbitrary judgment and permission of a majority of the aldermen. They could apply the restriction as well to business occupations as to residences, and could prescribe the localities allotted to each class of people without reference to whether the majority already therein is of the proscribed race, nationality, or political or religious faith.' The judgment was reversed and the prosecution dismissed."

Race Problem - 1914
United States

LETTER FROM CAPT. JACKSON McHENRY.

This letter is simply a continuation of my letter of last week. I left off last week urging the young people to think over the things I said and ponder them in their hearts. You may think some time that I am talking things that are foolish, but it is not so. Remember young men and women that I was here before the war, and I had the honor and the privilege of going through the last war. I was the body servant of a young man, who was my owner. At the close of the war the father of this young man, Col. John G. McHenry, said to my father one morning after freedom was declared: "Randall, you are as free as I am, but the war has left me with nothing, and you have nothing, but I will say this to you, the Yankees have freed you and that is about all they have done and are going to do for you, and the rest you will have to do for yourselves; and I would advise you and your family, as you have been well raised, to seek honest employment and always bear this in mind, stay away from bad people.' While this man has been sleeping in his grave for twenty-five or thirty years, this statement still rings in my ears, and I have tried as best I could to live up to his advice. I have worked for an honest living all my life, and advise my race to do the same; keep away from bad company and stay out of trouble. Bishop Derrick on one occasion when delivering a baccalaureate sermon to the young people of Morris Brown College, said "Wise men weigh their words, but fools talk at random." A wise man is careful of what he says and when he says it, but a fool talks anywhere and cares not what he says. I am neither one nor the other, but am simply a race man trying as best I can to advise my race along the lines they need advice, and trying to practice what I preach.

Our Merchants.

I was around calling on our colored merchants this week, and they all seem to be doing nicely and are building up their businesses. I am constantly urging our people to get together. The only chance we have is by unity. Get together and organize more mercantile companies and business concerns. I am not opposed to the white man's business, but I am for the colored man's business al the time. The white man has never opposed us in business, but have been always willing to lend a helping hand, if only our people will have sense enough to realize it. I trust this hustling among our merchants will continue, and be an inspiration to others, who wish to enter into business.

Save Our Young Boys.

I want to ask the following ministers, Drs. C. M. Tanner, H. H. Proctor, Burns, Bryant and all others I can interest to get up a petition and have it signed by the members of their congregation making an appeal to the city council to prohibit our young boys from delivering beer to private homes and selling it on the streets. They not only deliver it to the homes, but sell it on the streets, degrading our boys and degrading our homes.

Keep out of trouble, young men. And one of the best ways to keep out of trouble is to leave whiskey and beer alone and leave your pistols at home. When you carry pistols in your pocket you are inviting trouble, and sooner or later you will find trouble. Don't carry pistols in your pockets. You may say white men carry them and they are unmolested, but remember the white man has the law on his side. The white man is the judge, the white man is governor, the white man is president of this country, and we are none of these things. If a white boy is caught with a pistol in his pocket, he is let off with a reprimand, but it is just the opposite with a Negro boy, he is given a heavy fine. Live inside of the law and be a good citizen, for remember the odds are against you. Save your money and buy homes, farms and build up a business of your own. Ministers in your Sunday sermons appeal to our young men and try to save them.

Equal Rights.

As I said above the white man is the friend of the Negro where business is concerned, but politically he is not our friend. He does not want you to hold office or vote, and that is the highest privilege granted a citizen. The Democratic party has always been against the black man voting and taking part in any political affairs of the State, and since they have come in power the Negro has been able to see that the Democratic party is not friendly to the Negro, and I can't see why Negroes will unite themselves with a party that does everything to keep them down. In Georgia we have three men, who are candidates for United States Senators, and they have come out with the same old cry of the Democrats, "We are opposed to Negroes holding office." Why is this? The Negro pays his taxes. He is amenable to the law, and should be entitled to the same rights and privileges as any other citizen, as he is required to pay the same rate of tax on property and perform all other duties as the other citizen. In Georgia the report of the Comptroller-General for 1913 shows that the amount of poll tax paid by colored tax payers for the year 1913 was $114,586 and on property $34,740,819 and yet we are denied the right to hold office or represent our people in any way. We pay our taxes, but have no say so as to how the money shall be disbursed. We are taxed as any other citizen, and pay it cheerfully, but reap no benefit from it. We have no parks where the colored people are free to go after work hours for a little recreation. Our schools are sadly in need of improvement, and I think it is fair and right that we should have some little consideration along these lines as any other race. eLt the colored people get together and appeal to the city for parks and better facilities. We are entitled to them, and we ought to have them.

The Insurance Companies.

Our insurance companies are doing an excellent business. We have enough of them here in Atlanta for our people to patronize without going out of the race to do so. If you wish a straight life policy the Standard Life and North Carolina Mutual offer you good inducements. The Union Mutual, the Atlanta Mutual, the Georgia Mutual and a host of others offer you all that the white companies offer you. There is a white company in town supported mainly by colored people, and they do not hire one colored agent, while there are sixty or more white agents and clerks that collect dues from colored patrons. Look out for your own race and the employment of your own boys and girls.

Conclusion.

I had the honor to go to Clarksville, Ga., last Sunday and speak to the young people, and I spoke on the very lines I write about each week. We had a grand meeting up there. I was made to feel proud of one of our young ministers, Rev. Saunders, who is about twenty-two years of age and is doing a great work for the Master. I wish all of our young men loved the church and the work of God as well as they do pool tables and craps. Cut out gambling, drinking, etc., and make yourselves active in the work of the Lord. I took dinner with Mrs. Harris, one of the finest women Clarksville affords. I had the pleasure to see many lovely homes owned by our people there, and it did my soul good to see the fine corn and cotton, the fat pigs running around and the chickens and cows around in the yards, and to know that their owners were colored people. This is what I am talking about, young men and young women, get busy and make men and women of yourselves, and buy beautiful homes, and raise cattle and chickens and enter into businesses of your own. Don't be a thing, be a man or a woman, and in the course of time you will be commanding the respect of the whole world. May God bless you.

THE NEGRO THE AMERICAN PEON.

The Atlanta Independent 5-23-14

In the Atlanta Constitution under date May 20th, it has this to say in part, "President Wilson holds that the long enslaved and oppressed Mexican peon is the pivot around which must turn any real solution of the Mexican problem." It further states that he has given this in his instructions to the American commission before the Mediation Board to the effect that American troops will not me withdrawn until the situation is settled fundamentally.

It seems that Mr. Wilson, according to the Atlanta Constitution, is proving himself to be a humanitarian in the case of the oppressed peons of Mexico, and will not withdraw the American troops from Vera Cruz until these peons have secured a square deal.

It seems strange to us that Mr. Wilson should be so much interested in the peons of Mexico and show practically no interest in the peons at his door. For Mr. Wilson must know that in nearly every American State, especially in the South, in many respects, the Negro is treated similar to the peons in Mexico. In the courts he is discriminated against on account of race. The word of a Negro has no show with that of a white man's. In thousands of the country settlements, he is kept almost in bondage by various pretexts of owing debts to the planter, and sometimes he is held for more than a dozen years in this way. Of course, the words of the planter and his witnesses are always preferred to that of the Negro, whatever may be his reputation for veracity and truth.

This has been going on for many years, and still exists. It seems to The Independent that if President Wilson is so humane and just as to be determined to see that the poor peons of Mexico be given a square deal, he would do himself a greater honor by seeing that the citizens of his own country with which he is so familiar are given a square deal. Using an old adage, Mr. Wilson should see that his own home yard is swept clean before going to others.

The Constitution further says, "The intermittent struggles of more than a century in Mexico have essentially had a striving toward democracy as their basis. Our own Revolutionary war the French revolution and every important overturn in the world's history have in some form partaken of this powerful instinct."

In this The Independent concurs. The Constitution is right; but has it ever occurred to the Constitution that the struggle of the Negro for justice and for equal rights before the law and for political equality have been actuated by the same instinct to which the Constitution attributes the struggle of the poor peons of Mexico. Yet the Constitution and other journals commend in the case of the Mexicans and condemn the Negro peons for even entertaining such thoughts of civil and political rights.

This is a universal instinct among all races and conditions of mankind—a struggle for democracy, and to The Independent's mind, the attempt to hinder the Negro is a backward step. It hurts the States in which it is done more than it does the class of people at whom it is aimed. We would remind Mr. Wilson and the Constitution that the hand of civilization never goes backward, but forward, and that no question is settled until it is settled rightly.

And just as in Mexico the questions at issue will not be settled until all classes are reckoned with, just so in this country, like "Banquo's Ghost," it will not down. "Truth crushed to earth will rise again."

CO-OPERATION FOR THE BEST RESULTS.

Dr. Booker Washington acknowledges that there is a race problem in America. He is offering as a solution, industrial education, material development for the Negro, and a better understanding between the Negro and the American white man. This proposed solution has already accomplished inestimable good and will evidently accomplish more in the future but it has not solved the problem and it alone is not likely ever to do so.

Dr. W. E. D. DuBois is conscious of the existence of a race problem in America, and is offering as a solution agitation. He believes that the Negro must make it known that he is not satisfied with existing conditions; that he is entitled to the same treatment given all other people in this country, and that he should contend for a man's chance until he gets it. He and a number of large-hearted white people a few years ago organized the National Association for advancement of Colored People which is accomplishing much good. Public conscience is

being gradually aroused which promises a more liberal consideration of the Negro's rights in America. But it has not solved the problem and perhaps never will.

Prominent among many other students of race conditions who have solutions to offer is Hon. Geo. W. Murry, ex-congressman of the United States. He offers, as at least a part of the solution, a change of the Negro's ideals. The trouble between the Negro and the white man at present, as he seems to see it, grows largely out of the fact, that the Negro, unlike other nations who have their ideal of excellence concentrated within their own race—has his concentred within the white race. This is one of the fearful results of slavery which has been re-enforced by the teaching he has received since freedom. The transformation of his ideals from his own race to another race has caused him to loose much of his individuality followed by his selfrespect, which brings down upon him the contempt of the white race. This often results in considerable friction between the two races. When one reads his book or in any way gets a full view of the problem from his viewpoint, he must confess that there is much food for thought in his doctrine, which when put into practice will evidently result in much good. But it alone will hardly solve the problem.

The fact is that no one man can reasonably be expected to furnish a full solution for the race problem, nor any other grave problem.

It is not in the power of the human mind to get such a comprehensive view of things. As a rule, those with strongest minds can see things clearly from only one point of view, and their most effective work must be done from that viewpoint. No one theory or method of solution can reasonably be expected to solve serious problems. The race problem and all other grave problems must be solved by multitudinous methods which must be combined, and the men behind these methods must co-operate for the most satisfactory results.

THE UNREST IN OUR SOCIAL AND ECONOMIC SYSTEM.

(By Dennis S. Thompson.)

In these days of unprecedented hustle and bustle, one reads and hears much about the great unrest and struggle for places of honor in the economic and social affairs of our lives. From every avenue of human endeavor comes the cry of dissatisfaction; in one instance it is the religious leader who is not measuring up to the standard the people have expected him to set, while on the other hand, it may be that the leading educator of the community has not conducted his affairs in such a manner as to receive the full glory of the people.

The newspaper editor is unpopular because he cannot publish every insignificant happening, and the reporter or correspondent has hard things said about him because he is unable to take notice of every trifle that comes up in the community.

It happens nowadays, that every fellow has some faults, and many of them argue that things were not so away back in the good old days. I am of the opinion that the people have always had faults, but the difference now is that there are so many more people that it is easier to notice these little shortcomings that distress so many of us.

We are very religious, but we soon come to have a dislike for the pastor of our church if he points out the right way of living. Some desire their children to be properly educated but if the school's principal corrects them as to how best get through life, they say it is a poor school, and are ready to make a complaint to the board of education.

And so it happens all along the line. They say we must change or the church will die, or the school will go to pieces; we must have a new preacher and another principal; we must keep the people together This keeping of the people together is just the thing that is hurting us now, from the fact that too many are together on the wrong idea. It is to the advantage of any people, however, to come together on the right thing, in that it strengthens and makes them appear more representative.

It would be better for each one to bear in mind how necessary it is for us to do our duty before condemning the other fellow. If we would give our churches the proper support, moral and financial, we could probably see the pastor in a different light, as in the same manner our schools.

If we could read more Negro newspapers, pay for them, and encourage them, we could have good newspapers, instead of always abusing their quality. The same holds good in all lines of business; we must help to establish a substantial business among our own folk; and if we are not able to give financial aid all the time, let us not find fault but always speak a good word.

There are many persons who are not willing to help the race in any way, a class of self-appointed leaders in every movement that takes form in the community but finds fault and causes unrest among others, and in many instances bears a good name among the people.

The great majority of the people will be more than likely to follow the person with a good name, but when one stops to consider the matter, they will find there is a vast difference between a good name and character. It would seem, then, that we should prefer being influenced by people of good character, rather than by those with the good name.

Character is one of the greatest motive powers in the world. In its noblest embodiments, it exemplifies human nature in its highest forms. for it exhibits man at his best.

Although genius always commands admiration, character most secures respect. The former is more the product of brain power, the latter of heart power, and in the long run it is the heart that rules in life. Men of genius stand to society in its relation of its intellect as men of character of its conscience, and while the former are admired, the latter are followed.

Commonplace though it may appear, this doing of one's duty embodies the highest ideal of life and character. There may be nothing heroic about it, but the common lot of men is not heroic. And though the abiding sense of duty upholds man in his highest attitudes, it also equally sustains him in the transaction of the ordinary affairs of every-day existence.

Man's life is "centered in the sphere of common duties." The most influential of all the virtues are those which are most in request for daily use. They wear the best, and last the longest. Character, then, is the noblest of possessions. It is an estate in the general good will and respect of men; they who invest in it —though they may not become rich in this world's good—will find their reward in esteem and reputation fairly and honorably won. It is apparently expedient, then, that in life good qualities should be foremost.

If we are to continue to rise in life we must combine those principles that are going to contribute to our better interests.

We must exclude from our social and our business life as well, the little tangles which are the outcome of struggles for superiority and empty honors, which are of na avail to anyone, but only tend to aggravate and create a spirit of unrest in the affairs of society. The one thing most to be sought after is simply honesty of purpose, which in a person goes a long way in life, if founded on a just estimate, and a steady obedience to the rule, which one knows and feels to be right.

Degraded Men Posing as Targets at Amusement Places Should Be Condemned by all Self-Respecting People—Ought Not to Be Identified as Human—Eastern Newspaper Joins Defender Fight.

MEN WHO SEEK THIS WORK ARE CRIMINALS AGAINST THE RACE.

Correspondent Ever on the Alert Points Out Damaging Features of Black Men's Base Act and Advocates Drastic Measures to Prevent Further Disrepute to the Honor of Afro-American Men and Women.

Colored men and Colored women,
Have one glory and one shame;
Everything that's done degrading
Injures both of them the same.
—Unknown.

Long before the opening of the summer amusement places The Chicago Defender called upon the citizens to protest against the African Dodger, the degraded member of the race who hired out his head as a target for wooden balls. Everyone has seen the African Dodger, and no explanation is needed as to what it is nor of the embarrassment all self-respecting people feel when they come across one. Appeal has been made to those who hire out for this disgraceful work, but to no avail, and it was hoped that a protest to the management of the various places would eliminate the shameful amusement, but, in the language of one, "it is too good an attraction to cut out."

Same Sentiment in East.

The Defender's agitation against the debasing attraction has been taken up in the East. New York abounds with amusement parks, and James L. Harris denounces the practice in a forcible article in the Amsterdam News. He also pours some hot shots into the corner loafer, but you can read the story in his own language:

The season for the African Dodger, the corner loafer and others of their ilk is here. Already we are compelled to bow our heads in shame and avoid visiting many pleasure resorts for fear we would meet with that most abominable of all creatures, the African Dodger. Already must our respectable women avoid crossing the streets that are so densely infested with corner loafers. Considering all things and the disgraceful sight that can be witnessed any evening at 135th street, one cannot help but wish that we had one continuous season of hard, cold weather that would keep these obnoxious pests in their hole.

Have You Felt the Embarrassment?

Have you made your first visit this summer to any of the nearby resorts? Have you seen the stumbling block that is placed in your path by your own people? Does not your very soul ache within you when you behold a crowd of white men pelting wooden balls at a Colored man, whose head is used as a target for the amusement of these folks? Sometimes you would hear the barker yell: "Hit the coon and get a cigar!" meaning, of course, that his head and his brain combined is not worth more than a cigar. We would go the barker one better and say: "Kill the fool and win a prize." The individual who will some day throw a lucky ball—no, fire the lucky shot that would kill or maim one of these jackasses—would be indeed doing a great favor to the Colored race and to society in general.

The Reason Why.

Drastic measures ought to be taken without delay to stop these men who are openly and definantly bringing into ill repute the honor of the race, for we are injured by their actions. These men and their associates, who seek this kind of employment, are in effect criminals against the race and should be objects of contemptuous abhorrence by all decent and respectable men and women. Some time ago, while in conversation with one of the proprietors of these places, he was asked why did he not employ white men as dodgers. He answered that it would not pay, because the majority of the people would rather take a shot at a Colored man.

Your Aid Is Needed.

The answer needs no explanation. Is not the outlook dismal? Are we progressing or are we stagnating? Wake up and realize the hard struggle that we are having. Lend your every support to the Amsterdam News and its noble staff of men. We cannot make for progress without your aid, and our fight is your fight. 'Twas the great Patrick Henry in the House of Burgess who said: "If we don't hang together we will hang separate." These are true words, and can be fittingly applied to our situation today, beset as we are on all sides by the enemy in the city, state and nation. We are poor in many things, 'tis true, but by all means let's have pride, dignity and self-respect. The seas we have to sail are rough and as yet unharted, but none the less we must ail them if we, as a race, intend to ommand the respect and the recogition of our white brothers.

Race Problem - 1914
United States.

Southwestern Christian Advocate, 2/21/14.



WAITING FOR TOYS IN THE TIMES-PICAYUNE DISTRIBUTION, THIS CITY, ON CHRISTMAS DAY.

A BACKWARD MOVE.

The Marshall (Texas) Messenger, a rock-ribbed democrat paper, which believes in white supremacy and all the other isms which have distinguished the South from the remainder of the world, contains an editorial upon a happening at Longview, which shows that Editor E. E. Talmage of the Messenger, believes in a man having the right to live and prosper and to enjoy all the fruits of his labor. The Messenger says:

"A Marshall Negro went to Longview the other day and left an automobile there for repairs. Two or three days later he returned to find the tires had been chopped and hanging on it a card conveying the information that Negro autoists were not wanted in Longview. If a Negro needs a mule or a horse in his business we never have found anybody who raised any objection, hence why should there be any objection to a Negro owning and operating an automobile for the same purpose. The automobile has long since passed the stage where it is a luxury; it is a business necessity in many lines of work, and if we are to encourage the decent Negroes in promoting their business we certainly can not object to them using modern facilities therein. In Marshall a number of Negroes own automobiles and are using them as adjuncts to their business, and nobody ever comments upon it, much less cutting up the machines and sticking objectionable placards on them."

(The words of the Messenger are metal with the right ring. The example of Marshall is worthy to be followed at Longview and at all other places in this country. The Negro handicapped by two hundred and forty years of bondage is trying "to come back," and good white people can very well afford to get out of their dark sunshine. The Dallas Express takes this opportunity to thank the Messenger for its heroic stand).

Race Problem — 1914
United States

"TAXATION WITHOUT REPRESENTATION IS TYRANNY"

These words were uttered by Patrick Henry in the Virginia House of Burgesses just prior to the Revolutionary War, when the colonies entered a solemn protest against the oppressios of Great Britain, and her attitude as regards the rights and privileges of the people of the colonies. This sentiment voiced the feeling of all the people in the Thirteen Original Colonies, and it is as true today as it was then. The people of the colonies rallied around this sentiment and it terminated in the Declaration of Independence; and after eight years of bloody struggle, a new country was established known as the United States of America. This is the true American spirit. It is the corner stone upon which the American institutions have been built, and every American, however humble or however great, cherishes this feeling whether expressed or not. Every citizen feels that with the duty to pay his taxes comes the corresponding right of representation in governmental affairs. on the same ground that when one takes stock in a company or corporation, he feels that he has a right to have a voice in the conduct of the business, as well as to share in its dividends.

Government, whether municipal, state or national, belongs to the citizens and each one is an equal sharer in its duties, rights and privileges; and it is manifestly repugnant to a representative democracy in which the people fill all the branches of the government to be denied equal protection and equal rights in all the blessings that flow therefrom. It was this great wrong that caused the Thirteen Original Colonies, as we have stated above, to revolt from Great Britain and establish a government of their own.

The colonies had no voice in Parliament. They had no rights that the mother country was bound to respect; and as a result, they established a republican form of government or a representative democracy in which every citizen, however humble or poor, might have equal voice with all other classes of citizens, however rich or exalted. That has been the doctrine and teaching of the American people from the foundation of the government, and that is as it should be. No idea of monarchy and of privileged classes should have any place in a representative democracy like that of the United States. It is detrimental and repugnant to every idea and conception of a republican form of government.

It was mainly the triumph of American ideas of true democracy that caused the American people to emancipate a class of people who were then in bondage, and had been for more than two hundred forty-five years. It was so inconsistent to their ideas of a republic that they were made freemen. Nor did it stop there. The statesmen at that time felt that they had only taken the first step according to the true meaning and conception of a real republic; that it was incompatable with true democracy to have one class of citizens enjoy all the protection and immunities, and another class simply the ward of the nation. Hence, they passed an amendment making them citizens. Experience soon taught that that was not sufficient. They made them sovereign voters or full fledged citizens, clothing them with all the rights and privileges of an American citizen. From that day until this the development and advancement of the Negro people has been steady and upward, and those great patriots and statesmen, who conferred the rights of citizenship on them have had nothing to regret.

It is true there is a class of Negro haters and pessimists who have held that it was an egregious blunder, but far sighted and fair minded men, without regard to race or color, agree that it was the only thing and the best thing that could have been done, and The Independent agrees with them. The Independent agrees with Abraham Lincoln when he said that "you can not have a government in which half of the citizens are free and half slaves;" neither can you have a government in which part of the citizens enjoy all the rights and privileges of a great government and others are at the mercy of the other half. They must share, and share alike, otherwise the class whose rights are abridged will suffer and be kept entirely at the tender mercies of the privileged class. This is repugnant to a representative democracy and defeats the very object for which this government was established, and for which the founders fought, bled and died.

One great writer has said: "In an arbitrary government the more ignorance, the more peace; but in a government in which the people fill all the branches of the sovereignty intelligence is the very life of liberty." It may be said with equal truth that in a republic where one class entirely rules and in which the other classes are excluded from participating, that it is worse than monarchy. The true idea of a democrarcy is that all the people have a voice and participate in the affairs of government by their votes, and place men in office, who will administer public affairs for the benefit of all classes and not for the privileged few.

The Independent has always believed in a high standard of citizenship. It believes in the educational and character test; nor would it ask for any special favors when it comes to measuring up to that test; but it does enter its protest against grandfather clauses and the attempt to have different standards for different classes of citizens. It only asks that one standard be the measures and the test for all, and that all classes of citizens alike shall be measured by that standard. By this it is willing to stand or fall. It does not believe in discrimination and proscription of one class for the benefit of another. Such an idea is abhorrent and antagonistic to every idea of the American form of government. It does not believe that one race or class of citizens should represent all the others, for the reason that they can not sympathize with those whose condition and lot have been that of poverty, hardship and humble birth. It believes that in a government like ours there should be representatives from every class,—the rich and the poor, the white and the black. It does not believe that the rich and aristocratic can do exact justice in administering the affairs of that class of citizens who are humble and poor, especially if they are of another race.

The reason that Abraham Lincoln made such a great president was because he had been brought up in poverty, and was of humble birth like the majority of American citizens. He could sympathize with them, and be touched by their infirmities because he had come from the lowly ranks and had tasted the bitter experiences in his own life. The Negro asks nothing but a square deal. He believes that he is entitled to it like other people. He does not want to dominte, but he asks for fair play. He believes that he ought to be represented, for the reason that no one can appreciate and present the claims of his people as one that sprang out of that race. And The Independent feels that it is due to him and to the Negro people that they should have representatives, who can voice the feeling and claims of their people in municipal, state and national affairs. There is no other way in which the wants and needs of our people can be shown save through representatives who come directly from them, and know their needs, their wants and their wishes. And it believes that his advancement in education, in wealth in property and intelligence warrants him in asking this much. He pays his taxes, is amenable to the laws and the courts like other people, and should, therefore, have a voice in everything that pertains to government affairs.

There might have been some excuse in the past, but there is absolutely no reason now why he should not. He knows what his people want. He knows their wishes, and what will help and benefit them; and he should have the opportunity and privilege of representing them. While he does not want to dominate in public affairs, he does feel that he has a right to participate. Since he has to pay his taxes and discharge all the duties of citizenship like all other classes of citizens, he believes that he ought to share some of the patronage and blessings of government just as all other classes. For him to pay taxes and have no representation is un-American, proscriptive and wrong, for taxation carries with it the right of representation. The Independent feels that every fair minded man in this country will agree with it in this contention. It believes that, inasmuch as we are required to pay taxes, and inasmuch as we pay a billion dollars worth in this country, we should have some

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of our own representatives to present our cause and our claims. In the words of the great Patrick Henry, "Taxation without representation is tyranny."

MORAL COWARDICE AND ASSAULTS ON WOMEN.

Hardly a week goes by but we read in our Southern exchanges of assaults made by white brutes on colored women. The latest up-to-the-minute—God knows what other atrocity the day's news may unclose—occurred in the fair city of Nashville, Tenn. The Nashville Globe, commenting on the assault, says: "Here is a case where a girl was being robbed of her money and because she had the courage to ask for what was due her, one of the leading clerks in the store, whose duty it was to right all wrongs done to customers, instead of doing his duty, proceeded to beat up and abuse the girl, and actually laid in wait and assaulted the girl and her feeble mother."

The "beating up" of frail, defenceless women by the brave and chivalrous sons of Dixie is nothing new to American civilization. What hurts is that colored cowards should have stood by, unstirred by the shameful sight of women—and women of their race—being mauled and kicked about by a cowardly white ruffian. Of course, there were white men in the crowd too, who might have rescued the women, but the civilized world does not expect much of the white barbarians of the South.

Assaults on colored women will, no doubt, continue as long as colored men are cursed with moral cowardice. Not that the colored man has any monopoly on this fell disease of the mind. Current events show differently. The white man has it, too, but in a lesser degree. And that infinitessimal difference makes for the protection of the white woman, though it does not extend to the point of the protection of ALL WOMEN.

Necessarily, colored women must suffer as long as colored men remain moral cowards, or as long as white men imitate the nature of the brute beasts.

SOCIAL EQUALITY.

Should the takers of the forthcoming census have the authority and instruction to secure from all of the mothers in the Southern States, and in the other States, the names of the fathers of their children it is not at all unlikely that thereafter some men would lay low on the subject of the evil of "social equality" and race admixture.

After a visit to Tuskegee and a talk to the student body, a leading Montgomery minister, the pastor of a leading white church, said to his congregation that the complexion of the Tuskegee Institute students convinced him that it was the duty of the white man in this section to help support that school. There were, he said, no less than 400 colored women in Montgomery alone with whom white men sustained an immoral life.

It will be remembered that a Democratic county official in Montgomery took his own life some few years ago and it was alleged that it was because he was mixed up with a colored woman. This man had a family.

Let some white man, who is humane, who treats blacks with human and Christian consideration, let some man like this speak out for just dealing toward colored people and then some bald faced and blatant and whoremongering Democratic bluff and bully is always ready and on the spot to cry out "social equality!"

MEASURING UP TO THE STANDARD.

We Negroes say a great deal about our rights. And so we should. But does it occur to us that there is a possibility of our not being able to use our rights, even though we should have them? We are thrown in the midst of a civilization, to which we must measure up, not merely in words, but also in deeds. It may be the right of any of us to buy a Russian newspaper, but if we can't read it what good will it do?

It is a fact that while our people are not given the school facilities they should have, they do not use those they do have. Thousands of children are to-day out of school who have no reason to be out except that their parents will not send them.

Take the ballot, about which we say so much. The fact is that there are more Negroes who have disfranchised themselves than the whites have disfranchised. Of the hundreds of thousands of Negroes who are eligible to vote, only a few register, and still fewer vote. And in the North they vote chiefly as they are told. The Negro, as a race, has not shown that he has any deep interest in the ballot. In no Southern city do half of the Negroes vote who are eligible.

Indeed, the white man seems often to give us more than we can appreciate. He gives more for our own schools than we give. And often our churches get from him more than from us. Indeed, many of our pastors depend almost entirely upon whites for their support, not only in the Episcopal and Presbyterian Church, but often in Methodist and Baptist Churches.

In a way, race prejudice and segregation are a great help to the Negro. But for them Negro business and professional life would hardly have developed so rapidly. It is because whites won't shave Negroes and won't serve them that the Negro barber and restaurant keeper have prospered. But neither of these has measured up to a white man's standard, and as soon as the white man gets ready to shave us and serve us he will take our business, if we are not careful. For instance, in Atlanta and in Memphis, the best service a Negro can get, so far as eating is concerned, is in Jim Crow restaurants at the railway stations. Here food is well cooked, silver and crockery are clean, napkins are furnished, flies are absent and good order kept. Many people patronize these in preference to their own, merely because of the standard of decency.

The fact is, the Negro needs to learn the art of cleanliness, as applied to himself. He will often keep the white man's shop scrupulously clean, but will keep his own shop like a hog pen. He will wipe the floors and walls of the white man's house every day, but his own not once a week. He will run a white barber shop and give every man a clean towel and charge only 10 cents. He charges the same in his Negro shop, and does not change towels but once a day.

Often that which the white man gives him he does not know how to use, and the white man, finding that he does not know how, or is too lazy to see it, neglects to give him what he should have. Men who take care of waiting rooms in railway stations say that the average Negro does not pull the chain in a toilet; if he washes his hands, he does not let his dirty water out; he spits over the floors; insists on smoking, even where the sign says "No Smoking"; puts his dirty hands on walls, etc., etc.

We say a great deal about respect for our women, but we must teach our men first to respect them. Indeed, while none of our shortcomings are an excuse for oppression on the part of the white man, there is a great task before us of measuring up to the white man's standard in the little things of every day life.

Race Problem - 1914

NATHAN STRAUS ON PREJUDICE.

In this column of a few issues back, the writer ventured a definition of race prejudice. In the daily press of Monday of last week, Mr. Nathan Straus gives out a longer, more comprehensive, and, I might add, more poetic definition.

Mr. Straus' definition was, it seems, called forth by the religious issue which was injected by nobody knows whom into the political campaign, but it covers prejudice of every sort. It reads as follows:

"Easy to create, it is hard to destroy. Sinister of wit, it is weak of wisdom. Its perceptions are false, it sees in darkness; it is blind in the light. It nurtures lies and rejects truth. Breeding hatred, it blasts sympathy. It rules those who give it life. It is a conjured Frankenstein, dominating millions of men. It sits beside the gates of life and takes the toll of all that pass.

"It is the conservator of all that reason would destroy, the destroyer of the works of justice. It is the hand-maiden of error, the nemesis of knowledge. It feeds fear and poisons hope. It lives by the law of the dead. It thrives upon the meat of yesterday. It sickens on the sustenance of today.

"It is the anarchist of the heart. It smothers faith. It gives love to the torch. It bemoans benevolence and shuns communion. It stills the sound of music and palsies the hand of art. It betrays belief and sets suspicion on a throne. It repoices in tears. Its mirth is in misery.

"It is the monster of the mind. It pollutes thought, serves despair, and ravishes right. It offends against fact and is a stranger to logic. Its soothing is in sophistry. It divines the unreal and walks in the way of phantoms. It drains the potions brewed by witches of the brain. It is a thing of charms and amulets.

"It is prejudice!"

It is good that these words have been given such wide publicity; hey are reproduced in these columns to increase their publicity, and with the hope that they will have effect. However, there is this discouraging thought, a person who is so narrow, so ignorant, so bigoted, so blind as to be bitterly prejudiced is too narrow, too ignorant, too bigoted, too blind to take anything in Mr. Straus' words as applying to himself.

FACTS—AND A DREAM.

Reading the war news from the western arena of conflict in Europe one must perforce be struck with admiration for the heroic stand and sacrifices of tiny Belgium, an independent State less than one-third the size of Indiana and with a population not quite as large as the colored population in these United States. Belgium's army is much smaller than could be raised among the colored citizens of this country, but it has given the world a brilliant and colossal example of courage and stamina. In the face of this, it is a world opinion that the best fighting man in Europe to-day is the colored warrior. He is doing great work against the German foe and is more feared by the Kaiser's men than any other fighter now in either Eastern or Western arena of conflict.

The Belgians, though comprising a smaller State than could be made up by the colored people of the United States received more respect and consideration from Germany before German "kultur" made it neceessary to invade the little nation than the colored citizens of this country have ever, or will ever, get from its white government. It was only as a last resort and because the German General Staff fully believed the life of Germany and German "kultur" depended upon such a step that the neutrality of Belgium was violated to facilitate the advance into France of the German army. Nor did Belgium in her hour of sheer necessity implore aid in vain. Great Britain, apparently actuated by the noblest motives and having the cause of humanity and civilization on her side, sprang full armed to the side of stricken Belgium, thereby guaranteeing the continued existence and independence of that courageous State. A State with far less inhabitants than the grand total of colored people persecuted and oppressed in this country, where is "Truth forever on the scaffold, wrong forever on the throne."

Now, imagine for a moment that the colored people now living under the jurisdiction of the United States government (at present bossed by Dixie in the saddle, and at all times more or less prejudicial) were in existence as an independent nation and thereby in the swim of world politics, and represented—as well might we be—by wise and efficient diplomats, able enough to establish cordial relations with the nations and far-seeing enough to find and follow the path of our true national destiny. Surely the sympathies of such a State would naturally turn to the awakening East, and especially to that bright scintillating star whose prowess was demonstrated in its titanic struggle with the Russian Bear, and whose sagacity shown in its alliance with Great Britain, and, again, in its forcible entry into the present war. And were we attacked by a bigger nation—the United States for instance—would there be wanting friends to come to our aid? Remembering that the white man's impudence is not alone for the colored American, but for the Japanese and the Chinese and others as well could we doubt the potentiality of friends? And over ten millions—perhaps double that as a nation—could we not hold our own until the arrival of aid? And even lacking aid with good government and adequate preparedness, would we not be in a position to make even a powerful foe think many times before attacking us. And even with ultimate defeat staring us in the face could we not make him pay dearly for and regret his offensive.

This editorial is a riddle—a dream if you will—interpret it ye who will. We are not disloyal to the United States government, nor are we preaching disloyalty. It is simply a matter with us of race first before any other consideration. We only ask how long must we fight the battles of others? How long must we fight for the liberties and rights of the white man and neglect our own? Colored blood first cried to the heavens for the independence of the American colonies. Colored men laid down their lives in the revolution so that white Americans could enjoy the privileges of independence. Then later, in the civil war the lives of colored men were again sacrificed to banish gruesome disgrace from the American shores, to cure a sore of American life. The sore was cured, the white man's shame wiped away, the Union held together. Those were the sweet rewards for the white American. The black Ameri-

can—what did he receive? An amendment to the Constitution that is usually ignored. A franchise that was instantly legislated away from him in most of the Southern States, and a heritage of hatred from the heirs of the slave-holding Confederates.

Scattered as we are throughout the land, what can we do? We are in the plight of Moses' Israelites. Will there come a Moses to lead us out of the land of bondage unto the promised land and the promised time when it is predicted "Ethiopia shall stretch forth her hand?" Will there ever come a leader with horse sense enough to recognize that not until white men grow angelic and wear wings will the colored man receive anything like justice under a white government, that frankly admits a policy of government by the white people and for the white people. Is there aught in past events to augur us hope for the future under the present persecution? Is it not a truth that the more we progress, the more we turn our faces into the light, the more marked and powerful is the enmity and prejudice that oppose us?

THE AMERICAN BAR ASSOCIATION.

THE ANNUAL MEETING OF THE AMERICAN BAR ASSOCIATION was recently held in Washington, D. C., and the sessions closed with a banquet in honor of the United States Supreme Court and commemorative of its 125th anniversary. Former President William H. Taft presided, Chief Justice White and the associate justices of the court were among the number present. Here was a body of men representing the brains, culture and refinement of their profession; there is nothing too high and lofty we would not expect to emanate from this body of men. It will be remembered a few years ago a clause was inserted in their governing rules disbarring Afro-Americans from the organization. At this time William H. Lewis of Boston figured prominently as the especial thorn in their side, championed as he was by men powerful in the legal profession. The ruling was passed, however, though many rather than be identified with an association so undemocratic withdrew. Since then the fight has been carried on with varying results. Men from many parts of the country above the Mason and Dixon line went to the meeting this year with the avowed purpose of being heard on the subject and they were. They secured a compromise, but half a loaf is better than no loaf at all. Moorfield Story of Boston, Mass., introduced a resolution to rescind the resolution of 1912. Henry St. George Tucker of Virginia, before debate of the Story resolution was taken up, offered a resolution rescinding the 1912 resolution, but setting forth that whereas it is important that full information should be furnished to the executive committee as to application for membership, it was resolved that all applications for membership should state the race and sex of the applicant, and such other facts as the committee should require. There is just a little sting taken out of the affair as far as the actual rule as to what they can or cannot do. The matter of accepting Afro-Americans or women is left entirely to the discretion of the committee. And doubtless that committee has its iron clad instructions. However, we have gained a point, prejudice cannot be broken down in a minute, and it is a great deal easier to convince a half dozen men than it is several thousand. In the meantime our legal rights must work with the view of making themselves proficient and worthy when the opportunity presents itself, of being a member of an association that fails to practice what they preach.

THE WASHINGTON-DU BOIS FACTIONS.

FORSOOTH WHAT END WILL FINALLY BE DISPLAYED resulting from the various movements working within race life? Upon the one hand the propaganda, "Peace at all hazards and obtain the means of prosperity in worldly goods," and upon the other hand, "Resist and fight any discrimination based upon color and condition." And so we find ourselves in travail between the upper and the nether millstones and certainly in the whirligig of time and tide we must finally emerge pure and undefiled from the mills of the gods. The Louisville Courier-Journal either intentionally or otherwise, misquotes Dr. Washington's speech at the last National Business League and several unfriendly race papers upon such misinformation have attempted to make capital of it. This is what Dr. Washington is quoted as saying: "The Negro should stop fighting segregation and lend his forces toward beautifying the neighborhood in which he lives." This is what Dr. Washington really said: "Let us, in the future, spend less time talking about the part of the city that we cannot live in, and more time in making the part of the city that we can live in beautiful and attractive." Suppose by a herculean stretch of imagination the latter true statement could be construed as meaning the former, can we not pick even from the Bible, sentences when taken alone mean just the opposite to what they mean when the full thought is carried out? Why were such thoughts as these overlooked? "Let your successes thoroughly eclipse your shortcomings," "Good construction will go farther in securing rights and removing prejudice than many printed pages of defense and explanation," "All the energy you have to 'knock' with, all the energy you have to voice complaints, coin that energy into improved methods of handling your merchandise." "And so with general race matters, damning the other fellow does not push us forward. His damning us cannot permanently hold us down." Mr. Washington advocates always from the practical and material point of view and pleads for what the masses sorely need today. Professor Du Bois stands for the ethical and ideal in our race life, pleads for what the finished product needs and demands today. They are both necessary to complete the armament of this oppressed race. But why the hysteria from the advocates of either plan of race advancement; surely both have our interests deeply at heart, and both being earnest and zealous why let the zeal become embittered with personalities? Contrast certainly there is in the two positions and contrast makes for progress and serves to whet and stimulate the appetite of the princes of both orders to work, the Prince of Peace and the Prince of War. Let them however inhabit the same sphere so we shall have within our race life our dreams and ideals, our deeds our doings making the goal of our ambitions doubly sure nobly won.

Philadelphia Record

12 October 1914

DISCUSS NEGRO'S FUTURE

Armstrong Association Reports on Six Years' Work.

A roundtable conference on "The Present and Future of the Negro in Philadelphia" will be held tomorrow at 3 o'clock at the Durham School, Sixteenth and Lombard streets. J. Bruce Ryall, of the Children's Bureau, will preside. The following is the program: "Private Education," by William B. Buck, of the Seybert Institute; "Public Education," by J. R. Paul Brock, principal of the Durham School; "Housing," by Dr. H. R. M. Landis, of the Phipps Institute; "Industrial and Economic Conditions," by A. L. Manly, secretary of the industrial department, Armstrong Association.

The annual report of the Armstrong Association, which has just been published, shows that much good work is being accomplished among the negro race. Organized to aid the colored man by giving him a chance and to develop colored children by opening up various avenues of employment to them, results are now beginning to show. The secretary, John T. Emlen, by his report states that "opportunities for colored men in building trades are now better than in recent years, and this is in a large measure due to the assistance of the Armstrong Association. Openings in new kinds of work have been sought, and a good plumber and roofer have been started. Recently the colored people of Philadelphia have been without good workers in either of these trades. The cash value of jobs and placements obtained through us has practically doubled during the year, and the number, though a trifle smaller, 450 against 500 in 1912-13, shows an actual increase of daily placements, because about 115 of the 500 of last year were all placed on one contract of the Pennsylvania Railroad."

In addition to this the association made an investigation which showed that, outside of institutions, there were 385 colored boys and 222 colored girls in Philadelphia between the ages of 10 and 16 dependent or neglected or very poor and in especial need of vocational training. It made an investigation into the relationship between negroes and trade unions in Philadelphia. It also helped to start a remedial loan company, the purpose of which is to furnish small loans to poor people at moderate rates of interest.

The Armstrong Association in addition pays the salaries of a home and school visitor and of a neighborhood welfare worker, and has accomplished good results along helpful social, educational and recreational lines in the most crowded negro sections of the city. The present officers are: President, Rev. C. E. Grammer; vice presidents, W. W. Frazier, Rev. W. A. Creditt, Rev. C. A. Tindley and Talcott Williams; secretary and treasurer, John T. Emlen.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem - 1914
United States

INJUSTICE TO THE RACE BY AMERICAN DAILY PAPERS

An Open Letter to the Editor of the Chicago Tribune by Hon. George W. Ellis, Based Upon the Stigma Placed Upon Race by Use of the Word "Negro."

The Chicago Defender 11/14/14

TERM INCITES HATRED.

Attorney Writes Logical, Unimpassioned Protest Against the Undue Publicity Given to Real or Alleged Criminal Acts by Individuals Members of the Race.

The Chicago Defender was not alone in its protest against the daily newspapers of Chicago for their unjust treatment of the Afro-American race in their publicity in the Eva Steinhaus robbery case. Hon. George W. Ellis, also righteously indignant, sent the following letter to the editor of the Chicago Tribune:

To the Honorable Editor of the Chicago Daily Tribune, the Tribune Building, Chicago, Ill.

My Dear Mr. Editor: I noticed a few days ago an article in the Tribune in which is described a daring robbery upon a Mrs. Eva Steinhaus by one Ernest Gatewood. The supposed crime is set forth in such particularity as to arouse indignation, inflame the public mind and carry conviction to your many readers. A few days later you published another article in which the main story in all its essential and criminal facts is discredited, and in a large measure Gatewood is exonerated of the grave crime of robbery charged only a few days before. Insofar as your paper published the supposed crime as modified by later developments, harmonizes with the general high character and quality of your great publication, noted for its courage and justice, and I desire to commend you for your course in this regard. But to my mind there are two respects in which adequate reparation to the Negro race has not yet been done. I mention them because this case is only one of many in which even greater injustice is done, not only to a Negro suspected of crime, but to the whole Negro race, the great majority of which is, like other

(Continued on page 7.)

race groups, law-abiding and industrious.

Crime Not Racial, but Individual.

The first point is that you placed your first story of the supposed Gatewood crime upon the first page, with glaring headlines, with all of its harrowing and inflaming details. The substantial retraction of this story, disclosed to be essentially false after investigation, is placed upon an inner page, with far less conspicuous headlines, and where perhaps many readers who saw the first story did not see the second one, and which from later developments more nearly harmonizes with the actual facts. This may seem a very insignificant point, but in view of the one to which I now solicit your most careful consideration the two together have much to do with interracial peace and concord and constitute important factors in those psychic forces which retard or advance our social progress and general welfare. I have in mind your use of the word Negro in the headline, the effect of which is to make the supposed crime of Gatewood racial rather than individual.

While your use of this word is mild, it has the same effect, because in many other papers the word Negro is employed in the most violent forms so often to inflame the popular mind against all Negroes, stigmatizing them with the odium which attaches to crime, and under similar circumstances, that the mere use of the term now in headlines is sufficient to rekindle the popular prejudice already in fashion, and which is laying up future penalties to be paid in blood and tears by both the white and black races. So that your first article not only reenforced that sentiment which seeks to do injustice to all Negro people, but more and more tends to unfit the white social mind to view the problems growing out of the presence of the Negro in the light of the facts as they really are, and impairs the white people more and more to do justice to worthy Negro citizens. It is, therefore, very doubtful if the injury of the first story would have been remedied by the publication of the second one on the first page, on account of the distorted and abnormal condition of the public mind upon race matters as the result of even more damaging methods and appeals for the manufacture of race prejudice. The papers as a rule do not emphasize the criminal acts of



entatives in the State legislatu[illegible] other race varieties by using the terms Caucasian, Jew, German, English, for the purpose of stigmatizing the whole group to which the supposed criminal may belong. For crime is individual and not racial. And why continue to do so with members of the Negro group?

Better Class Forced to Defend Selves.

The continuation of this policy on the part of the American branch of the white race has in it dangers for American democracy and Christianity similar in kind to those actually experienced from the practice and prejudice of the institution of American slavery. Those who taught false doctrines about the Negro in order to profit from slave labor do not differ in mind and heart from those who now teach other false theories concerning the Negro people in order to fix upon them a permanent and inferior status in American citizenship and democracy. The average Negro and the upper classes are just as loyal to the principles of Christianity and democracy as are the similar classes of other groups of the American body politic. The ruling forces in the white race make a great mistake when they insist upon creating those false and unnatural conditions which require law-abiding Negroes to shield or defend Negro criminals as a means of self-defense and self-protection against public hostility and social degradation. To my mind it is indispensable to the public good that Negro criminals should be treated in the press and in the courts as any other criminal or person charged with crime—individually and in accord with the facts of the case. It is vitally important that the better class of the Negro people should be free from the necessity of constantly defending themselves against unjust aggression in any of the forms so prevalent in the United States, that they may devote their full talents and resources to the social uplift of themselves and to the constructive welfare of the respective communities in which they reside.

Use Power for Peace.

The terrible war in Europe is the natural outgrowth of nations which incorporated in their foreign policy the insidious doctrine that white nations have the right to exploit the darker and weaker peoples in the interest of the former and to the detriment of the latter. And it is one of the ironies of fate that in their extremity they are forced to call upon the darker races to assist in saving white European civilization against itself. Few who now live fully realize the inter-racial and international significance of this worldwide destruction of wealth and men. I wish, therefore, to ask that you use your great paper in the interest of inter-racial peace, truth and justice, and that in the future no encouragement be given to the spread of erroneous doctrines in inter-racial relationships and that support be given to sentiments of inter-racial good understanding and good will.

I have written you thus at length because I know your paper to be fearless in what it believes to be right, and because of the splendid services it has rendered to this state and the nation. I do not flatter myself to think that I can enlighten you upon this subject by what I have written, but as a member of the Negro race I have written at length to give emphasis to this appeal in behalf of the great majority of Negroes who aspire to be their best and to cooperate with their white fellow citizens in every state to construct a civilization, democratic in form and Christian in principle, that shall do exact justice to all races and men and insure peace and prosperity to our common country. With assurances of the highest considerations, I am sincerely yours.—George W. Ellis.

LOUISVILLE, KY

EVENING [illegible]
NEWS

NEGROES ARE WARNED

To Leave Butler County Neighborhood, and Leave in a Hurry.

Evening Post's Special Service.

MORGANTOWN, Ky., Nov. 16.—Two supposed "Possum Hunter" or night rider letters of warning were reveived here, one by the family of Robert Hines, the negro who was whipped by the raiders at Rochester a few night ago, telling him if he did not move out from where he was living and quit keeping some negroes they would be whipped and the house burned.

J. H. Christian, the man who owns the house where the negroes are living, received a letter telling him if he did not get those negros out of his house and away from there the house would be burned.

The electric lights were out of order and the town in darkness Saturday night, and the negroes thought it was the work of the night regulators, so they could have a better chance to get at them. The excitement among them was great. Effie White, a negro who left her husband, James White, about two months ago and was staying with the Hines negress, went back to her husband, and the others moved out and left town early today. It is generally believed that this is not the work of the Possum Hunters, but of someone here, but it surely had the desired effect.

Philadelphia Public Ledger
2 May 1914

PATRIOTISM OF THE NEGROES

Meeting to Voice Grievances Turned Into Demonstration of Loyalty.

To the Editor of the Public Ledger:

Sir—A meeting held at Varrick Temple, Nineteenth and Catharine streets, for the purpose of organizing the negroes of Philadelphia against the forces at work toward further segregation and political exploitation brought forth a characteristic of the negro that is worthy of note. Smarting under the alleged discriminations of the present city administration, surprised at the hostile attitude of the

nation's Chief Executive, they planned some weeks ago for the mass-meeting.

On the night of the meeting, however, the Mexican situation had reached a crisis. Grievances were immediately set aside and it became a patriotic mass-meeting. All were concerned about the possible effect upon our country of a war with Mexico. Knowing that this country has failed to give the negro the proper protection, and that it gives to the Mexican and other immigrants more encouragement than to himself, it is surprising that the negro can so easily forget these things when he thinks the country may need his support.

How can the nation afford to extend to such loyal subjects less than the full rights of manhood? How can she restrict their right to earn a livelihood and to deprive them of the larger opportunity of learning the secrets of efficiency? There is no race group in the country today that has shown a greater right to full citizenship under the flag and the right to a fair representation in the planning and administration of the Government. We hope for a truer appreciation of the negro in the United States in the future.

B. F. LEE, Jr.

Philadelphia, April 30, 1914.

Brooklyn E.

APR 1914

SOLVING NEGRO PROBLEM.

Dr. Branson Says That in South He Is Working Out His Own Salvation.

The Southern negro is working out his own salvation, not in terms of politics, not in terms of formal education, but in terms of property ownership; and mainly in terms of land in the rural regions, says Dr. E. C. Branson, in the Southern Workman.

He is doing this without let or hindrance in the South, largely aside from the awareness of the whites, largely because of their indifference, but even more largely with the sympathy and help of his white friends and neighbors. He is lifting himself by tugging at his own boot straps, a figure commonly used to indicate an impossible something; but in civilization, as in education, it is the only possible means of elevation.

The negro is emerging from jungleism and winning civilization mainly and necessarily by his own efforts. His progress every inch of the way is marked by struggle—struggle within himself for mastery over himself, and struggle with outward, surrounding circumstances.

The negro problem will not be solved by editorials, creeds or statutes; by pride, prejudice or passion. The development of the negro can be stimulated, safeguarded and directed wisely and beneficently. The stream of tendencies can be kept clear of injustice and cruelty, brutality and inhumanity; and it will be so if we have any Christianity worth the name.

PITTSBURGH, PA

DISPATCH

APR 25 1914

Is the Negro Losing Ground?

The American Genetic Association foresees a solution of the so-called race problem in the natural increase of the two races as analyzed by Prof. Willcox of the Census Bureau. Mr. Willcox says the Negro is steadily losing ground in the South both by immigration of whites and by their own declining birthrate. They are losing still more rapidly in the North.

The more rapid increase of the whites is attributed not only to the influx of immigration, but to the fact that in the registration area where vital statistics are available, including three-fifths of the whites and one-fifth of the Negroes, the Negro death rate exceeded the white by about two-thirds. In the past 30 years the excess in the proportion of Negro children has been falling until the present difference between the race is less than one-fourth that in 1880 and will, at the present rate, have disappeared when the next census is taken. This decline in the birthrate is ascribed largely to Negro emigration into the Northern cities. The birthrate among Negros in the city is but two-thirds of city whites, whereas in the country it is much above the country whites. Besides the fecundity of all races is lower in the North and the Negro trend northward is constantly increasing.

Detroit, Mich.

DEC 25 1913

SEGREGATION OF NEGROES ALLOWED IN LOUISVILLE

Criminal Court Sustains Ordinance Passed by the City Council.

Louisville, Ky., Dec. 24.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the state, according to an opinion handed down in criminal court here today by Judge James P. Gregory. It violates neither the fourteenth amendment nor the Kentucky bill of rights, said the court.

The city council passed a segregation ordinance last May. Arthur Harris, a Negro, ignored its provisions. He was arrested, fined, and appealed.

The ordinance contains no immediate ouster of one race from blocks where the other predominates, but requires that future removals of citizens be made only to blocks where their race is in the majority.

Evening Post

21 November 1914

Where Will Segregation Stop?

At what point will the Government as Government stop the segregation of different races? As we conceive the purpose of this Government, it is to treat every individual as equal before the eyes of the law—black or white, red or yellow, Jew or Gentile, Protestant or Catholic—whatever the breed, whatever the creed, matters not, at least should matter not to the public official charged with the duty of serving all the people.

The humblest American citizen of full negro blood is in the eyes of the law the full equal of the most powerful citizen of the purest Anglo-Saxon descent. The public servant elected by the people, paid by the people, owes to the humblest citizen the same protection and the same treatment accorded to the most powerful. Neither breed nor creed, neither culture nor vocation, should determine the treatment accorded to a citizen by a servant.

We are distressed that the President has allied himself with those who believe in the perpetuation of race prejudice and justify race passion. As a private citizen, every man has the right to determine his own course; as a public official, the higher the office the greater the obligation to act with justice and treat with patience those who must look to the public officer for the protection of the law.

It is but a step in descent from the position taken by those public officials in Washington who segregate one race to the public official in a Southern State who advocates lynch law. The example of the higher official will be cited by the lower official as justification for his course. The mob of the South that lynches in the night is but a step further than the official order that segregates because of color in the day.

ARIZONA LAW WILL BE PROTESTED IMMEDIATELY

Advertiser 2-14-14

PHOENIX, ARIZ., Dec. 13.—The law providing that 80 per cent of those employed in any business furnishing employment for five or more persons shall be Americans, which has led to formal protests from the British and Italian governments, will be proclaimed by Governor Hunt tomorrow was effective January 1. Secretary Bryan recently asked the Governor to defer temporarily proclamation of the law but the latter found he could not legally comply.

The new prohibition law also will be proclaimed tomorrow. It is expected that both it and the "eighty per cent law" will immediately be attacked on grounds of unconstitutionality. The attack on the former will take the form of applications for injunctions by Father Thomas Connolly, pastor of All Saints Catholic Church at Tucson Ariz., alleging that it will interfere with the use of wine in religious ceremonies, by a syndicate operating drug stores as the representative of the druggists; by a Phoenix hotel company for the retail liquor dealers, and by a Phoenix firm acting for wholesale liquor dealers.

FENCE IS CAUSE OF EMBRYO RACE RIOT

Advertiser 7/12/14

Many Shots Exchanged by Whites and Blacks Near Andalusia Without Known Fatalities on Either Side

Special to The Advertiser.

ANDALUSIA, ALA., July 11—Differences over a cross-fence dividing two farms came near resulting in a race riot late yesterday afternoon about three miles west of River Falls in this county. The trouble started between a negro, Primus Bradley, and M. F. Posey, a white man, but before it was ended several white families and more than half-a-dozen negroes became involved and shots were freely exchanged.

D. M. Hartsog, Charlie Ard and M. F. Posey, three prosperous white farmers, live near a settlement of negroes known as the Bradley negro quarters. Primus Bradley and Mr. Posey had a difficulty over a cross-fence and Bradley was driven away very much enraged over what he termed mis-treatment. He soon appeared near the home of Charlie Ard with other negroes and began to fire pistols in the direction of Mr. Ard's home. Ard, Hartsog and Posey overpowered the negroes and captured several pistols, a bowie knife and several hundred rounds of cartridges and it was thought that would settle the matter.

The negro men went back to their quarters and later they appeared reinforced with several negro women, all armed with shotguns, and it was then that it was thought a race riot had been brought on. Betwen fifty and a hundred shots were exchanged between the two factions but the only real damage sustained by the whites was one white man hit by a stray bullet from one of the guns of the enemy. It is not known what damage, if any, the negroes sustained.

WardenJernigan at River Falls was appealed to for help and he at once notified the Sheriff's office, who sent deputies to the scene. When the deputies reached the scene, however, the crowd had dispersed and everything was quiet in the settlement.

Warrants were sworn out this morning for more than half-a-dozen negroes, charging them with assault to murder and deputies were sent over there to perfect the arrests.

SOUTHERNERS ANGRY WITH MRS. LA FOLLETTE

Cancel Their Subscriptions for Senator La Follette's Magazine

CONTINUES PREACH JUSTICE

Mrs. La Follette Assails "Jim Crowism" While Republican Senators and Congressmen Remain Silent.

Special to THE NEW YORK AGE 1-8-14

WASHINGTON, D. C., Jan. 6.—The radical Southern Democrats, who are playing a prominent part in running the Government under the Wilson Administration, are highly incensed because at least one person in "official" Washington, and a woman at that, has had the teremity to criticize them for their "Jim Crow" and other un-American policies which are making the United States the laughing stock of other nations.

Many Southerners have even canceled their subscriptions for Senator La Follette's magazine because of the attitude of his wife, but Mrs. La Follette continues to upbraid the Southerners for their viciousness just the same.

Mrs. La Follette's argument has been that segregation of colored people in street cars, other conveyances, and in the departments, is entirely wrong, and that it is to the credit of the colored people that they had arisen en masse in protest. She advises Negroes to keep up their fight, and says there will be no constitution of peace until the question is settled and settled in the right way.

Mrs. La Follette, at a recent anti-segregation meeting held in Washington, said that she had written several articles for her husband's magazine about the colored people of Washington, and that many Southerners had then canceled their subscriptions.

"I see no reason why we will eat food prepared by colored cooks, have

(Continued from page 1.)

them nurse our babies, and live in intimate relation with them in this way and then object to them sitting beside us in the street cars and workrooms," she said. "If you own your own conveyance you can invite whom you choose to ride with you, but on a public car and in other public places all lines of distinction and caste must be disregarded, and rich and poor, employer and employe, and white and black, must ride together.

"The civil service is a department of the Government, and it is a shame that a Government should put its stamp of approval upon such unjust measures against a struggling people. There are 11,000 colored civil service employes in the Government, and they won their places on their merits. Why should they be subjected to indignities? This race, numbering 10,000,000, is without a representative in Congress."

THE NORTH SIDE PLAY GROUND AS SEEN BY AN OBSERVER.

The children on the north side are spending days with apparent ease and pleasure. At the Gray Street School play ground can be seen a large number of these happy children, as they engage in open air sports under the direction of Misses Eva Arnold, principal and Willie Kelly, assistant manager. Too much can not be said to the credit of these young women for the beautiful discipline of the children at play on the play grounds. Evidently they are performing well, the task assigned to them.

Race Problem — 1917
United States

THE NEGRO AN INTERNATIONAL QUESTION.

The Turkish Ambassador who insisted that the intimation by Great Britain to this country that she would welcome the presence of our American war vessels in Turkish waters to protect Christians, was merely a 'vulgar trap' to get the United States 'mixed in the European fray on the allies' side'," was not above doing a little missionary business himself. After defending the past course of his country toward the Christians, he called attention to the lynchings in the United States.

The Ambassador said in this connection:

"And since a large number of American papers are siding with Great Britain and France in this affair I will permit myself to say that the thought of the lynchings which occur daily in the United States and the memory of the 'water cures' in the Philippines should make them chary of attacking Turkey in connection with acts of savagery committed by her under provocation compared with which the economic competition of an Italian or the sniping of a Filipino or even the outrage of a negro are as nothing.

"Supposing, for the sake of argument, what in reality could never happen, that negroes were discovered to be engaged in a conspiracy with the Japanese to facilitate the invasion of the United States by the latter, how many of them would be left to tell the tale?"

And this very supposition that the Ambassador has seemingly struck on is not merely a child of his fancy—the thing has been talked of in this country, even including Mexico, in the possible coalition. We do not think that definite information of the kind has reached the Turkish Ambassador. What he had to say was simply the logical conclusion in view of the supposed intense anti-Negro feeling in this country and the one-time intense anti-Japanese feeling. Happily, the display of common sense on the part of the administration has brought about a much better feeling. The time was, however, when the getting together of the factions mentioned was a question discussed on the streets.

At that time this publication repeatedly asked how would this country fare in war with ten million secret enemies. We had reference to the ill treatment of Negroes at Washington by way of segregation. We had reference to the action of Senator Vardaman, who struck at the Negro in the constitution.

In truth, there was no serious thought on the part of the Negroes joining with the Japanese, Mexicans or what not. But it was plain to see that they were disturbed by the anti-Negro demonstration on the part of the administration. While they had no intent to side against the government, yet they were being driven to an unfriendly attitude. What may have resulted no one knows if the persecution had continued.

We hope that this war will entail a few blessings as well as the plenteous curses. It is to be hoped that our country will see the necessity of doing the utmost possible for every citizen, and not belittle them and deride them by unnecessary species of contempt. We are not to be played into the hands of any one, and especially is this true if our own government does not forget its duty.

NEWSPAPERS CAN QUICKLY SOLVE RACE PROBLEM

Rev. C. V. Roman Contributing to a Symposium on the Race Problem, Conducted by Louis F. Post, in the Public, Asks Daily Press to Give Afro-Americans Credit for Good Deeds.

The Public of last week had a symposium on the race problem in which a good many sensible things were said. Prof. E. C. Bronson, thus summed up the facts concerning Negro farm and home ownership in the South. "The Afro-American is a dwindling ratio of population in every southern state except Arkansas and Oklahoma; but he is a decreasing ratio of population in the cities of the South; he is an increasing ratio of population in the farm regions of every southern state except Louisiana. In every southern state without exception the Afro-Americans are increasing in farm ownership at a greater rate than the whites; indeed at rates varying all the way from two and a half times the rates of white increase in farm ownership. Of course, their farm buildings are small and their total acreage relatively little, but assuredly they are getting what Uncle Remus calls a 'toe-holt' in the soil."

Feeling Between the Races.

And what of the things of the spirit? What of the feeling between the races? The address of Rev. C. V. Roman on "Racial Self-respect and Racial Antagonism" is very fine, more useful probably than any other. Certainly it must contribute, as the author modestly hoped it would, "to a mutual understanding between the races." He thus in part states the case: "The races know and believe in the vices of each, but do not know or believe in the virtues of each other. A belief that the Afro-American is unable to defend himself often makes white people tyrannical. A belief that the courts are unfair frequently makes the Afro-American desperate. Racial contact is now at the most disadvantageous and dangerous points. First, the vicious and criminal of both races in the saloons, brothels and gambling dens. Second, the ignorance and poverty of the Afro-American with the wealth of the whites. The servant race gets an exaggerated idea of the wealth and influence of the master race, and the master race gets an exaggerated idea of the vice and ignorance of the servant race. Both confuse race and class.

Suggests Remedies.

But in speaking of remedies he has this to say to the newspapers and every word of it is good: "If I could get the ear of the genius of the American press, I would ask the following boon for America and its people of African decent. 1. Drop from the vocabulary all such words as Nigger, Darky, Sambo, Coon, etc. 2. Never mention the race of a criminal in connection with criminal news. 3. Never report the speeches or sayings of race agitators, especially those seeking political preferment or personal prominence. 4. Publish with full racial credit items creditable to the Afro American."

Leaders Must Be Patriots.

The Afro-American needs sane, conservative, unselfish, patient race leadership. The greatest help that can be given the race is to assist in the development of these leaders. Whole-some Afro-American ideals must be created by men of Afro-American blood. These ideals may be assisted from without, but cannot be superimposed. Masters may be aliens, but leaders must be patriots. Leaders must know the people they lead "and his prophecy is full of hope." If the white people and the black people in this glorious southland of ours ever understood each other, racial self-respect will safeguard the purlieus of racial integrity and in matters of common welfare co-operation will displace antagonism."—The Scoop.

SHOULD COOPERATE ALONG ALL LINES

Appeal For Cooperation Of White And Colored Ministers Causes Lively Debate.

The Age Herald
10/24/14

RACE RIGHTS ABOVE ALL

White Press And Pulpit Regarded As Greatest Enemies. Good Feeling Prevails

Plans for co-operation along uplift lines, especially against the saloon, by Revs. R. W. Hogue and Kenneth Murray, of the white Ministerial Union, followed by a lively debate in which it was urged that the white ministry should take a firm stand for the rights of the race enlivened the monthly meeting of the Ministerial Alliance at Grace Presbyterian Church Monday.

Rev. Mr. Hogue, who is the rector of Ascension P. E. Church and president of the Ministerial Union, had been invited to speak on "How May More Sympathetic Relations be Promoted between the Ministers of This City Separated by the Color Line?"

He told his hearers that he was a Southerner, deeply interested in the uplift of the race and said that sympathetic relations existed between many old slaveholders and their slaves.

He urged that the race be a unit in all things affecting its interest and said that white and colored ministers should cooperate on moral uplift issues, of which prohibition was one. He suggested the appointment of a committee that would seek to meet a similar one from the Ministerial Union to discuss plans of concerted action. He declared that his suggestions were made only in the broadest Christian spirit.

Dr. Murray, who is the pastor of Fayette Street M. E. Church and is secretary of the Ministerial Union, said that the saloon was a great menace and that the white and colored churchmen should work together for its elimination. He said that colored social workers should visit hospital dispensaries and station houses in an effort to do practical uplift work.

The first speaker to make a reply to the suggestions offered by the two white ministers was the Rev. George F. Bragg, Jr., who declared that the colored people considered the white pulpit and the daily press as their greatest enemies. "The ministry is silent," he said, "on matters affecting our rights as citizens and the press heralds the evil deeds of the depraved element among us and scarcely makes mention of good deeds done by those who are making progress. Ours is a progressive race, but the whites are ignorant of the facts. As an Episcopal minister, I belong to the diocesan convention and have every right that any other member possesses, but those attending only know me and not the race." He plead for more intimate and sympathetic relations and declared that his call to preach was not confined to white or colored people and praised the first two speakers for their suggestion of mutual effort. The European war, he said, was the result of one nation distrusting another and that spirit should find no place in the ministry.

Rev. W. Edward Williams declared that while prohibition was an important issue it took secondary importance with the race when the question of equal rights was considered by the Negro. The white minister must be spoken against injustice.

"I have liv[illegible]nd know [illegible] his white [illegible]. love between employer and servant that we are interested in, but the broad question of human brotherhood, that would wipe out segregation, disfranchisement and 'Jim Crow' laws. If the white ministry wish to cooperate along this line, I am willing to work for those things that affect the interests of all, regardless of race."

Rev A. L. Gaines declared that as a native of Georgia he loved the South and did not like to hear that

section criticized, although it had passed laws against the race. He did not want sympathetic interest, he said, but desired equitable treatment in all things. He declared that the white man could not sympathize with the race in the matter of disfranchisement and "jim crowism" because he did not suffer from the same.

Rev. A. J. Mitchell, pastor of Ames Memorial Church said, that he favored a mutual agreement to work together and declared that the rural school problem for colored children in Maryland presented an important question where cooperation was needed.

Rev. J. W. Norris, who presided stated that the colored people knew the whites well as they read their literature, but that the whites did not know anything about colored people as they did not read race periodicals and other race publications. He criticized school histories for eliminating mention of such race characters as Frederick Douglass and Henry Highland Garnett.

Though each speaker declared that the white ministry, if it expected cooperation must not be silent on questions affecting human rights, there was nothing discourteous or distasteful said, and the addresses were punctuated with spontaneous good humor.

Rev. Mr. Hogue, in his rebutta declared that he felt a little hesitancy at first but that the way the speakers handled their side and their ready wit made him al the more pleased for having been present.

The alliance voted to appoint a committee to confer with the white ministers.

Mrs. Hannah Smith, general secretary of the Young Women's Christian Association, made a plea for interest in her work, and Mrs. Nora F. Taylor, an evangelist made a brief address. Rev. M. J. Naylor will be the essayist at the November meeting and and Rev. George L. White will preside.

SHRINERS WIN ATLANTA CASE

Judge Bell Refuses To Restrain Rabban Temple From Using Titles And Emblems

MASONS ARE JUBILANT

Warner T. McGuinn Of Baltimore Represents Imperial Council And Prepares Brief

The Afro American 10/31/14

Atlanta, Ga., October 29—In a decision handed down Tuesday by Judge George L. Bell, of the Superior Court of Fulton county, the right of Rabban Temple of Nobles of the Mystic Shrine, this city, to use the titles, emblems, insignias, and rituals of the order was sustained.

The decision followed the hearing on Monday and Tuesday of last week of the injunction proceedings instituted in August by Yaarab Temple of Shriners, white, against the continued existence of Rabban Temple.

Attorney George Gordon, white, represented Rabban Temple. He was assisted by Warner T. McGuinn of Baltimore, who represented the Imperial Council of the Ancient Egyptian Arabic Order of Nobles of the Mystic Shrine, and was associate counsel in the case.

Mr. McGuinn ably assisted Mr. Gordon in preparing the brief and argument for the defense, the latter presenting the argument in court.

The counsel for the plaintiff claimed prior title and argued that the colored Shriners had no legal existence.

The defense contended that the white Shriners did not have exclusive rights, that no damages had been claimed under the common law and that the colored Mystic Shriners were incorporated, while the whites were not.

The question of legal existence was what Judge Bell reserved his decision until Tuesday.

The case against Rabban Temple has been watched with interest by the Mystic Shriners all over the country.

The Imperial Council backed Rabban Temple in its fight and Imperial Potentate John H. Murphy, of Baltimore was on hand to direct the defense.

Charles A. Faison is the illustrious potentate of Rabban Temple, which has a membership of about seventy.

U. S. SUPREME COURT BANQUET.

The Descendants of Some Former Justices Are Also Entertained.

NEGRO QUESTION SETTLED

The Richmond 10/31/14

Washington, Oct. 22.—Peter W. Meldrim of Savannah, Ga., was elected president of the American Bar Association to-day at the closing session of its annual convention in this city, succeeding William H. Taft of New Haven. George Whitlock of Baltimore, secretary, and Frederick E. Wadhams of Albany, treasurer, were both re-elected.

Members of the executive committee for the next year were named as follows: William H. Burges of El Pasco, Tex.; William H. Staake of Philadelphia, William C. Niblack of Chicago, John Vorhees of Sioux Falls S. D.; S. P. Spencer of St. Louis, William P. Bynum of Greensboro, N. C., and Chapin Borwn of the District of Columbia.

The convention closed with a banquet to-night at the New Williard Hotel in honor of the Supreme Court of the United States and in commemoration of its 125th anniversary. Chief Justice White and the Associate Justices of the court were the guests of honor.

A number of descendants of former Justices of the Supreme Court were present as guests, including William Jay of New York, Benjamin P. Rutledge of South Carolina, Ernest B. Ellsworth of Connecticut, Burwell K. Marshall of Kentucky, Roger B. T. Anderson of New York, Franklin C. Hoyt of New York, Morrison R. Waite of Ohio and Melville W. Fuller Wallace of Washington.

Mr. Taft presided at the banquet. Covers were laid for about 800 members and guests.

The negro question, which arose through the election of William P. Lewis, formerly an Assistant, Attorney-General in the Taft Administration, and two other negro lawyers to membership in the association, was finally closed this afternoon without the bitter and acrimonious debate which was expected.

George W. Wickersham of New York, farmer Attorney-General, made an unsuccessful fight several years ago to prevent the adoption of a resolution directing that whenever local councils of the association submit lists of persons for election to membership the council should state if any are negroes.

At the concluding session this afternoon Moorfield Storey of Boston submitted a resolution repealing the former action of the association. He made a brief speech saying that an agreement had been reached on the question by which he thought all differences of opinion would be composed, and requested that his motion be deferred pending action on another resolution which was submitted by St. George Tucker of Virginia.

The Tucker resolution provided that the local councils in submitting lists of new members for election shall give information as to race, sex and all other details required by the executive committee of the association.

Mr. Storey declared that this substitute for his resolution was satisfactory to him and it was adopted with only a few dissenting votes.

Prior to the election of officers at the morning session Senor Romolo S. Naon, the Argentine Ambassador to the United States, made an address on "The Argentine Constitutional

FRENCH AFRICANS INVADE GERMANY AND WIN VICTORIES

Famous Algerian Regulars Used in Franco-Prussian War at Front in Great European Conflict

ENGLAND TAKES GOLD COAST

The Unwritten International Law Against Black Troops Being Used in Wars Between White Nations Already Broken by France, Who Can Muster Quarter Million Blacks.

London, Aug. 8. — It was officially announced to-day that the British Gold Coast forces have occupied German Togoland without resistance.

Famous Africans Help French Invasion.

Paris, Aug. 10.—Detachments of the famous Turcos, or native troops from the French colony of Algiers, Africa, penetrated Upper Alsace to-day.

The Turcos who penetrated Alsace to-day are Arabs recruited in Algeria where they are almost constantly on active service in the Southern provinces against the roving tribes of Arab horsemen who continually harass the French troops.

Half the officers are Frenchmen and the other half rise from the ranks of the natives.

They are remarkable sharpshooters and showed great bravery in the Crimean War, as well as in the Franco-Prussian War of 1870-71.

Some military authorities are of the opinion that in case of need France could raise an army of a quarter of a million men in her African possessions. It would surprise nobody who has studied the spirit and the possibilities of this black soldiery if they were to play a part in the military operations of the present war on European soil.

To be sure, there is an unwritten law against the employment of so-called black troops in warfare between white nations.

But times have changed since 1870. The adhesive power of treaties and understandings has been so weakened by the pressure of passions and necessities that the Germans in their attempted march to Paris may yet find themselves facing black African troops..

Learned How Blacks Fight.

Will black troops face white men? That question is quickly answered by the story of the French struggle for the subjugation of Abd El Kader and his Kabyles, whom France found worthy of her finest steel in many a hard fought battle.

The reliability of the Anglo-Egyptian forces in the event of reverses to British arms is quite another matter. There is no doubt that the British drillmasters have succeeded in licking the Fellah into a pretty good imitation of Tommy Atkins. That is to say, so far as parade duty, obedience to orders and even a certain jaunty carriage are concerned.

But they have by no means made a Briton of him. And it is fairly well understood in the War Office in London that the Egyptian soldier has to be watched pretty closely while his drillmaster's back is turned.

Germany is much worse off than Britain in her indigenous military resources in Africa.

So that in any attempt to carve new boundaries in Africa with the point of the sword Germany would have to rely solely on European troops. The indications are, however, that the Kaiser will have need of every Uhlan he can muster in the great struggle of which he is now the centre on the European continent.

Race Problem - 1914
United States.

THE NEGRO AND THE RUSSIAN JEW.

In a recent issue of the Appeal (St. Paul, Minn.), was held side by side two striking illustrations of barbarism in christian countries. The victim in one case was the daughter of a poor Jewish fisherman in Russia, in the other was a colored girl of Muskogee, Okla. Three Russian youths outraged the poor Jewish girl and then dragged her to a nearby cemetery and crucified her. Nails were not only driven through her hands and feet, but even through her eyes. The youths were arrested but through the influence of friends they were able to escape unpunished.

According to reports, a white man imposed upon a colored girl in Muskogee, Okla., who in trying to defend her virtue killed the man. The girl was put in jail from which she was shortly taken by a mob of masked men, dragged through the streets and hanged to a telegraph pole. On the editorial page of the same paper was given in brief the confession of Count Alexander Scherbotskoy, councellor of the Russian embassy in Washington. The Russians object to the Jews, explained the count, because they are more capable than the Russians and not because they are of a different race and faith. The position that the white man takes towards the Japs in California is very much the same. The Californians know that the Japs are more clever than they, the count pointed out.

This is simply an endorsement of a statement in a leading magazine some years ago regarding the treatment of the Jews in Russia. The thrift and rapid advancement of the Jews were largely responsible for their persecution in Russia, it was explained and the writer added that as the Negroes in America increase in material wealth and education their difficulties will also increase. We know that the Negro's difficulties have increased in America since that time. They are on the increase every day. Never before have there been so much legislation and unjust discrimination against the Negro in America. Thousands of manifestations of hostility are observed daily in every walk of life, even in purely religious matters. According to the magazine article to which reference has just been made, this is simply indicative of Negro progress. But we prefer to attribute this to some other cause. We like to think of the American white man—that is the represenative element—to say the least of it—as a broad hearted, altruistic, patriotic, and progressive people, hoping and striving for the highest development of the whole country. We like to think of him possessing sound judgment, and able to forecast the future from the successes and failures of the nations of the past. He knows that the Negro in America constitutes approximately one-tenth of the nations' population. He knows that no person can be healthy when one-tenth of his body is diseased; no person can go forward when one-tenth of his body is going backward or even standing still; that no nation can reach its highest development so long as one-tenth of its population is kept in ignorance and poverty, a condition which gives birth to anarchy and crimes of every conceivable nature.

The white man in America for years has been teaching the Negro to be honest, industrious and self-respecting. The Negro is rapidly learning the lesson and is trying to copy his virtues as well as he (unfortunately) so often does his vices. The Negro in America wants to feel that when he is putting these excellent lessons into practice that he is meeting the approval of his teachers.

FINISHES COURSE AT UNIVERSITY OF CHICAGO.

Special to THE NEW YORK AGE.

Chicago, Ill., Jan. 13.—Dr. Robert E. Park has finished his series of lectures on the Negro at the University of Chicago. It was an interesting fact that foreign students were especially attracted to these lectures. So immensely popular and well attended were they that Dr. Park has been invited to return to the university next year and deliver two courses on the same subject.

TWO FACTS.

(By W. E. Griffin.)

To the Negro who has lived in Kansas City for a period of twenty or more years, Two Facts stand out with conspicuous prominence. The first fact: During the past twenty-five years the material and educational progress of th Negroes of Kansas City has been wonderful. The second fact: During the same period race jrepudice towards Negroes has increased in this city probably two or three hundred per cent. Is this a mere coincidence, or is there a vital and workable connection between the two facts? May we deduce a law and say that race prejudice towards Negroes varies directly with the Negro's material and intellectual advancement? It would seem so. Dr. Grimke has already pointed out that the friction between the two races is as much the result of an upward pressure on the part of the Negro as downward pressure by the whites. The Negro resists, he struggles constantly towards higher levels and that occasions increased friction.

There can be no doubting that the educated and progressive Negro is the Negro toward whom the shafts of racial hatred are most certainly and persistently leveled. The Negro has been assigned a position at the very bottom of the social and economic life, and if he were contented to remain there he would not be subjected to the abuse he receives at the hands of the professional race-haters. When a Negro makes an effort to climb in any degree from the bottom of the economic scale it is said that he is trying "to get away from his race"—which means only that he is trying to better his economic and social condition. Race prejudice in the United States is almost wholly an economic question. The white people themselves have been unable to bring this fact to clear consciousness. When they denounce "social equality" they unwittingly mean economic equality. No white man ever knows what he mans by "social equality"—in fact the expression does not mean anything. It serves its purpose, however, in engendering class hatred and bitterness, and senses vividly that terrifying fear which white men feel when they see Negroes improving their economic status. The great middle class of white people are by no means convinced of the Negro's inferiority. In fact they are keenly alive to the fact that Negroes cannot be held down and in that they sens grave danger to themselves. If th Negroes were really an inferior peopl there would be no need of Tillman and Vardamans and if white me hopelessly outclassed Negroes in mer tality and aggressiveness there woul be no need of constant watchfulnes agitation and legislation to keep th Negro at the bottom of the economi scale.

So we see that although the doctrin of Negro inferiority is freely preache it is not really believed and the in creasing prejudice towards Negroe has back of it economic self-preserva tion—it senses the white man's fea of the competition of the black man' brain and brawn. Thus is explaine the intimate connection of the Tw Facts mentioned at the beginning o this article.

THE NEW SOUTH

The Tuskegee Student
2-21-14

Throughout the South, there is more general acceptance than at any time before of the close relationship that must exist between white citizens and black citizens in all matters that make for civic progress, and which relate directly to the health of whites and blacks alike.

Two newspapers which have taken the leadership in the promotion of a better understanding between the races in these fundamental and important maters are The Houston (Texas) Post, and The Atlanta (Georgia) Constitution. We reprint herewith an editorial from the Houston (Texas) Post, which has for subject:

SELF-PRESERVATION KEYNOTE OF WHITE MAN'S DUTY TO THE NEGRO

(From the Houston, Texas, Post)

"How many people in Atlanta." asks The Constitution of that city, "know to a certainty that their domestic servants do not come from diseased homes?"

And in the discussion it puts forth these pertinent truths: "The business of safe-guarding the health of the community, in its Negro as well as its white sections, is that of self-preservation and not sentiment or philanthropy. The disease germ is the original democrat. It ignores the boundary lines of race, of wealth and of station, as well as of mere geography. It knows no prejudices, inherited or acquired. It is murderously impartial in its depredations. You may not believe that you are 'your brother's keeper,' and you may be a trifle cynical about your 'duty' to the Negro. But you can hardly be negligent about your duty to your own child, and your own health personally, and keep a clean conscience."

The Post for years has been stressing the importance of this very question for all Southern cities. It has repeatedly urged upon the people of Houston that they cannot afford, even from the selfish point of view, to ignore the living conditions of the Negro population. The Negroes are the domestic servants of the servant-employing class of the Southern cities. The Negroes are a part of the life of the South and will always be, and even if the whites who employ them are not concerned in philanthropy at all, they owe it to themselves to have a deep concern for everything affecting the health and morals of the Negro people.

The nobler part is, of course, to realize in a broad and sympathetic sense our obligation to aid the Negroes to better standards of living because they are in so many respects dependent upon the whites and because they so implicitly rely upon the whites. Whether we call it a "white man's burden," or whether we are moved by philanthropic impulses, the fact remains that the Southern Negroes profoundly affect the life and economy of the South, and they will so affect it forever.

It will be to our everlasting honor and glory if history shall be able to say of us that we accepted the problems the war left us and worked them out kindly, intelligently and well, but if we are concerned only for our own welfare, then it will be secondary philanthropy for us to see that living conditions among the Negroes are such that they will not menace the health and prosperity of the white people.

Negroes living amid insanitary conditions in Southern cities are going to suffer the hardships of poverty and disease, they are going to suffer contamination and destruction in a moral sense, they are going to be a heavily consuming and inefficient element of population.

But the whites will not be able to escape the consequences. They will have to bear the economic losses that a large and inefficient mass is certain to inflict, they will be victimized by the diseases that spread death and disaster among poorly housed and miserably environed human beings and they will not escape the deadly blight of the immorality and vice that thrive among the ignorant, the desperate and the neglected poor.

The vital statistics of every Southern city reveal the inevitable consequence of indifference to conditions among the Negroes—the servant class that brings into well kept homes

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a "chip on his shoulder," that "you had better not tread on his toes;" all that is in the way of saying that the individual is "all right, but—" his career is marred by reason of the fact that he is sensitive, over-sensitive, thin-skinned, "toucheous" always carries a "chip on his shoulder."

This sensitive disposition, as I have said, can be controlled if one makes up his mind that he will control this element in his nature and not let that control him; that he will be the master and not let this unfortunate disposition be his master.

This disposition comes upon individuals, in many cases, gradually and the root of it in most cases is self-consciousness. This may be apparent by reason of the fact that

you usually find such persons thinking constantly of themselves; they very seldom have a thought covering anybody else outside of themselves.

This besides is cultivated and encouraged again because such persons get into the habit of talking about themselves continually. Every sentence is one that concerns themselves; what they have accomplished, emphasizing their importance. Such persons get into the habit of continually making comparisons between themselves and somebody else, comparing how they are treated with the treatment of somebody else, comparing what was said of them with what was said of somebody else; continually making comparisons.

This disposition is further encouraged and cultivated by persons getting into the habit of camplaining about somebody else; in a word, such persons cultivate in an undue degree, the idea of their own self-importance. All that leads to a spirit of sensitiveness that hurts an individual, and I want to help you early in life to get rid of any such disposition; if, in the slightest degree, it is cropping out upon you. Such persons are misunderstood; they spend their time in petty gossip. You have read in "Bunyan's Pilgrim's Progress" about the person who always had his eyes on the ground, the muck-raker, never looked up into the heavens; always had his eyes on the ground, on something that was low or something that was trivial; that was one of the results of the cultivation of this disposition.

Another result is that the person who grows unduly sensitive is avoided by other persons. You do not like to meet such a person; you do not like to spend much time in his company. Finally, such a person gets to the point where people will shun him, will escape him; do not wish to be thrown into company with him in social life or in business life; finally they do not like even to meet him on the street.

Another result is that this very disposition unfits one for real, high service to his fellows; keeps him out of important positions in life, and not the least important element in it is that it makes the individual most miserable. You have never seen, perhaps, many sensitive people who were supremely happy. They are unhappy because of the things to which I have referred.

How can you get rid of this disposition? If, in the slightest degree it has begun to overtake you, get control of you, how, can you get rid of it? First you can begin getting rid of it by getting your mind off yourself. Now, your mind perhaps today has been on yourself; what this person thinksof you; what this person said of you; how you were treated in comparison with somebody else. You have been thinking about something that pertains to your own supposed happiness all day. The first step in getting rid of this sensitive disposition is to begin training yourself to put your mind on somebody else; let your mind dwell upon the happiness of somebody else; let your mind dwell upon the condition of somebody else, and whenever you get real miserable try to find on the school grounds or elsewhere somebody else whose misery is many folds greater than your own, and try to comfort him; and in comforting him you will bring happiness and satisfaction to yourself.

Think, then, of the welfare of somebody else and then with all this, if you would overcome this disposition, if in the slightest degree it has gotten control of you, get into contact with some of the great, big things of life; get your mind off the little things, the little, trivial things, the little gosip that is so hurtful; take your mind from the earth turn it in the direction of the heavens.

Think big thoughts, think about big questions, read big books, come into contact most of all with the big people of your acquaintance and cease to get into contact and under the control of the little people of your acquaintance; and if you will do this, gradually you will find yourself better fitted for life; you will find yourself happier and more fitted to render better service here in school and after you leave here; in a word, let us follow the teachings of the Bible where it says: "Overcome evil with good," overcome that unfortunate disposition which leads one to consider the little things of life; dwell upon the great, big things of life.

DIFFICULTIES IN THE WAY OF RACE ADVANCEMENT.

Those engaged in work for the advancement of colored people in America meet with many ordeals, and frequently find it difficult to keep upnite purpose in view. We trace the courage and retain faith in the taskmajority of our failures as individuals they have taken in hand, but fromand as a race back to the fact that current repo.ts it seems that workerswe hardly knew just what we wanted among colored people are not alto-to do or make of ourselves. Because gether alone in this; educators andof our meagre opportunities of the past cial workers among other races apwe often imagine that our race alone pear to be up against much of themanifests such deficiences.; that our same hard proposition. Some very in educators, social and religious workers terestirg facts along this line havealone have these problems to solve; been laid bare in an article recentlybut when a careful investigation is published in The Dallas Morningmade of conditions in general, it is News. A few of these are as follows:found, that while our shortcomings

"Of the 408 boys who showed up atmay be a little more numerous be- a free employment office in Boston thecause of our past handicaps, they are week following the close of schoolnot confined to our people. So long only 29 wanted to learn a trade. Theas others are struggling to overcome large majority wanted to run errands.'and are overcoming their deficiencies, The Students' Aid Committee of Newwe should never succumb to discour- York City High School reports that itsagements, but shoulder our responsi- applicants exhibit a pathetic lack ofbilities bravely and make the best initiative and ability to carry out theof what may be regarded as an unfor- simplest orders. Out of 800 boys whotunate situation.

sought employment, only 13 appeared punctually, although explicitly ordered to do so. All had been instructed how to write letters of application to be presented the following evening, but not one did so. When questioned most of them offered as excuse that they 'didn't think it mattered.' In Chicago 49 per cent, virtually one-half of the children of school age, do not complete school, 43 per cent never reaching even the eighth grade. They normally leave school to go to work but the investigating committee reports that they are idle half the time, and when at work they do not average more than $2.00 per week.

"Of 531 boys in the Grand Rapids High School who were questioned as to what they wanted to do or what they expected to do when they finished school, only seventeen showed any signs of an intelligent choice."

Thees are only excerps from the article all of which was intensely interesting, and may be used to point out the fact that our case is not more hopeless, when the opportunities in reach of the Negro are taken under consideration, than that of other races. We have occasions daily to note the lack of punctuality among our people; we realize what a drawback it is to any legitimate endeavor, and often feel that this is a deficiency characteristic of our race exclusively. We look with deep regret upon the great army of our boys dropping out of school, just at the age during which their minds are most susceptible to good impressions; the age during which their characters for useful citizenship can best be formed. We follow them as they go from the school house to enter the unequal competition in a large, cold and heartless world simply to go down in shameful defeat. But what we regard as one of the most serious shortcomings is the utter lack of any definite purpose for life in the minds of the majority of the young people of our race. We realize that character at best is only weak unless it is backed up by a worthy purpose. We realize that failinnocent race; what France who smoked to death in caverns the Algerians fighting for the independence of their land who later on rejoiced in that grand production, the commune, what Englands whose punishment of the 'rebels' in the Indian 'mutniy' was to blow off guns?

"And, since a large number of American papers are siding with Great Britain and France in this affair, I shall permit myself to say that the thought of lynchings which occur daily in the United States and the memory of the 'water cures' in the Philippines should make them chary of attacking Turkey in connection with acts of savagery committed by her under provocation compared with which the economic competition of an Italian or the snipping of a Filipino or even the outrage of a negro are as nothing.

"Supposing, for the sake of argument, what in reality never could happen, that the negroes were discovered to be engaged in a conspiracy with the Japanese to facilitate the invasion of the United States by the latter, how many of them would be left alive to tell the tale?

Merely a Ruse.

"Great Britain and France have embarked upon a new campaign of provocation against Turkey, secretly hoping that as a result of it something untoward may happen in that country to confirm their sinister predictions, so that the United States finally would be prevailed upon to detach warships to the Levant and thus get mixed in the European fray on the allies' side, but I believe the administration too sagacious to fall into such a vulgar trap.

"Besides, why should the United States, not one of whose citizens has ever suffered in Turkey, send warships in the waters of that country, with the result that it would only cause irritation against her and could under no circumstances act as a check? Bombard Smyrna, Beyrouth, which are mostly inhabited by Christians? What of that? And what more could she do? Nothing. But that would be enough to mean war. Do the people of the United States want war?

"The new British move against Turkey is clumsy. It will not cause the United States to modify its attitude. But it has called forth the following telegram from New York to the Turkish Embassy:

"'If Turkey goes to war against England, the Hindoos and Mussulmans of India and elsewhere will support her every way. Thousands of volunteers ready.

(Signed)

"'Rhayankar, Gadar National Volunteers.'

"'57 East 200th Street.'"

CHRISTIANS NEED NO PROTECTION SAYS RUSTEM BEY

Great Britain Has Set a Vulgar Trap To Mix United States In War Says Turkish Ambassador

WASHINGTON, Sept. 7—Charging that the intimation by Great Britain to the United States that she would welcome the presence of American war vessels in Turkish waters to protect Christians was merely "a vulgar trap" to get the United States "mixed in the European fray on the allies' side," A. Rustem Bey, Turkish Ambassador here, issued tonight the following statement:

"According to today's papers, Great Britain, following in the footsteps of France, has agitated before the eyes of the United States the spectre of a massacre of Christians in Turkeys and has made this gruesome picture of the immediate future, drawn with absolute disregard to truth, a pretext for requesting the United States to dispatch warships to Turkish ports. That there have been massacres in Turkey, I cannot, unfortunately, deny, but the Armenians and Maronites who were the victims, suffered at the hands of the Moslems, not as Christians, but as political agitators engaged in undermining the Ottoman state, the while flaunting in the face of the government and dominant race the support of Russia, France and England.

Cites Other Notions

"Under the same provocation what would Russia have done who has given the world the spectacle of not one but twenty pogroms against an

Race Problem — 1914
United States

Negro Leader Says Next War Will Be Dark Against Whit

Washington, Jan. 1.—The p ction that the next great war of the world will be between the white and dark races, and that it will be hastened by the action of the Senate in adopting an amendment to the Immigration bill excluding from entrance into the United States members of the "African or negro black race," was made to-day by the Rev. J. Milton Waldron, a leader of the negro race.

Dr. Waldron is pastor of Shiloh Baptist Church and member of the advisory council of the National Association for the Advancement of Colored People. He was formerly president of the Washington branch of the association. He was a member of President Wilson's inauguration committee.

Japan will lead in the war on the side of the darker races, in the opinion of Dr. Waldron.

The action of the Senate has aroused a storm of protest among the leaders of the negroes. Preparations were being made to-day to carry the fight to the House. Protests by the thousands will be sent in from the branches of the National Association for the Advancement of Colored People, the National Equal Rights Association and church boards throughout the country.

The leaders of the negroes, however, do not expect to defeat the amendment. They admit that the House probably will follow the example of the Senate and adopt it.

"The adoption of this amendment will work to the disadvantage of this Government," said Dr. Waldron. "The darker races of the world are getting together—they are being driven together by the unfair treatment accorded them by the white races. The British Government is already having trouble because the darker races under her rule have been getting together—more secretly than openly—and effecting an organization.

"It will be the next great war of the world. The white people, with less than one-fourth of the population, cannot destroy the rest of the world. After this legislation is passed affecting the negroes, the next to be taken will be the Japanese. And when the great war of races comes Japan will lead the darker races.

"We think the action of the Senate unfortunate from a religious standpoint. The American people claim to be Christians, and this fact has helped in Christianizing the dark races. This act is unchristian. I am sorry to confess I was a member of the inauguration committee at President Wilson's inaugural."

OUR NATAL DAY.

With the approach of "Independence Day" our minds naturally turn to the love of country. If ever any one had a right to be thoroughly patriotic, such must be the American colored man. This is not only our country, but the prsence of our God is discerned in nothing more clearly and potentially than in the steady ascendancy of the black race in this country. He who can not see such a luminous fact is verily blind indeed.

We can and do rejoice that in every stage of our upward evolution there have been those among us, despite our handicap, who clearly displayed in their living personalities, in intellectual, moral, spiritual, and physical powers the fullness of the presence of the great Ruler of the Universe That we are yet denied the full enjoyment of many of our natural rights, instead of constituting a ground why we should refuse to be "patriotic," must furnish the most convincing reason why we should, of all other Americans, be intensely "patriotic." What other section of American citizens can dispay both in quality and magnitude, such remarkable growth as has characterised the black man since his first introduction to these shows? In this one fact we discern the presence of the Almighty Hand which is destined to fully accomplish His rich purposes among us. We love this country because it is our own native land. We love it because we have contributed the best within us towards realising its present prosperity and greatness. And above all we love this country of what we see in the future, by faith, when through our efforts, working together with the Almighty, the real ideal of Americanism shall be realised.

The black race is instinctively patriotic, as it is instinctively religious. Nearly one hundred and twenty-five years ago when ours was but an infant republic, even then a patriotic Maryland black had the courage to show his love and his patriotism by reasoning with Thomas Jefferson with respect to the terrible inconsistency of the Declaration of Independence with the presence of human bondage. Benjamin Banneker was not only great because of his scientific knowledge and advance, realised under great difficulties, but he was both morally and spiritually great. He loved his people. He loved his country. He labored to free his country of the curse of slavery, while his own personality proclaimed the possibility of the race he loved, if the country would only be true to itself. When one reads Banneker's letter to Thomas Jefferson, in 1793, he is instructed with respect to the true mode of proceedure, even in our own day, in battling against the "caste" spirit. Beautiful diction, manly and forceful argument, but neither vulgarity or sensational race nonsense. Much like Frederick Douglass who was wont to dwell upon manhood, not black manhood, but manhood alone.

One paragraph from Banneker's letter we give, for it portrays the sweetness, the disinterestedness of a man, both of education and refinement, ane yet conscious of oneness with his brethren in chains. The most valuable part of the Banneker letter is the spirit which it so beautifully reveals.

In a portion of the letter is this paragraph: "Sir:— I freely and cheerfully acknowledge that I am of the African race; and, in that color which is natural to them, of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe that I now confess to you that I am not under that state of tyrannical thraldom and inhuman captivity to which too many of my brethren are doomed; but that free and unequal liberty with which you are favored, and which I hope you will willingly allow you have received from the immediate Hand of that Being from whom proceedeth "every good and perfect gift."

Augusta, Ga.
Chronicle

NOV 16 1914

BOSTON STILL AGGRAVATES THE NEGRO PROBLEM.

We have often thought, that if there were no Boston, there would be no "negro question" in this country; at least not in its aggravated state. Having furnished the worst of the abolitionists, **Boston and most of New England seem determined to live up to their reputation**—as bothering more and understanding less about the negro problem than all the balance of the country combined.

Only a few days ago, for instance, there was a public meeting in Boston to protest against the use of Southern folk-lore songs in the Boston public schools, on the ground that they are "insulting" to the negro race; those good old negro dialect songs, like "My Old Kentucky Home," "Swanee Ribber," "Old Black Joe," "Massa's In de Col', Col' Ground," etc. —songs that have done far more to make the old-time negro character reverred than will ever be done by all of his overeducated Boston offshoots.

In Boston, the average negro considers himself just as good as a white man—if not a little better. And it is this air of superiority in the Boston negro—as put up with, if not actually encouraged, by a certain class of Bostonians—that makes the Boston negro a menace to his race whenever he assumes the role of leadership or attempts to set an example for others.

For it would be just as impossible for a Boston negro to survive many weeks outside of Boston as it would be for a hothouse plant to live out in the open; he would, inevitably, bring destruction upon himself by his very Boston manner, if nothing else.

It was one of this type—anyone who has ever tarried a day or two in Boston has seen hundreds of them—who led a negro delegation to the White House the other day, and was severely rebuked by President Wilson for his impertinence. This negro, Trotter, in objecting to the segregation of the races in the departments at Washington, assumed to lecture the president and to remind him that he was under political obligation to negroes, Trotter and members of his delegation having supported Mr. Wilson in 1912.

The president, with dignity but commendable promptness, called Trotter to time at once and refused to deal with him further, saying that not since he had been in the White House had he been spoken to by anyone as this Boston negro had undertaken to do.

Emphasizing that he did not care in the least for the political consideration involved, Mr. Wilson urged that he wanted his auditors to understand that it was a human problem and not a political problem. While the American people wanted to support the advancement of the negro, the president was sure that, as practical men, everybody knew that there was a point at which friction is apt to occur. The question must be stripped of sentiment and viewed in its facts, because the facts got the better of the individual whether one desired it or not.

The Chronicle, as everyone knows is far from being a "negro hater"; on the contrary, we have the kindest and most considerate feelings for the negro, and have tried to be helpful to the race. But we are compelled to deplore the performances of such negroes as Trotter and others of his Boston training. They do the negroes of the country, and particularly of the South, more real harm than all other agencies combined.

In the meantime, if something isn't done to relieve and adjust the race situation in Washington—where the negro department clerk assumes an air, not merely of equality, but of superiority over his white neighbors and fellow employees—there is likely to occur at this nation's capital, before many more years have rolled by, an upheaval which may not speak well for our boasted civilization. But the fact of the matter is, the white people of Washington have been long-suffering; they have had to bear many indignities—it is common advice in Washington that is best not to notice a negro's impertinence—but, for some years past, they have become more and more restive.

It is well that some steps have been taken by department heads to prevent as much friction between the races as possible; and President Wilson knew just what he was talking about when he gave Trotter to understand that the negro question, in so far as it touches the departments at Washington, will be treated with common sense, at the same time with sympathy, but not as a political question, that such segregation as had been practiced had been for the good of the service and to prevent friction.

NEGROES WILL HOLD SOCIOLOGICAL CONGRESS

mt. Adv. — 5-1-14

Special to The Advertiser.

BIRMINGHAM, ALA., April 30.—Negroes of Alabama will hold their first annual sociological congress May 3 to 5 at the Sixteenth Street Baptist

Church. Many of the speakers for the Alabama Sociological Congress at the Hillman Hotel will also address the negro congress.

The idea of having the congress apart from the State gathering grew out of the addresses made by Booker T. Washington and other prominent negro educators several weeks ago. Dr. George Eaves and William McGrath, of the Birmingham Social Workers, were present at a meeting of the negroes, and advised them to have their gathering separate from the other so that problems of particular interest to the race might be discussed. The Negro Business Men's League is assisting in arranging the details of the congress.

NO BLACK ON JURY REPRIEVE

Governor Cox of Ohio Gives Colored Man Stay of Execution Until Court Settles Point.

Columbus, Oct. 28.—Governor Cox, of this city, reprieved a colored man Saturday under sentence to be electrocuted next month for murder until December next in order to permit the Supreme Court of the State to Pass upon the legality of the trial raised by the prisoner's attorney. The attorney raised the point that there were no colored men on the jury which tried the prisoner, and that for the past 11 years the name of no colored man had been placed in the jury box in Montgomery county, and holds that the refusal to put the names of colored men in the jury box is a violation of the 15th amendment.

University Students Solving Negro Problem

The Southern Reporter 4-25-14.

While Cole Blease and his followers in South Carolina are championing measures forbidding white people to offer educational instruction to Negroes, college men across the state line, students in the University of North Carolina connected with the Young Men's Christian Association are devoting themselves, under the inspiration of the faculty, to solving the Negro problem through personal helpfulness. Recognizing that the future of the two races in the South is linked together, these students have made a scientific study of Negro conditions in typical communities under the guidance of experts. This novel campaign to know the Negro, and in gaining this knowledge to promote his welfare, has taken a variety of forms—a house to house investigation of the home life of the Negro, the operations of their Sunday schools, and the establishment of a night school for the benefit of Negro boys employed during the work-a day hours. The college students have given themselves without reserve to the work, being regularly engaged in the Sunday schools and in the night school. Each week these students devote a portion of their time to forwarding the movement, and in cases of conflicting interests the duties of this Negro school have priority. It need hardly be added that the work thus expended is already bringing about most excellent results, and is promising still more. It is a sign of the awakening of the best of the South to the conditions in that part of the country, and is evidence of the desire of the real elite in the Southland to do their utmost to help solve the perplexing problem that confronts them and the nation—Zion Herald.

Troy Record

NOV 23 1914

It may not be generally known that nature seems to be gradually, if slowly, solving the negro problem of our nation. This statement is justified by actual figures published by the census bureau in Washington covering the decade between 1900 and 1910. To be sure they show a large increase in the negro element of population amounting to nearly a million. But in proportion to the whole population they show a marked decrease, for in 1900 the negroes formed 11.6 of the whole population; in 1910, only 10.7 per cent. During the same period the number of native-born whites increased 20.8 per cent., the number of foreign-born whites in this country, 30.7 per cent. Another promising feature of the situation lies in the fact that negroes during the same period have been making marked advances in intelligence, health and wealth. The illiteracy among negroes of ten or more years of age was reduced from 57.1 to 30.4 per cent; the death rate fell over four per cent. This last should be taken into account in considering the rate of increase. The total value of farm property of all kinds owned by negroes increased in the ten years at the ratio of 56 per cent. The ratio of increase of all farm values in the United States was only 50 per cent. Thus the fact is made apparent that negroes are acquiring wealth more rapidly than the rest of the nation. Surely all friends of the black race will consider that a smaller element of prosperous and intelligent negroes, rather than a larger one of vicious and ignorant and thriftless ones, indicates a certain progress and a possible working out of a satisfactory solution of the vexed question.

TURKISH AMBASSADOR TAKES HIS DEPARTURE

A. Rustem Bey Prefers Going on Leave to Modification of Statements.

adv. Clipping 10-4-14

WASHINGTON, Oct. 3.—A. Rustem Bey, the Turkish Ambassador, has left Washington for New York and today is on his way to Turkey. In a statement before leaving the Ambassador said that he was quitting the United States on leave of absence at his own initiative. He explained that this step which he had undertaken without conferring with his Government, with which he had not been in communication, was the result of the attitude of the United States toward statements he had made comparing lynchings in the United States and the "water cure" in the Philippines to massacres in Turkey.

When Government officials indicated that an expression of a modification of the Ambassador's view would be welcomed by the United States Government, Mr. Bey notified the Secretary of State that his opinions were unchanged and that he took leave of absence.

New York Tribune Weekly

The Negro's Future

LET not the negro imagine because of lynchings and minor descriminations here and there that every man's hand is raised against him. The negro must help himself. He must win a place for himself. Whenever he does this he possesses self-respect and receives also the respect of others. This is true not only in the North but in the South as well.

Booker T. Washington has always pleaded with his race to secure a good economic position as well as an intellectual, moral and religious one. Speaking at the thirteenth annual convention of the National Negro Business League of which he is founder and president, Mr. Washington said, "We must create positions for ourselves—positions which no man can give or take from us. The land, the forests, the minerals, the streams, sun and rain from which original wealth comes draw no color line."

Mr. Washington called his race to the South to work out its destiny, declaring that there are over 200,000,000 acres of unoccupied land there awaiting 900,000 negro farmers. For the enterprising and industrious negro there are scores of openings in other lines of work. Young negro women Mr. Washington advised to go South and open millinery stores.

If the negro race worked more along these practical, economic lines and less upon the seeking of political office, it could be assured of a bright future.

GLOBE ANSWERS N. I. P. L.

CITY EDITOR SAYS BOSTON GLOBE IS GLAD TO KNOW "NEGRESS" IS OFFENSIVE AND SUCH OBJECTIONABLE MATTER WILL NOT BE USED.

July 24, 1914.

Dear Mr. Trotter:

We are grateful to you for calling our attention to the fact that we displeased your people in the use we made of the word "negress." As you well know, it is not our intention to print objectionable matter, and we shall endeavor to please your people as we try to please all classes.

Very truly yours,
W. D. SULLIVAN,
City Editor.

PROF. WILLIAM JENNIFER, PH.D. SUCCEEDS IN HAVING THE WORD "NEGRO" CAPITALIZED BY THE U. S. CENSUS BUREAU.

The Crisis

In keeping with a time-honored custom of calling attention to the men who are doing aggressive and constructive work for the advancement of the race, we beg to call the attention of the reading public to the work of Prof. William Jennifer, of the United States Census Bureau, who has been placed in charge of the agricultural and religious census data as relate to Negroes of continental United States and the "outlying possessions."

"The Negro Bulletin," which will be issued by the Census Bureau in a few days, and of which a press notice has been given, will show many statistical evidences of the Negro's progress in America.

In this bulletin the work of summarizing and tabulating data for agriculture and for religious bodies has been done under the immediate supervision of Mr. Jennifer. Mr. Jennifer has asked the Census Bureau to capitalize the word Negro, and a compliance with this request has been officially ordered.

For some reason, contrary to all etymological precedence or science of nomenclature, the word "Negro" has been spelled with a small "n," as if it were a common noun like rat, cat or dog; while the words "Indian, Japanese and Chinese" have been spelled invariably with a capital letter. It is thought by many that the small "n" used in spelling the word Negro has been used derisively. Mr. Jennifer sought to wipe out this seeming stigma and, so far as the Census Bureau is concerned, has succeeded in doing so.

The written request for the capitalization of the word "Negro" was signed also by Mr. Robert Pelham. Prior to this, it had been discussed favorably by Mr. Charles E. Hall, both of whom are associated in the supervisory work of the Negro Bulletin.

Mr. Jennifer's successful work is a vindication of the judgment of his many admiring friends, including that of the trustees and faculty of Paul Quinn College, who, in 1907, conferred upon him the degree of Doctor of Philosophy.

More anon.

M. F. SYDES,
stor St. Paul's A. M. E. Church.
ashington, D. C.

Des Moines, Ia.

Register LEADER

NOV 14 1914

WANT OF FRANKNESS.

President Wilson was not frank when he suggested to the delegation of visiting Negro leaders that segregation in the departments had been resorted to to make the Negro independent of the white race.

Segregation has been resorted to because the southern leaders in congress are bound to have the Negro eliminated from the public service in any but a menial capacity.

But even if the president had been frank about it, the policy he professes to indorse has not proved a workable policy in any country where two races have attempted to live side by side.

We need not go further away from home than the American Indian. The demand of everybody who knows anything about the Indian is that he intermingle as the members of other races have done, and quit his racial exclusiveness.

There is no future for the Negro in this country if he shall attempt to maintain a state of independence of the white race.

The very success of the undertaking would prove his ruin.

The president was not speaking frankly with the Negro leaders, and he fully deserved the rebuke he received from them.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem - 1914
United States

FORTY BEST OLD SONGS DIE UNTIMELY DEATH

The School Committee Yield to Mighty Protest of Colored and White Citizens.

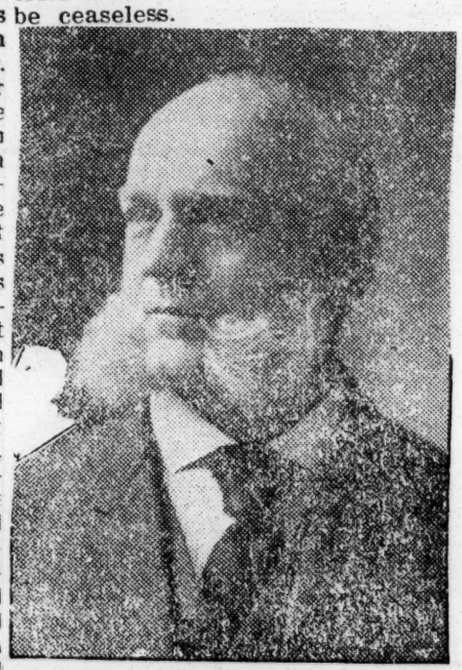
VICTORY FOR NATIONAL INDEPENDENCE EQUAL RIGHTS LEAGUE, LED BY DR. M. W. THORNTON, REV. S. A. BROWN, W. D. BRIGHAM AND W. M. TROTTER.

The Guardian

Right prevails, justice reigns supreme and the fair name of historic Boston, her heroic sons and patriots of the glorious past vindicated. Seldom have the people of this city been aroused on an issue so serious and far reaching as that of the late introduction of the text book entitled Forty Best Old Songs in the public schools of Boston. The list contains eight in particular that are offensive and insulting to the good taste and manhood of the Cololred people, their titles are: Old Black Joe, Massa in De Cold, Cold Ground, Dixie Land Old Folks at Home, Nellie Was a Lady, Carry Me Back to Old Va., Old Kentucky Home, and O Susanna.

The National Independent Equal Rights League, whose attention was called to the introduction of this race prejudice publication as a text book, at once through their local executive committee, Dr. M. W. Thornton, W. M. Trotter, Mr. Brigham and Rev. S. A. Brown, in person filed a strong protest against the use of this Book, that the same be withheld until the City Committee hear the objections of the Colored people and all others concerned and they decide on their future usefulness. The Superintendent was of the opinion at that time that the word Darkey was no objectionable term and saw no reason why the book could not be used for the interest of the children. The ministers of the city, organizations and high-minded citizens of all creeds and races were called upon to manifest their consideration, feeling became general, fusses and scraps between the children were happening every day following the use of the trouble breeding Darkey songs. Dr. Thornton, with a large company of representative and determined men and women, moved down upon the Everett school on Monday last protesting the further use of the book in that school and threatening to withdraw all Colored children unless the book was immediately removed. The Principle satisfied this body that the books wouud not be used for the present and would convey to the Board the disturbance, dissatisfaction and uprising. Orders were sent from the Superintendent that words be stricken out, pages covered with blank sheets, etc., but this only aroused the Colored people the greater. Protest after protest were registered as the days went on, the whole city was feeling the effect of the confusion, racial conflict was imminent, the Board became alarmed at last and issued a summons to the League for a hearing the the Committee Rooms on Mason street Thursday evening at four o'clock. In conjunction with the National Association for the Advancement of Colored People, the Colored Ministers Union and other Civic bodies, followed by a mighty host of the leading citizens of all races, at the hour appointed the assembly hall for public hearings was overflowing. Every face was grim with feeling and determination. Mr. Butler Wilson was the first speaker and expressed his disapproval of the detestable book. Dr. Thornton spoke next and minced no words in setting forth the bitter feeling already aroused on the subject and the use of this songster. He termed it an insult to the intelligence of his people, an outrage to the helpless children and unless it was immediately removed as a whole ,a protest greater than words would follow in the shortest while. No Negro child will sing these songs neither will they sit and hear the same to their shame sung by others Dr. Swain Bagnell, Rev. Brown, W. D. Brigham, Mrs. Agnes Adams, Mrs. Hattie Sandridge, Rolfe Cobleigh, Editor of the Congregationalist, Francis J. Garrison, Dr. Horace Bumstead, Mr. Meserve, principal of the Bowdoin school and Mr. Morefield Story, all addressed themselves to the subject and that in a most forcible way. Mr. Story said in part.

It was not important to the schools that such a text book in question be sung at all, the school could teach no better lessons than the right feeling of brotherly love, one for the other Mr. Brigham remarked, It was unfortunate that after fifty years and the bitterness of the past that such a book should be introduced that was sure to breed strife among the races as nothing else. Mrs. Sandridge told in a feeling manner the treatment of her little boy since the songs hd been introduced, the insult of the white children and the like. All demanded the removal of the book as hurtful and objectionable. At times the large assembly could not be restrained, they gave bent to their feelings in hand clappings that was not easily controlled. Not a word was offered by the Board or any other in defence of the so-called Forty Old Songs, they were dying and groaning hard, the blows were reigning many and strong. The president of the Board finally concluded enough had been said, he was convinced that the Book was a mistake that it was not intended to insult nor offend any of the good citizens and with the speakers he now felt he voiced the sentiment of his colleagues and the book should be removed immediately. A vote was then ordered It was that the request of the petitioners be granted and the books be withdrawn, the same was unanimous and a shout arose from the large concourse that will not soon be forgotten. In this united effort of the people of Boston and the Negroes in particular led by the Equal Rights League, a great service has been rendered the race and is an evidence of what unity, determination and strength will do. This is only a part of the campaign being waged by the enemies of the race to proscribe and segregate the race in the North and cries aloud for a vigilence that must be ceaseless.



MR. WM. D. BRIGHAM
Member National Independent Equal Rights League.

THE NEGRO PROBLEM IN AMERICA.

BY BOOKER T. WASHINGTON.

[SECOND ARTICLE].

In the year 1900 a number of coloured men and myself called a meeting at Boston. Mass., of the negro business men of the United States, and organised what was known as the National Negro Business Men's League. I had learned, in my travels about the country, that in almost every town and city in the South there were a number of coloured men engaged in business of some kind. Many of them conducted drug stores; others were engaged, in a small way, in general merchandising. A number of coloured men had been successful as real estate dealers, and in this way were aiding and encouraging coloured men to save their earnings and buy homes. As I was already convinced that what the members of my race needed most was to learn the lessons of thrift, get property, and become a fixed, settled, and dependable element in the communities in which they lived, I made up my mind, therefore, that an organisation that would encourage and direct the progress of the race in these fundamental matters would greatly aid the work that Tuskegee Institute was trying to do in other directions. Under the direction of this organisation something like 500 local business leagues have been established in different parts of the country. In several States State oranisations have been formed, and these have greatly aided in stimulating industry and thrift among the masses of the negro people. Ten years ago, when this organisation was first formed, there were but two negro banks in the United States. At the present time there are not less than fifty-two such institutions, together with a large number of building, and loan, and other kinds of saving organisations. Four years ago there was organised in connection with the Business League the National Negro Bankers' Association. During the last ten years negroes have increased the amount of their taxable property in farm and city lands and buildings by about one-third, so that, at the present time, they own not less than £110,000,000 of property in the United States.

Of course, I do not mean to suggest that the Business League is responsible for all this progress, although it has undoubtedly done much to stimulate it. It has held its annual meetings in different parts of the country, and wherever it has gone it has given a great impetus to negro thrift and industry, and, for this reason, it has been everywhere heartily welcomed by the white people, as well in the South as in the North. At the last annual meeting, which was held in New York City just before I sailed for England, ex-President Roosevelt was one of the speakers to welcome the delegates to that city.

But the work of the Negro Business League has not been confined exclusively to encouraging the economic development of the race. It has sought, through its officers and the members of the local leagues, to do, in another way, the same work which the Tuskegee Institute has sought to do—namely, to improve the condition of the negro public schools, and to bring about more kindly and helpful relations between the races. It has, in fact, discovered and taken possession of another part of that common ground upon which white and coloured people in the South may work together for their common interests.

During the past two years I have at different times made what I have sometime referred to as educational campaigns through a number of the different Southern States. These educational campaigns, which have been carried on under the direction of the negro business men of the local business leagues, have been in many respects the most fruitful of any work that I have yet been able to do towards bringing about helpful relations between the races and promoting the general interests of negro education in the Southern States.

My first object in undertaking these extended trips through the different States was to see for myself the actual condition of the people of my own race; after that to say a word wherever I could that would encourage the efforts that were being made for improvement, and give such advice as I was able to the men of my own race who were the leaders in those communities. Sometimes we would secure a special car and spend a week or eight days in visiting every part of the State where any considerable number of my race lived. I could speak in churches or public halls, wherever I could find the largest auditorium. Frequently I spoke from the rear platform of the railway train, or where there was not a sufficiently large auditorium, in an open square. In several instances we were able to get a special train to take us about the country, and in this way I was enabled to make as many as six or eight speches a day.

On all these expeditions I was accompanied by the leading coloured men of the State, who were there to give their support to what I had to say, and to help to organise and carry on the movement I thus begun.

The meetings were invariably attended by nearly as many white people as coloured. Usually I was introduced by the Mayor of the city, sometimes by the Governor of the State, and in every case what I had to say was endorsed by the leading men of both races.

Those who have gained their knowledge of Southern conditions merely from what they have read in newspapers, or from the reports of persons who have merely travelled through the South, are led to believe that the races are constantly at sword points with one another, and that there is constant danger of a general war between the races. My own observations have convinced me that no such outcome is to be feared or expected. I base my belief on the fact that, in spite of the abuse of the negro, as a race, that one frequently hears in the South, the personal relations of the races are as a rule kindly. I found that the very men who were loudest and most bitter in their denunciations of the negro when they were running for office, or when they stood up to make a speech in Congress, were frequently the best friends the negro had in the community in which they lived. I found, in nine cases out of ten, when I questioned a coloured man who had bought a farm, who had made a success in business, that some white man had been his friend, had loaned him money or given him advice. The fact is that, while the Southern white man is sometimes very bitter towards the negro as a race, he generally likes him as an individual.

No matter what the Southern white man may say about the negro in general, he always knows some one negro whom

he trusts and respects. The same is true of the negro. No matter how greatly he may distrust the white man in general, there is always one white man in whom he has perfect confidence.

Now, if every negro knows one white man in whom he trusts, and every white man knows one negro who is honest, decent, trustworthy, it is pretty certain that there must be a good many white men and a good many negroes in the South who are on pretty tolerable terms with each other.

I have described in a general way the different organisations which have been established, directly or indirectly, by Tuskegee Institute for the upbuilding and uplifting of the negro race in America. I would like, if I had space at my command, to go further, and describe in detail what is being done to build up and improve the country public schools in different parts of the South; I should like to describe the methods and means by which negroes are learning to erect their own school buildings, improve the character of their teachers, and extend their school terms. I should like to tell something, also, of the work that is being done in the country public schools to bring the work in the schoolroom into touch with actual needs and interests of the people, and of the slow, but positive, change that is being brought about in the life of the black man in the country districts—the man who is farthest down in the scale of American civilisation. I shall not have space to touch these matters here. There is one fact, however, which may be of interest in this connection: all this work that I have described has been done by negroes for negroes.

Some people regard as a great hardship for an individual or for a race to have a problem which he is compelled to face and solve. I do not look at the matter that way. I like a problem. I would not give much for a man or for a race that did not have a problem to solve, something that called out all the energy and developed all the power and force that was in the man, all that was in the race. It is only by meeting and solving the hard problems of life that character and those qualities that make life worth living are developed.

Now, there is this difference between the negro in America and the negro as you will find him in any other part of the world. The negro in America knows he is down, and he is trying to get up. He knows he has disadvantages, and he is trying to overcome them. He knows that he has a problem, and he is trying to solve it. Elsewhere the negro—in Africa, at any rate—is still living under the



NEGROPHOBIANS CLAIM OLD SONGS INSULTING

Because of Protests, Boston School Committee Orders Song Book's Withdrawal From Schools.

Advertiser 11-13-14

BOSTON, Nov. 12—The old plantation songs, "My Old Kentucky Home," "Oh, Susannah," "Massa's In De Cold Cold Ground," are insults to the negro race, according to speakers, negro and white, who appeared today at a hearing before the Boston School Committee. As a result of their protest the Committee voted immediately to withdraw from the schools a book of forty songs recently compiled by the Musical Director.

The objections to the songs were based partly on the use of the words "darkey," "nigger," and "coon."

THE RACIAL ASPECT

THE GREAT WAR IN ITS RELATION TO THE DARKER RACES.

By Bishop C. S. Smith.

The Christian Recorder 9/17/14.

So far as the hypothesis of divination will warrant, when the Great War shall have terminated, in all probability, the prejudice against the darker races will be lessened.

From a racial standpoint, there are two epoch-making aspects associated with the Great War. It is the first time that English and German soldiers have been arrayed against each other on the field of battle. It is also the first time that Africans and Asiatics have been found fighting as allies, as parts of the same battle line, in conjunction with white troops.

What speedy changes in sentiment born of necessity! Less than three months ago six hundred East Indians were barred from entering Canada, and forced to return to their native land. Their appeal for entrance on the ground that they were British subjects was denied by the highest court of the Dominion of Canada. The decision was applauded both by the press and people of Canada. "Preserve Canada for the white race" was the insistent demand. Not a war cloud was then visible. Suddenly, like a peal of thunder out of a clear sky, came the announcement of war, wherein England's interests are involved. Britain immediately turned her thoughts toward her native troops in India. Not only this, but an order is dispatched to prepare certain regiments of Bengalese soldiers for transportation to the theater of war. And the necessity for this order arose while the debarred East Indians were on the high seas en route home from the inhospitable shores of the Canadian province of British Columbia.

It is affirmed that the Bengalese troops passed through Canada, on their way to France, via England, and that they are now fighting the Germans, under the leadership of General French, the commander in chief of the expeditionary forces now warring in alliance with the Franks. Twenty thousand Canadian troops, the first contingent, are being prepared to join the forces under General French. How will they feel, not only when they are lined up with their Bengalese allies, but possibly outclassed by them in bravery and steadfastness under fire?

It may be set down as a certainty that the cry, "Preserve Canada for the white race," will not greet the ears of the Bengalese regulars. As a part of the toll demanded by the issues of sanguinary conflict many of the Canadian and Bengalese soldiers will fall side by side, and find that equality which death claims for all. In this instance the sword will establish what peaceful means failed to uphold "The Brotherhood of Man." The stern necessity of war has changed the attitude of the Canadians toward the East Indians from hostility to friendship. Will this friendship prove permanent and abiding?

The death-defying Turcos; their bravery acknowledged both by friend and foe! These dusky, native Zouaves of Algiers, North Africa, are a part of the French forces attacking the Germans. It is said that at the battle of Mons they routed a part of the imperial Prussian guard, rushing over mounds of slain bodies and through a cyclone of shot and shell, in their desperate eagerness to reach the foe. Like the Canadians and East Indians, in death the Africans and Teutons found an equality which, in life, the latter denied the former. The French heart, ever kindly disposed toward the darker races will be more so now and in the future.

As Germany has staked her all on the issue of the Great War, and as with her it is a life and death struggle, it is impossible to foresee all the occurrences and necessities that may arise before the struggle is ended. Germany's fighting machine is cyclonic in irresistible force and speedy movement. The Anglo-French links of the Triple Entente fully realize that the price of their victory will be the taxation of their resources to the utmost limit. England may be reduced to such a degree of dire necessity as to compel her to summon to the conflict her two regiments of West Indian blacks, for many years the sole defence of her West African colony of Sierra Leone. She has no other regiments of blacks trained according to European military tactics.

In my opinion, Japan should have remained neutral. She had vindicated her right to a place in the council of nations by her triumph over Russia, as well as in her incomparable accomplishment of so speedily investing herself with the habiliments of Occidental civilizatiion. Had Japan maintained a neutral attitude the way would have been paved for the formation of a second Triple Entente—not in the interest of war—but of peace, namely America, Italy and Japan. The link thus formed could have borne the title of the Mediation Alliance.

With Sir Edward Grey's recent definition of diplomacy before me, viz., that it is the "art of lying," the possibility that in the end Japan may be worsted looms up quite large. England's honor has not always shone with undimmed lustre. She has more than once put national interest above honor. She is always on the lookout for the lion's share.

That the Great War may prove a melting pot in which prejudice and injustice against the darker races may be diminished, if not wholly consumed, is a consummation devout-

Providence, R. I.

JOURNAL

DEC 26 1914

CRIMINAL COURT UPHOLDS SEGREGATION OF NEGROES

Louisville Judge Holds City Ordinance Legal.

Louisville, Ky., Dec. 24.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the State, according to an opinion handed down in Criminal Court to-day by Judge James P. Gregory. It violates neither the Fourteenth Amendment nor the Kentucky Bill of Rights, said the Court.

The City Council passed a segregation ordinance last May. Arthur Harris, a negro, ignored its provisions. He was arrested, fined in Police Court and appealed. His counsel endeavored to show his constitutional rights had been abridged.

The ordinance contemplates no immediate ouster of one race from blocks where the other predominates, but requires that future removals of citizens be made only to blocks where their race is in the majority.

FLORENCE COUNCIL BARS TOM DIXON'S PLAY

Advertiser 1-22-14

Special to The Advertiser.

FLORENCE, ALA., Jan. 21.—The Florence city council took cation last night barring "The Leopard's Spots," Thomas Dixon's sensational play, which was billed for January 22, from the city.

A delegation headed by Professor White, principal of the Burrell Normal School, (colored), and the colored ministers of the city appeared before the council and made a very dignified plea against the exhibition.

BUDGET

NOV 3 1914

THE PRESIDENT LOST HIS TEMPER.

In reporting the scenes at the conference he held on Thursday last with a delegation of negroes, who complained of race segregation of government employees, President Wilson made a serious mistake. He said that the leader of the delegation lost his temper. Quite the opposite. Mr. Wilson himself lost his temper when complaint was made that the segregation was due largely to the racial prejudices of Secretaries McAdoo and Burleson.

Never before has such a scene been witnessed in the White House of a complaint being made to the President of race discrimination in the government departments. During the two terms of President Cleveland such a subject was not even discussed. Mr. Cleveland was a Democrat, and President Wilson deports himself as one. But there is this difference: The present President and nearly every member of his cabinet is a southern man, imbued with prejudices against the negro. It would appear that Mr. Wilson was offended at the presumption of a negro delegation addressing him at all, and that he lost his temper when the spokesman of the negroes presented facts that justified the charge of race segregation among government employees.

Nashville, Tennessean.

JUL 8 1914

NEGRO ORATOR SPEAKS AT CLARKSVILLE

CLARKSVILLE, Tenn., July 7.—(Special.)—A crowd of 500 people, both white and black, heard J. A. Bryant, the negro orator of Arkansas, in an address to colored people at Mount Olive Baptist church last night on the subject, "How to Do to Get Along with the White People of the South." His talk was along lines of advice to his race on deportment and demeanor. He urged them to be acceptable, useful servants and allies of the stronger race.

ALTOONA, PA.

TIMES-

NOV 16 1914

W. M. Trotter, colored, of Boston, who "sassed" the president at the White House, appears to have run his race. The pace was too fast for Trotter and he can now gallop back home.

Race Problem - 1919
United States

THE SCOURGE OF RACE PREJUDICE.

The Atlanta Constitution 4/14/19

There is no greater sin afflicting the human family than that of race prejudice, and this deep and damning scourge prevails to a greater degree in America than in any other country in the world. Race prejudice is a fearful affliction. It cuts like a two-edge sword, both ways, injuring permanently the victim and the persecutor. In the last analysis the victim from race prejudice suffers but a little more than the man who inflicts the prejudice.

We live in a great and growing country. America would be truly the land of the free and the home of the brave, if it was not for the terrible scourge,—race prejudice. Our country is great and ample in area, opportunities and resources for all the people who make up our cosmopolitan population to succeed and grow into useful possibilities, but the one handicap, the one bar lying fundamentally at the root of our success and greatest possibilities is that of race prejudice. The white man, a superior and intelligent race, is the great disseminater of this scourge and deadly disease. There is no section of our common country that is free from prejudice. The Negro and the Jew are the greatest sufferers in this country. The white man's prejudice, with all of its power and far-reaching consequences, is aimed vitally at the black man's progress.

We have just had a demonstration of it a few days ago in Proctor Park, a sub-division set apart by an enterprising and energetic real estate agency for the building of modern and up-to-date colored homes. The white folks in the settlement took a notion that the sub-division was too good for Negroes, therefore, they went into court and enjoined the sale, not that the enjoiners could buy the property themselves, not that they needed it, not that they thought the Negro houses would not compare favorably with theirs in improvements and facilities; but deep seated in their soul and in their bones was that race prejudice. We are not able to have it ourselves, but we are opposed to Negroes succeeding, we are opposed to their progress, we are opposed to their uplift, we are opposed to them having decent homes, we are opposed to their children having an education, we are opposed to them having modern facilities; we would rather reduce them to serfs than to see them useful citizens, is the verdict of a white man's prejudice.

In spite of the white man's education, his wealth and his opportunities; in spite of his superior advantages, he is not willing to give the black man an equal chance in the struggle for bread and butter. He is not willing that his child shall have an equal opportunity with his in the schools, that he shall worship in as good a church house, that he shall have the same chance in the trades, in commerce, in the shops, in the fields and other facilities. The white man does not seem to understand that his prejudice exercises a woeful ignorance at the base. He does not seem to realize that he can not keep a black man down unless he retards his own progress; that prejudice, like a two-edge sword, cuts both ways. It punishes the victims and enslaves the persecutor. It narrows the white man's vision, lessens his possibilities and deprives him of that development that his native ability and opportunity promises him.

The Negro is for peace, for harmony and for the most cordial race relation. He asks no favors, he begs no quarter. He simply asks the opportunity of a man. He wants an equal chance in the shops, in commerce, at the trades and in every field of human endeavor. He wants equal opportunities for his children's education and advancement. He wants a voice in the government of his country. He is opposed to government without the consent of the governed. He is for the government of the people, for the people and by the people. He wants a representative at court, and he does not ask the white man to deprive himself of any opportunity or any advantages he has. He does not only argue that he should have equal school facilities, every opportunity to serve his God as he wills and the right to every other facility that the country affords, but he demands an equal chance, an equal opportunity along with his white brother in the struggle for existence and in the battle for the development of his possibilities. And he serves notice on the white man that in spite of the limitations with which he is surrounded by law, statute and customs that he is going to make good; that he is going to have his opportunities and that he is not going to get them by law or through politics but they are coming to him because he deserves them, because he earns his rights, because of his worth as a man, because of his accumulation as a race, because of the respectability of his personality and his indispensability in the community in which he lives.

The Negro accepts the white man's prejudice and intrigues against him as the highest evidence of the equality of mankind; that the color of the skin cuts no figure and is no label for ability, character or respectability; that the blackest man can be as honest and as upright, as intelligent and as useful as the whitest man, if he elects to be; and the whitest man can be as trifling, as indolent, as worthless and as much of a menace to the happiness and prosperity in the community in which he lives as any black criminal, if he elects to be.

Prejudice is a woeful scourge, a far-reaching sin, an unpardonable crime, that is as damaging to the white man who cultivates and grows it, as to the Negro who receives and suffers from its pangs and cruelties; and in the last analysis, the white man who persecutes the Negro, because of his color, will be the greatest sufferer. The white man, who is monarch of all he surveys, who makes and directs the civilization of the world belies his own logic when he denies the individual, whom he deems as his inferior, an equal opportunity in the struggle for advancement. If the white man is superior to the black man, why not give his inferior an equal chance with him in the trades, in the shops, in the fields and in the school room? Why not give the little Negro boy and girl equal educational advantages, equal recreation facilities and equal opportunities to develop themselves into useful and helpful citizens? If it is necessary to give a white boy, who is superior, all kinds of education, why is it not necessary to give a black boy, who is inferior, the same opportunities and educational advantages?

Every sentiment of both humanity and Christianity demands and enjoins upon the white man that he is his black brother's keeper, and that it is his duty to assist him in every way to uplift himself. The race, be it black or white, who denies to another race those opportunities and those advantages reserved for itself, in the end will suffer. The American white man, with all of his pomp and pride, with all of his education and wealth, with his boasted Christianity is not too proud, is not too lofty to fall. A hundred or a thousand years from now may tell another story of the American white man, unless he preaches and lives the gospel of peace and of brotherly love for all mankind. Unless he recognizes and perform conscientiously his duty to his neighbor, his sins will overtake him.

The white man's religion is a peculiar article. It is a religion that loves the Chinese ten thousand miles from home and hates a black man at his door; a religion that loves the color of the skin ten thousand miles from home, and hates the soul and body at his door, a religion that argues but little for the Gospel of the Lowly Nazarene. But race prejudice is at the bottom of it all, and the white man of the South, particularly, is a slave and needs emancipation from this inborn prejudice. He must lift himself out of his prejudice high enough to be able to see that the uplift and progress of the black man is not injurious to his uplift and progress; that the progress and development of the black man and the wealth of the black citizen enhance and increase both the wealth and respectability of every white citizen of our Republic. But our neighbors will not be able to see this God-given truth until they are freed from the scourge of race prejudice.

How The South Can Solve The Race Problem

The Atlanta Constitution 4/15/19

Under the caption, "The South Must Solve It," our esteemed contemporary The Atlanta Constitution, undertakes to point out what it regards as the mistakes made in the Negro's educational training. The conclusion reached is that the Negro's educational training is not adapted to his environment

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

and station in life. 12/14/14.

The Independent would ask this question of the Constitution: Is that the real trouble? We think the real cause and trouble is a moral and psychological one, based upon a wrong conception of the Negro's real status. It ignores the fact that the Negro is a man, and in dealing with him, he must be dealt with as a man. The South has never regarded the Negro as a real man. It has always set up artificial boundaries, based upon the assumption that he is an inferior, just a little above the animal and, therefore, is not to be accorded the same kind of treatment as other people.

From the very beginning of the Negro's life in this country, that has been the attitude of our white neighbors, and they have never corrected the blunder. That conception has never been abandoned, they cling to it with the tenacity of a bull dog. The problem can not be solved on any such false premises. It is as absurd as to substitute an error for the truth; as impossible, as it is to solve a problem in mathematics without applying the right principles. This, in the opinion of The Independent, has been the great drawback. The error is fundamental, and must be corrected if the problem is to be solved.

Among other things the Constitution says: "Unfortunately, the framers of educational ideals for Negroes catered in the beginning to the idea that the race could be educated from the top, thus reversing the formula and experience of the ages. There has been plenty of money and plenty of facilities for the Negro college student; previous few facilities for the Negro would learn domestic service or become a good farmer. It has, until within the past few years, been a case of educating the one, and letting the ninety and nine off with a mere smattering or none at all.

The South itself has been at fault in this matter. It has allowed the old idea that it was not its "brother's keeper" to influence it, and now it is reaping the crop in inefficient labor and a flourishing crime rate. There are signs that the section as a whole is re-adjusting itself to the new conception of the problem. Only as the South, the white South, recognizes that it must lead, while the nation follows, in the solution of this problem, will definite advancement be recorded."

The Constitution declares, "The framers of educational ideals for Negroes catered in the beginning to the idea that the race could be educated from the top, thus reversing the formula and experience of the age." We take it that it (the Constitution) means that the Negroes should not have been put in the literary schools, such as high schools and colleges. There were no other schools for him to attend. The whites had only a few technological and industrial schools. They have come in vogue quite recently. So far as we are informed, General Armstrong, of Hampton fame and Dr. Booker T. Washington, of Tuskegee, are the fathers of industrial and domestic education in this country. Hampton is the first, Tuskegee the next. Now, these schools have not been established long,—about a quarter of a century. The Constitution intimates that these were the only kind the Negro wanted to attend, and the Independent is not quite sure but that this was necessary under the circumstances.

In the early history of the Negro's education, there was grave doubt among our white neighbors, as to whether he could be educated at all; they questioned it on the assumption that he was an inferior, and it was absolutely necessary that the world should be convinced that the Negro was capable of mastering all studies like other people. This he has done to the ample satisfaction of his enemies and friends.

The Independent has always believed that our people should adapt themselves to their surroundings, and should do honest work of any kind. But it has never believed that they should be doomed to domestic and menial work only. Here again the Constitution makes the mistake that most of our Southern neighbors have always made. They have always held that the Negro is inferior and incapable and his sphere of activity should be confined along the narrow lines of domestic and menial labor. This has been our white neighbor's theory. They will not admit that the Negro should be trained like other men, according to his ambition, taste and talent, and that the kind of education he should receive, should be in keeping with that talent. He should have that kind of education that prepares him for the best that's in him, whether that education is a college, academic or industrial.

The Independent calls the attention of the Constitution to this fundamental truth. It would doom the Negro to the domestic and menial work alone, and establish an artificial boundary. That is the main trouble with the race relations in this country, especially the South. They have not recognized the fact that he is a man. They have ever proceeded on the assumption that he is an inferior, and is not to be trained in the same way as other men. They hold that God Almighty has ordained him to serve rather than to be a sovereign citizen, filling every sphere of usefulness like other people. This is a fundamental error, and the problem will never be solved as long as that policy is pursued.

Let the Constitution come clean. Give us a square deal and the problems will be solved. For instance, if the double session is to be abolished in the white schools, it should be abolished in the Negro schools. In according other people a free ballot and a fair count at the polls, the same should be accorded the Negro. In the shops and on the farms, the door of hope and opportunity should be extended to both races alike. In the courts and in the halls of the legislatures, all should be dealt with alike. Equal and exact justice should be meted out to every man regardless of race or color. When that is done, the problem is solved. The only question at issue is: Are our white neighbors willing to treat us like men? Are they willing to eliminate the present system of administering public affairs,—one for the whites and a different one for Negroes? Are they willing to recognize us as men, and accord us that treatment that they would others? And if our white neighbors are willing to do this, all is well.

NEW YORK EVENING POST

A Negro's Protest.

TO THE EDITOR OF THE EVENING POST:

SIR: The negro forms as definite a part of this republic as any other race, and is as essential to its progress. The progress of the past is sufficient guarantee that he will continue to advance; he understands that friendship is far better than animosity, that harmony is the watchword of success. Mr. Wilson and his Cabinet of Southern gentlemen cannot understand why negroes should be treated as white men; they forget that they are citizens of the United States. . . .

There may be some good reasons for the observance of social distinctions between persons in domestic life of a State, especially where incongruities and anomalies are conspicuously noticeable, because of a great influx of a low-grade and low-bred class of emigrants constantly pouring into that State; between these low-bred foreigners and the legitimate citizens who build up their country. But, on the other hand, class distinction should only be upheld on merits, and on the ground of open competition. In this wise, it may serve to quicken and enhance the upstanding of men which depends upon culture. . . .

But in any democratic community, so called, where color becomes the criterion, the unfortunate class discriminated against stands as the man Job, who was advised "to curse God and die." For the combination that has arisen against him aims at sending him naked out of the world. Such a conception of things is grotesquely undemocratic and shamefully unjust. Where Government is administered on a color line, such a Government cannot expect to exist very long. . . .

When the true history comes to be written about American democracy and the color discrimination of this epoch, white men may regret that their predecessors were so unjust and inhumane.

Now, while "the negro" in this case discriminated against is by nature a religiously spiritual being, and consequently possesses patience and endurance, it is nevertheless high time that he should begin to show that some among his race possess political acumen. They ought to know exactly who are the white men in this country who are friendly disposed and those who are opposed to them on the color line. The men who are friendly to them should be supported by the negroes at the polls of every election in which they are nominated to run and trand win for them the seats contested. In so doing, they would be serving the cause of their race, and showing their gratitude to the good white men.

The foregoing remarks refer especially to the conduct of President Wilson a few days ago toward the negro delegation protesting against color discrimination in the Government departments at Washington.

In looking over some extracts from President Wilson's address delivered before the Young Men's Christian Association in Pittsburgh recently, I take it as a pleasure to quote:

"I have had to take part in affairs of a considerable variety of sorts, and I try to hate as few persons as possible. But I have a hate for a particular sort of person, and that is the moral coward—I wish we could give our moral cowards a perpetual vacation. They do nothing but harm, and they do it by the most subtle and fatal thing of all, by taking the momentum and the spirit and the forward dash out of things. And a man who is virtuous and a coward has no marketable virtue about him."

This is rather plain English. The President is positive in his likes and dislikes. But he never fails to give examples of the life of Jesus Christ, and he believes that every man should live as a devoted Christian. But why should he be so anxious for all men to do right when he has exhibited signs of a man who needs the teachings of a Christian in dealing with his less fortunate brother? And whatever his remarks may mean, they do not in any way exhibit a Christian and lovable spirit to mankind, because our Lord and Saviour never did hate any one. But who is the moral coward? Is it not the man who fears to do right because in so doing he may lose a certain following and jeopardize his chances of success? Is it not the man who permits prejudice to rule him or with all his boasted superiority permits his underlings to do the wrong that he may stand with a majority?

W. D. JOHNSON.

Augusta, Ga.
Chronicle

APR 20 1914

The Negro in the South.

There were in two items in The Sunday Chronicle to which attention might appropriately be called in connection with any allusion to the negro question.

Reference is to the tribute paid by a citizen of Barnesville, in the Barnesvill News-Gazette, to a faithful negro, who has just been claimed by death. The other is the honor shown by the Augusta Elks to a negro employe of the Elks Club. He was a black man of fidelity. In life, the Elks well-provided for him and in death they showed to him every respect. They dignified him in marked manner because he did well his humble part and was true to himself and those who confided in him. They reverently bore him to his resting place and tenderly strew his grave with flowers—in appreciation of him and his conduct and his worth.

The negro's best friends are in the South. Here he is understood. Here the just estimate is put upon him. Here his fairest showing is given him. Those of his race who have stopped to think it out, so know.

In Georgia, in Augusta, many great services have been done by the white man for the black man. And the greatest of these has been the putting of the black man out of politics, and making him know that the white man is of the superior race, always has been and always will be and that social equality, in the sleeping car or elsewhere, is an impossibility, absolutely so, and in perpetuity.

Race Problem — 1914
United States.

THE SHIFT OF THE AMERICAN BAR ASSOCIATION

The American Bar Association in its recent session repealed the resolution adopted in 1912, by which Negroes were debarred from becoming members.

The resolution which the Association repealed read as follows:

"Whereas, three persons of the colored race were elected to membership in this association without knowledge upon the part of those electing them that they were of that race and are now members of this association;

"Resolved, That as it has never been contemplated that members of the colored race should become members of this association the several local councils are directed that if at any time any of them shall recommend a person of the colored race for membership they shall accompany the recommendation with a statement of the fact that he is of such race."

This action of the Bar Association looks, on its face, like a victory for fair play, but it isn't. Before there was any debate on Moorfield Storey's resolution for repeal, Harry St. George Tucker, of Virginia, offered a substitute rescinding the 1912 resolution, but requiring applicants to state to the Executive Committee their race, sex, etc. It can be seen that this simply amounts to turning the question over to the Executive Committee.

We regret to see that Mr. Storey, who has made a hard and gallant fight on this question, was, at the last moment, led to accept a compromise which means the bringing up of the color line with each new application for membership.

In regard to the repeal of the 1912 resolution, it sounds strange to hear The Evening "Post" say, "This saves the Association from the stigma of drawing a racial line, even if it makes it possible to reject a candidate upon that ground alone."

The New York "Times" is on much higher ground when it says:

> "The membership of the association will speedily find that there is little difference between their old and their new responsibility. Indeed, they may discover that their last state is the worse of the two, for it was at least courageous to draw the color line openly and clearly, and that is more than can be said for the present action."

The "Times" goes on to ask the following pertinent question and to say:

> "Without venturing unasked advice in a delicate and rather private matter, one can still ask the lawyers whether the Bar Association is a social club or a gathering of men measuring up to certain professional standards. Of course nobody has a right, or even an excuse, for trying to join a club where, for any reason whatever, a measurable minority of the members do not want him. On the other hand, to exclude anybody from a group which he has been officially and formally declared qualified to enter seriously affronts the competency and the dignity of our courts."

In this whole matter we again have an example of a majority of fair-minded men influenced and controlled by the persistency of Southern prejudice; the relentless prejudice that not only bears down upon the Negro in the South, but pursues him to every quarter of the globe; the prejudice that has for its ultimate aim the making of the Negro's status in this country a permanently secondary one.

As a commentary on the above it will not be out of place to add that the Association elected as president, Peter W. Meldrim, of Savannah, Georgia.

SUPERSENSITIVENESS OF THE NEGRO

That the Negro is sensitive to references that hark back to the days of slavery should not occasion much surprise. The Negro faces each day enough of taunts and discriminations and innuendos to make him sensitive. If the public were to pursue a method of glorifying the Negro as a race and would honor and respect racial achievements, the Negro would soon come into racial contentment and adjustment which would be eminently satisfactory to all.

However this may be, the Negro must get rid, for his own comfort of his "thin skin."

915 Olive St.
St. Louis, Mo. Mirror

OCT 16 1914

Ten Million Negroes

A CENSUS report tells us that there are nearly ten million negroes in the United States. This is a vast number, especially as there are only ninety millions of all kinds of people here. The figures give us pause. What are we doing to and for this mass of humanity. if Senator Vardaman and others will admit it is human? Surely we are not doing much for them, in spite of our effort to educate them. Indeed, the educated negro is in some respects worse off than the illiterate negro. The black man is not getting into the trades. He is still largely confined to menial labors and he is not any more infatuated with work than the white man. Negro servants are not as good as they were twenty years ago. They are as independent as the whites in that line and much more shiftless. We have not yet found a place for the negro in our civilization and he is not finding a place for himself. Again what is the negro doing for us? Certainly so far as we can see his influence, it is not for good. What has he done to our music and dancing? Coarsened it beyond estimate. And one has an uneasy suspicion that a good deal of what we may call negro philosophy, for want of a better term, has taken possession of our thinking. The epicurean materialism of the "coon song" is expressed in thousands of ways in the common speech of the day. Nine million black folk among us cannot but have an influence upon us and as those nine million folk are mostly ignorant and sensual the influence cannot be for good. That most of them are kindly folk is all to the good, but that many of them imitate only the vices, never the virtues of the whites, makes for a blot on our civilization. Their position is anomalous politically and socially. They are kept in a semi-servile state everywhere, and they do not render good service because they have no good example therein. In politics they are either nullified or they are a factor for ignorance and corruption. What can we do with them? For clearly, if we are not athesists, these blacks are our brethren. We are their keepers. Ten million negroes are a grave responsibility on us, even if they have no sense of responsibility themselves. And the best we can do is pity the best of them because the better they are the more they suffer for their self-improvement. The negro problem is still with us.

Race Prejudice

BY DR. FRANK CRANE.
(Copyright, 1914, by Frank Crane.)

DR. TOYOKICHI IYENAGA, professor of history in the University of Chicago, in a recent lecture thus delivered his opinion in respect to race prejudice: "The almost universal and tenacious hold it has upon human beings leads me to think that race prejudice has its roots in the human instinct endowed by our Creator in order to preserve the purity of blood. And the truth must be most frankly and with good grace acknowledged that there is an inequality among races, a superior and inferior race, as there is inequality, physical and mental, among human beings of the same race."

The Creator has been accused of many of the crimes and stupidities of man; the practice of rulers in spending the earnings of the work people in ostentatious luxury and idle sport has been sanctified as "the divine right of kings"; the right of millionaires, whom the people have enriched, to bestow the vast governmental functions of wealth upon dissolute and incapable sons has been defended by "the divine right of private property"; and the custom of torturing heretics was at one time considered to be the divine privilege of the orthodox; but it has remained for the distinguished Mr. Iyenaga to saddle upon an unoffending Deity the responsibility for one of the narrowest, most self-conceited, and ignorant prejudices which we have inherited from our savage ancestors, whose principal diversion was slaughtering the tribes who happened to live over the river or across the mountain, or said sibboleth instead of shibboleth.

Race prejudice is no more than a magnified and racial egotism. Its origin is lack of culture, lack of intelligence, selfishness, and pure cussedness.

The beauty of believing in "superior races" is that the particular race of the believer is always the superior one.

There never was a "chosen people" that did not choose itself.

The only persons who believe the comforting doctrine of election are those who think they are the elect.

Arthur, Count Gobineau, wrote a book on "The Renaissance," which has of late been translated. His belief he states thus:

"There has been only one race able to create a civilization, and that was the white race, the Aryans. If there had been only Aryans on earth humanity would have been easily perfectable. But there were inferior races as well, the yellow and the black races, which always and everywhere adulterated the pure white blood."

So it seems God made another mistake in creating any people not white.

The count traces his own ancestry back to the unadulterated Aryans; so, of course, the Aryans are the real stuff.

The childish egotism of the defenders of the preferred stock in blood is amusing.

Of old, Job answered such argument fitly, and said: "No doubt ye are the people, and wisdom shall die with you!"

And an angel of the Lord also once said to a provincial Apostle:

"What God has made call thou not common!"

CONCERNING RACE PRIDE.

Advertiser 2/17/14

Dr. Frank Crane, in his essays appearing in The Advertiser, shows that he has a great ocntempt for people who have race pride, or race prejudice, which s the same thing. Recently Dr. Toyokichi Iyenaga, professor of history in the Chicago University, thus delivered his opinion in respect to race prejudice:

> The almost universal and tenacious hold it has upon human beings leads me to think that race prejudice has its roots in the human instinct endowed by our Creator in order to preserve the purity of blood. And the truth must be most frankly and with good grace acknowledged that there is an inequality among races, a superior and inferior race, as there is inequality, physical and mental, among human beings of the same race.

This honest admission of truth arouses the ire of Dr. Crane, who declares that the "Creator has been accused of many of the crimes and stupidities of man * * * * but it has remained for the distinguished Dr. Iyenaga to saddle upon an unoffending Deity the responsibility for one of the narrowest, most self-conceited, and ignorant prejudices which we have inherited from our savage ancestors, whose principal diversion was slaughtering the tribes who happened to live over the river or across the mountain."

Says the shallow Dr. Crane:

> Race prejudice is no more than a magnified and racial egotism. Its origin is lack of culture, lack of intelligence, selfishness and pure cussedness.

To little purpose Dr. Crane then quotes Count Gobineau as saying in a book:

> There has been only one race able to create a civilization, and that was the white race, the Aryans. If there had been only Aryans on earth humanity would have been easily perfectable. But there were inferior races as well, the yellow and the black races, which always and everywhere adulterated the pure white blood.

Both of the authorities Dr. Crane quotes, are correct in their statements, correct to a degree, and Crane does not offer a fact or a line of logic to meet the truth at which he complains.

Does Crane favor miscegenation? Would he advocate the unlimited intermarriage of negroes and whites, or yellow people and white people? Would he object to one of his male relatives marrying his negro cook? If so, why? Would he object to a cornfield negro for a son-in-law? If not, won't Crane come out like a man and admit that he is lacking in self-respect?

Dr. Crane, native of Illinois, Lincoln's adopted State, and ardent admirer of Lincoln, abuses the former President when he abuses the rest of us for having self-respect enough to advocate race purity. Here are Lincoln's views on the question Crane raises:

> I am not nor ever have been in favor of bringing about in any way, social and political equality of the white and black races—that I am not nor ever have been in favor of making voters or jurors of negroes nor of qualifying them to hold office nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white man.

That's a complete answer to the assinine remarks of Dr. Crane and further comment would seem unnecessary, but recently Senator Vardaman made a speech in the Senate, from which we wish to quote the following pertinent statements:

> The negro, as a race, in all the ages of the world, has never shown sustained power of self-government. He is not endowed with the creative faculty. God planted the Egyptian and the negro side by side in the fabled valley of the Nile, with equal opportunities. The earth was new; all things lay before all men; no man could borrow from his neighbor, because his neighbor had naught to lend; no man could learn from his neighbor, because his neighbor had naught to teach. Here was the virgin earth, fresh and moist from the hand of the Creator; there was the mysterious sea, and far away in the shining spaces of the night lay the uncounted stars with their lessons spread. All of these were to be conquered. The door of hope stood broadly open and no color line was drawn.
>
> But the door of hope might have remained closed so far as the progress the negro was to make for himself was concerned. He has never created for himself any civilization. He has never risen above the government of a club. He has never written a language. His achievements in architecture are limited to the thatched-roofed hut or a hole in the ground. No monuments have been builded by him to body forth and perpetuates in the memory of his posterity the virtues of his ancestors.

The Senator was speaking of the negro in his native land, Africa. Of course in this country, under the constant tutelage and abiding care of the white man, the negro has made progress. But the facts of history are sufficient to sustain the conviction of clear-thinking white people that there is a gulf between the races which must not be bridged, and cannot be bridged, for if you merge the two races, you drag down the white without lifting up the black.

Both races fare better in all respects when there is a complete understanding of the fact that their spheres are different. The Cranes and The New York Evening Posts would destroy both races if their philosophy should be accepted and practiced.

352 Third Ave., Houston, Tex.
CLIPPING FROM
Chronicle
JUN 19 1914

THE FEDERATION AND THE NEGROES.

Whatever effort or agency tends to bring about a better understanding between the white and negro races deserves encouragement.

There are many ways in which the two races can co-operate in promotion of the common good.

The Social Service Federation, under the guidance of Rufus Cage and Mrs. J. C. Love, has set on foot a movement to organize an auxiliary association, to operate in connection with and under the supervision of the main body, in doing for the negroes the same kind of work that is now being done by the whites for both races.

There have been of late many criminal acts committed by negro youths in Houston, and so frequ have been such occurrences that the necessity action, both preventive and corrective, has beco urgent.

The meeting held in the criminal district co room on Thursday night was attended by a la and worthily representative body of negro citize and a very gratifying interest was manifested.

The question is one of far more than local int est, because the same conditions as to the negr which exist in Houston are to be found in all oth Texas cities, and they are a physical and mo menace to the whole body of society.

The example set by the Social Service Federati and by the representative negro citizens of Houst deserves and is needed to be followed in other citi Not only the question of the training and restraint and punishment of delinquent negro youths of both sexes is to be dealt with, but the question of housing and sanitation is to be given special attention.

An illustration of the necessity for such work was given by one of the negro speakers, a teacher in the public schools of Houston. He said that in a short time the father, mother and three or four children of a negro family died one after the other in one house in the Fifth ward, from tuberculosis, and yet the house was never fumigated and the bedding was not even changed.

Dr. Elva Wright pressed home upon the minds of the negroes present the necessity of preventive action to ward off disease by cleanliness and sanitary care, and extended them free the privileges of the free clinic at the foot of Capitol avenue.

It is to be regretted that there were not more of the leading white citizens of Houston present. Had there been, they would have heard talks by negro speakers which would have done credit to speakers of any race. They would have realized that negro speakers no longer indulge in a flow of big, irrelevant, meaningless words.

N. Q. Henderson and Prof. Smith made talks that were most fittingly phrased, and which were terse, pointed, clear and forcible. A young negro woman named Walls, who has had much experience in the line of work proposed to be done, was called upon and responded with a talk in which she most felicitously and forcibly set forth the needs of the negro race and the work being done for their physical and moral betterment. Few speakers, male or female, white or black, anywhere, possess the gift of ready, clear, simple, direct, correct speech in such degree as does that young woman. Indeed, she is in that way rarely gifted.

The South has for nearly fifty years been grappling with the race problem under the conditions of freedom, and much better progress would have been made but for outside fanatical interference; and it is a hopeful sign of the times to see co-operation of the two races in Houston in the doing of work of a kind that is sorely needed and which all are interested in seeing well done.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Race Problem -- 1914

United States.

The Spirit of Tuskegee

Tuskegee Student

Negro education was long ago accepted as a part of the public burden in the South. The undertaking is coming to be looked on more seriously and as calling for greater effort. Here is a new ideal which the Charleston News and Courier announces: 1/24/14

The Negro is here and here to stay for a long time to come, whatever changes in our population the tides of white immigration may ultimately effect. The question is as to whether we are to allow the masses of Negro boys and Negro girls to grow up with a smattering of "book learning" or whether we are going to provide them with an education which will fit them for useful citizenship. There is scarcely a Negro boy or girl in South Carolina ten years of age who cannot read and write, but how many of them are receiving intelligent instruction in morals or in wage earning? Is it any wonder if, under present conditions, complaints of the shiftlessness of Negro labor increase?

It is little short of revolutionary to have such advanced views of Negro education promulgated in the South, and of all places, it might be said, Charleston. But the News and Courier does not stop here. It is willing to make excuses for the great mistakes in the attitude assumed by the people of the South. But it says with strong emphasis that it is high time for an awakening, or, as it puts it, "a revolutionary change is in order." It helps toward this by a special article on Tuskegee, written for it by Professor Wannamaker, formerly of South Carolina, but now head of a department in the Alabama Polytechnical Institute.

It is interesting to recall that last year Tuskegee had an enrollment of 1,645, while altogether its activities reached 3,750 persons, and it expended $270,000. It has 107 buildings, its property is valued at a million and a quarter dollars and it owns twenty thousand acres of land elsewhere. Professor Wannamaker defines the whole spirit of the institution as a reaching out for every possible means of elevating the Negro race, saying that it is to the Negroes of the South what the University of Wisconsin is to the people of that State—"a center of intellectual and vital energy, benevolent in motive and tireless in activity." But the great thing is that this spirit is penetrating the good white people of other Southern States, and that this campaign or "revolution" is now to be undertaken as the spirit of Negro education in South Carolina.

We regard this as one of the most vital step that has been taken in the South since the war. It is a sign of a new era. "Confidence in the Negro and friendliness toward the white race characterize the whole institution," says Professor Wannamaker, speaking further of Tuskegee. If this is to mark the new attitude of the South it may be confidently said that a long step has been taker toward the settlement of the vexed "Negro problem." Many mistakes have marked the whole situation, as the News and Courier says. But no people ever got on that dwelt in mistakes. The thing to do with them is to forget and begin anew. With 850,000 Negroes in Alabama alone the great work of Tuskegee seems only a drop in the bucket. But see how its work, carried on for a generation, is now leavening the whole lump. Surely if events follow we shall be able to look back on this year as a beginning that in another generation may show its effects all over the South. In any event the spirit of the undertaking can be hailed the country over as one of the best amid all of the efforts that are making fo the general good.—Editorial: Th Indianapolis (Ind.) News.

EDITORIAL CORRESPONDENCE.

Christian Recorder 12/31/14

I am now on my way to Philadelphia, where I expect to spend the Christmas with my family. That the trip has been most helpful to me I hasten to affirm. Four years when I was manager of The Book Concern, I wrote Bishop Flipper, asking him to appoint an agent for the Recorder in his conferences. He replied in his characteristic way that he would not, and, furthermore, that he was opposed to any one being editor of the leading church organ who did not know the Church. I immediately wrote him I'd come to Oklahoma myself, and I went. The first man to subscribe was Bishop Flipper, who proved a fine friend and helpful brother, instructing me in many things in which I was deficient, and proving to me conclusively that if a man will make himself an efficient editor he must travel and know the Church about which he writes and for which he writes. From that day to this I have ever striven to know the Church, not only through letters, but by personal observation. And it was for this purpose that I undertook the trip I am now concluding. I have had talks with practically every A. M. E. minister in three States, from Presiding Elder to humblest mission preacher. I have taken the fare of my brethren and no where asked to be made an exception. Although in many places the best homes were given me, I have eaten at the commissary, and slept in a room with seven others. I have walked through the mud and ridden in Jim Crow cars for hours without a meal. I have visited the homes of my brethren, both those in prosperity and those in poverty. I have listened for hours to the stories of hardship and sometimes failure. I have been a patient and a willing listener to the reminiscences of the superannuate and to the pleas of the mission preacher. I have examined candidates for admission and for orders, and have placed my hand upon the heads of young ministers when ordained. I have preached and prayed and sung. I've visited farm and factory, court house and jail, school house and home. I've heard the white man, as a friend and as an enemy. And I've been benefited, and I believe I'll make a better preacher, a better citizen and a better spokesman for my Church for having seen and heard what I have.

My last conference was the North Louisiana, which met in Alexandria La., where Rev. D. B. Reynolds was pastor. Bishop Conner opened this conference Wednesday, December 16, 1914. The officers were Rev. J. R. Powe, chief secretary; R. B. Simon, assistant; Edward Harvey, I. J. Johnson and Brother William Watt, marshals. The Presiding Elders of the conference were Revs. A. Thomas, M. V. Meeks, S. L. Green, W. Willis and C. H. Powell. All were present except Bro. Powell.

Rev. G. W. Beamon, who has since been transferred to the North Mississippi Conference and stationed at Greenville, Miss., preached the annual sermon with much satisfaction to all who heard him. The educational sermon was to have been preached by Rev. M. F. Patterson, but a platform meeting was held instead and Pres. S. L. Green, of Lampton College; Rev. D. H. Butler, ex-President of Campbell College, and ex-President of Paul Quinn College, and Editor Wright spoke. The Lampton College choir sang. A liberal collection was lifted for Lampton College, several of the citizens giving $1.00 each. Rev. A. B. Brown preached the Missionary sermon on Friday night, while Mrs. Emily C. Kinch, Mrs. S. J. Channell, Mrs. S. L. Green and Mrs. D. H. Butler spoke on missionary subjects after the preaching. On Saturday night Prof. Charles Stewart, of Chicago, lectured. The Women's Home and Foreign Missionary Society, North Louisiana Conference Branch, met on Saturday. Mrs. S. L. Green, of Lampton College, presided. Mrs. J. M. Conner, district president, was present and made a short speech. Mrs. Green made an annual address to the ladies and conference and others spoke. A good report for the year's work was made.

Bishop Conner showed himself as much interested in the educational work of Lampton College in Louisiana, as he did of Campbell College in Mississippi. One of the sessions was held in the college chapel, much to the inspiration of the students who assembled in the rear. Addresses were made by Bishop Conner, Editor Wright and Dr. D. H. Butler. The report of the president, Dr. S. L. Green, was read and showed the school to have a fairly good plant inside the city limits with a comparatively small debt. We have already published a cut of the school, so that those who saw the cut and read the article by President Green have a fair idea of the institution. The buildings are substantial and make a pleasing appearance. The progress made in the past two years is commendable, and if the record is kept up for two more the school will be practically out of debt. The men are intensely interested in the work as shown by the large amounts they vote to the institution. I enjoyed a good lunch prepared by the students. I learned that President Green, who is Presiding Elder, is serving as president without compensation.

Among the visitors to the conference were Mrs. J. F. McDonald, representing the Western Recorder; Mrs. E. C. Kinch, representing the Voice of Missions and the A. M. E. Review; Mrs. D. H. Butler, representing the Women's Christian Recorder; Rev. D. H. Butler, Presiding Elder of Port Gibson district, of Mississippi Conference; Revs. J. W. Washington, A. Tunson and W. A. Eastern, Presiding Elders in the Louisiana Conference; Rev. M. R. Dixon, pastor of St. James A. M. E. church, New Orleans; Rev. J. B. Bell, pastor of Union Bethel, New Orleans, and others.

An effort was made to reduce the Conference Presiding Elders' districts from five to three, but was unsuccessful, the men being zealous to spread the work.

The brethren voted to put the North Louisiana Conference in my Encyclopedia of African Methodism.

I left Saturday night for New Orleans and preached Sunday morning in historic old St. James, of which Rev. M. R. Dixon is pastor. This is the mother church of the South, at least the Southwest. It was established in 1848. Here Bishop Turner was received as a member of the A. M. E. Church, and here many of the leaders of African Methodism have pastored. Here the quadrennial meeting of the Women's Home and Foreign Missionary Society and the Bishops' Council will be held next February. The people of St. James, who represent many of the most prominent of New Orleans' citizens, are looking forward to these meetings with great expectations. I am told that many of the other denominations are, however, quite as much interested in this meeting as our own people, all anxiously looking forward to see the representative men and women of the greatest Negro organization in the world. Dr. Dixon is preparing for a large delegation, as railroad rates will be cheap on account of the Mardi Gras, an annual carnival in New Orleans. Rates for room and board, I am told, will be $1.00 per day.

On Monday I was in Birmingham, Ala., where I had the pleasure of being with Rev. P. W. Walls and his family, with whose dignity and culture I was especially pleased. I rode from Meridian, Miss., to Birmingham, Ala., with Bishop Warner, of the A. M. E. Zion church, who was on his way to his home at Charlotte, N. C., having just closed his fall Conferences, and at Atlanta I met Bishop R. A. Carter, of the C. M. E. church, who was just in from holding Conferences. Both of these Bishops were optimistic as to the outlook for the race and the Church, though they acknowledge the peculiar stress under which we, as well as the country, are at present. Both seemed pleased with our report of progress in the A. M. E. Church. I stopped between trains in Atlanta, taking occasion to drop in on Bishops Turner and Flipper, and to see Morris Brown University. I found our senior Bishop at his desk at work, while on the other side was Mrs. Turner, busily preparing for the Women's Christian Recorder's next issue, and for the coming Women's H. & F. Society's Convention in New Orleans, which she is expecting to eclipse all former conventions. The opening date I am informed will be February 9th instead of the 8th, as formerly published. Bishop Turner had just come from the depot, having been visiting Bishop Jones' Conferences in Alabama. I secured a renewal of Bishop Turner's promise to give his reminiscences of sixty years for the Christian Recorder. If he does this, as he will, I believe it will be the most valuable series of articles ever published by a Negro paper since emancipation. I found Bishop Flipper a little "under the weather." He, too, had just come from a long season of Conferences. The Bishop said that all was well in Georgia, and discussed connectional natters in general. At Morris Brown I met Pres. Fountain busy at work. The school has held up well under he hard times, and the president was enthusiastic. I had the pleasure of meeting Rev. L. A. Townsley, of Macon, Georgia, whose daughter is in Morris Brown University. And now I am on my way to Philadelphia. In editorials to follow I shall from time o time discuss my observations.

* * *

As I am leaving the State of Mississippi, it might not be out of place for me to give a few of my observa-

tions.

The hard times on account of the recent floods, the boll weevil and the present war put the people in a state of embarrassment which makes them appear at a disadvantage as compared with other times. But when I take into consideration all sides of the situation, I think I note progress of a sort as to encourage those who are working for the uplift of the race.

Several things stand out prominently. Among them is the great difference between the Negroes themselves. In no State in which I have traveled have I noted such great differences. On the one hand is the intelligent, thrifty and progressive Negro, making a living, buying land, saving money, educating his children; on the other hand, there is the shiftless, ignorant Negro, spending all he makes, feasting one day, starving the next, from whose eyes the luster of hope seems to have departed. He is the prey of the white man and the Negro alike, a human work horse, led by his instincts and not by his reason. In the towns and cities such as Jackson, Greenwood, Mound Bayou, Vicksburg, Greenville, and other places are Negroes owning fine houses, driving fine horses and automobiles, with good sized plantations in the country, with buisnesses and professional success behind them and in front of them. In Greenville, as an example, the Lampton estate owns a large building a few doors from the depot, on a fine thoroughfare. In part of this building is operated a first class drug store, by Mrs. Delilah Lampton Bacchus and Gertrude Lampton Walker, and their husbands, both of whom are pharmacists. Other businesses are operated in other portions of the building on the first floor, while on the second floor is the sanitarium of Dr. Miller, and a hall. In this city also Granville Carter conducts one of the largest and best news and station-ery stores in the South. In Coldwater I had the pleasure of stopping with Mr. Snow, an energetic carpenter who owns his own home, a good farm and several houses, all accumulated by his own efforts. In Greenwood I stopped with Mr. and Mrs. Virgil McPherson, who own more than forty houses and lots, much of it rented to whites, all accumulated through the efforts of Mrs. McPherson and her husband, who is also a carpenter. They have not only educated their son in Rust University and Howard University, but have educated several other children. In Port Gibson I stopped with Prof. and Mrs. Greene, both of whom are teachers, who own a beautiful little home, are active in church and fraternal affairs, and are rearing a model family. In Belzoni I stopped with Mr. and Mrs. Wells, who conduct a sixty-acre farm, just beyond the city limits. In Itta Bena I spent the night with a Tuskegee graduate who conducts a first class French cleaning business, and visited the beautiful home of Rev. Dr. Rogers, an A. M. E. preacher who is able to live off of his rents. In Mound Bayou I stopped in the palatial home of Mr. and Mrs. Charles Banks. Mr. Banks is known all over the country for his business success. In Shelby I was the guest of Mr. Sam Cox and his wife, hardworking farmers, who own over 200 acres of land worth $100 an acre. Mr. Cox was a soldier in the Civil War. He mustered out with about $300. Instead of going to the city, as many soldiers did, he went to the country and rented a farm on the Mississippi River. He saved and saved until he was able to buy and in the course of twenty years he accumulated more than 640 acres of land which he paid for. About ten years ago, finding age creeping upon him, and being offered a good price for his land by an English syndicate, he sold out and moved to his present place, which now adjoins the town of Shelby and is destined to continue to increase in value. He and his wife worked side by side, for Mrs. Cox is as good a manager as her husband. Now they have ten families on their place, and raise upward of 150 bales of cotton a year, besides hogs, chickens, etc. They live in a modern house, built according to their taste, and for miles around are known for their generous hospitality. I asked Mr. Cox how he managed to accumulate so fine a property. He said it was because he had a good wife, and never lived beyond his means, but lived on the common sense basis.

In Greenville I stopped in the beautiful little bungalow owned by Presiding Elder M. C. Wright, and I visited the handsome residence of the late Bishop Lampton, which has been improved and enlarged by his energetic and business-like daughters. In Jackson I was the guest of Dr. W. T. Vernon, in the home which Campbell College provides for its president, and the guest at dinner of Mr. D. Cox, who is a large property owner. In other words, since I have been in the State of Mississippi I have not slept in any place but that owned by my people. And in every town, and every country district, I have been shown numerous homes, shops, farms, etc., owned by the progressive class of Negroes, whose holdings in the great State of Mississippi are more than 2,000,000 acres of land.

But the description of the Negroes of Mississippi do not close with the above. On the other hand, the great mass of Negroes do not own their homes and the majority of them are making no effort. They are to-day suffering because they have laid by nothing, either in money or credit or skill. They are led away by the gewgaws of life. On the trains more red candy and trinkets are sold to Negroes than anywhere else I've been. On the streets there are exaggerated styles and loud colors.

The Mississippi delta is said to be among the richest farm lands in the world; and yet there is here more poverty than there is possibly in any part of the United States. The cause appears to me two-fold: (1) Ignorance, and (2) Improvidence.

The ignorance of the Delta Negro is oppressive. You see it in the streets, in the cars, on the trains, in church, in schools. Ignorance is everywhere. The illiteracy of the Mississippi Negro in some of the Delta counties is more than 75 per cent., for example, and in some smaller communities even more. Nowhere have I seen young men of from 16 to 30 who are as ignorant as here, and not only ignorant but unambitious, for self or for family.

The cause is not all on the white people, for many of them realize the terrible drag this ignorant population is. In many places the school facilities which are provided are not used. I visited the schools in Greenwood, Yazoo City, Itta Bena and other places and in none of these were all the seats taken.

Not only are the schools not filled; but those who go to school do not go regularly.

The teachers are too often untrained and inexperienced young women, such as can be secured for the very meagre salaries they are paid, $18 to $25 per month. Of course there are honorable exceptions. But even in the case of the better prepared men, many of them appear more engrossed in the affairs of the secret and fraternal societies, of which the Mississippi Negro is especially fond, than they are in the schools they teach.

The ambition for education, so characteristic of the Negro of a generation ago, is not apparent so far as I could discover among the mass of Delta Negroes.

Next to ignorance comes improvidence, which is caused largely by ignorance. Nature is prodigal. She yields in abundance with but comparatively slight coaxing. Instead of husbanding nature's gifts, the average Delta Negro throws them away. A young white lawyer in Shelby, Miss., stated at the North Mississippi Conference that the Negro would not be supplanted in the Delta by the Italian and this was his reason: The Italian not only gets more out of the land, he declared, but what he gets he keeps. The Italian works on shares only long enough to get money to pay cash rent or buy land. He keeps no accounts but pays cash for what he buys; he lives off of half as much as it takes to keep a Negro alive; he trades with his own people and gives them such support that they often conduct bigger and better stores than native whites. The Italian works on cloudy days and rainy days, as well as days of sunshine. At the end of the year the Italian owns what he made on his farm. But the Negro works as little as possible, eats as much as possible, dresses as fine as possible. He keeps no accounts, but lets the white merchant keep them; hence he is always in debt. He loves a good time, and sees to it that his pleasure costs much; he rarely supports his own race in business, and endeavors to spend all he makes. Therefore this young white man argued that since the white man gets all the Negro makes and does not feel his competition in business, he, from a selfish point of view, prefers him to the Italian immigrant.

The improvidence of the Delta Negro is not the extravagance which builds a fine house, buys a big farm, owns the finest horse, extravagantly equipped schools and churches. No, on the contrary, the houses are but little better than the old slave cabin, the schools are frequently dilapidated shacks, and some of the churches, like the one our conference met in at Shelby, leak in a score of places. And their children do not go to such schools as are furnished. They spend their money for the things of life which mean least. They make others rich, while they remain poor.

Of course, there are noble exceptions everywhere; but facts are facts, and the only way we can better the condition is to understand the facts.

In such a condition, what is the ministry we need? We need the most consecrated, the most intelligent and the most industrious ministry the church has. We need a ministry in the Delta which understands the Bible, and understands human society; which is filled with love of God and love for man; which understands the sacrifice of Jesus and will sacrifice itself for the people. We need a ministry which will not exploit the people, but will save them. Ignorance is so easily exploited, and nearly everybody is exploiting the Delta Negro.

What are we doing to meet the condition? Bishop Conner is doing all he can, preaching education and consecration everywhere; urging men to go to school, holding at every conference ministerial institutes, and yet the field is barely touched. One can easily appreciate how the Master felt when He said "The harvest is ripe and the laborers are few."

Still, I am no pessimist. I am not despondent. Mississippi's Delta is the best place in the church for hard work. A resident bishop with power and enthusiasm, who will stay there, not one quadrennium, but two, three or four, traveling the bayous, exhorting the people, white and black, organizing education, holding institutes, teaching the social as well as the emotional meaning of Christianity, inspiring and instructing the ministry—will have effect.

R. R. WRIGHT, JR.

Macon, Ga. News
NOV 19 1914
Negroes

THE LATE JOHN BROWN.

The city council of Charleston appropriately declined to accept a bequest in the nature of a memorial fountain to John Brown. In the will of Miss Amelia B. Southall, of Harper's Ferry, Va., it was provided that five thousand dollars should be spent for a fountain to be erected in Charleston and inscribed "In token that a brave people, abjuring the bitterness of the past and welcoming a new era in national unity and human enlightenment, now renders honor where honor is due."

Anyone at all acquainted with Charleston can appreciate the scorn and indignation with which that intensely southern community received the preposition from the attorneys appointed to execute Miss Southall's will. It was promptly and positively declined; and, in consequence, the money will now be utilized for the other alternative stated in the will—it will go to a negro school at Harper's Ferry.

In his history of the American people Woodrow Wilson describes John Brown, of Ossawatomie, as "a mad fanatic," and that is an apt estimate no impartial person can now doubt. Mr. Wilson also says that Brown "fought, and did, deep evil."

Brown had the right idea in opposing slavery, but he went about it in the wrong way. Even his principal eulogist, Whittier, the poet, expressed the sentiment that

"Perish with him the folly that seeks
through evil good."

In commenting on Miss Southall's idea of having a memorial fountain to John Brown in Charleston, the Charleston Post said:

"It would be at best an affectation of sentiment and at worst a false servility of interest for Charleston to acctpt this proffered memorial. There is no profit to be had from a discussion of this singular proposal, but there is a duty to be performed in prompt declination of it."

While John Brown's body lies a-mouldering in the grave," his soul may go "marching on," but its progress will not be assisted by Charleston—not if Charleston knows itself.

Race Problem – 1914
United States

St. Louis, Mo.
Survey
NOV 6 - 1914

St. Louis Negroes

By W. M. R.

THREE weeks ago I commented upon a census report that the negroes in this country number now nearly ten million and the substance of the comment was that in spite of progress the negro problem was still with us, in the influence of an inferior people upon ourselves. Of course, I did not deny progress among the colored people. They have done marvels in their fifty years of freedom. It is hard to imagine how they could have done better, considering the condition from which they had to come out and up. More than ten thousand business enterprises are owned, controlled and operated by negroes. The National Negro Business League, formed in Boston fourteen years ago, by Dr. Booker T. Washington, had its annual meeting this year in Muskogee. In Muskogee alone the property of negroes together with their stock in merchandise and business equipment amounts to several million dollars. The annual declaration of the League called attention to the material wealth of the race—$7,000,000,000 worth of taxable property and 20,000,000 acres of land, as the *Southern Workman,* for October, tells us. The exhibition of the activities of negroes at Muskogee covered all forms of endeavor, and was most creditable. The negro is going in for farming quite extensively. Those who think the black race do not progress should read the reports of the colored folks' libraries in Louisville and in Memphis.

An interesting document is a study of "Industrial Conditions Among Negroes in St. Louis," by William August Crossland, A. M. It is published by the faculty of the School of Social Economies of Washington University. From this one may learn many things. Almost three-quarters of the colored race in the United States live in rural districts. Of that part 96.5 per cent live in the South. But blacks, like white, drift to the city. The urban population of negroes has increased in a decade from 22.7 to 27.4 per cent. But contrary to popular impression, there is no great migration from one part of the country to another. Percentages of negro to total population in big cities is interesting: 1.9, Philadelphia, 5.5, Chicago 2 per cent, the same as Boston, Pittsburg 6.4, Kansas City 9.5. The negro increase in cities in ten years has been, New York 51.2; Philadelphia, 34.9; Chicago, 46.3; St. Louis, 23.8; Pittsburg, 25.3; Kansas City, 34.1 per cent. The negro population is increasing at a faster rate than that of native whites of foreign parentage in Northern cities. The demand for unskilled labor accounts for much of the Northern increase. There are 43,960 negroes in St. Louis. There are 16,381 males of 21 years and over, an increase since 1900, of 4,654. Of the workers calculated are 17,348 males of 10 years and over, and 7,758 breadwinning females. The wage earners are divided thus: professional, 93; business, 304 clerical, 297; artisan, 514; personal service, 6,490; factory, 3,524; common labor, 5,050 boys, 1,076. Of the professionals, 23 physicians average $5.21 per day, dentists, $6.25; teachers, $6.85; ministers, $2.32; lawyers, $4.17. The lawyers do other things than practice law. The ministers are not all in the same class with the other professional men. In the business group there are six persons with incomes of $3,500 and over; five with $2,500 to $3,500; ten with $1,500 to $2,500; twenty-five with $1,000 to $1,500; forty-two with $900 to $1,000; one hundred and sixty-six with $700 to $900 and fifty with $500 to $700. In the clerical group are 167 Post Office employes, 47 city officers and clerks, 2 clerks in stores, 26 stenographers and bookkeepers; all others, 37. The figures show that politics help the negro a little, but they also show the exclusion of the race from commercial life. Four-tenths of the entire number of negro wage earners are engaged in personal and domestic service—porters, janitors, pullman service, waiters and cooks, personal service, barbers, etc.—at an average wage daily of $1.81, weekly, $10.86. This average pay is lower than that of common labor and the conditions of work in this line are less free. Of the artisan group are 93 in the building trades, 218 mechanics, 95 musicians; all others 108: average daily pay, $2.74, weekly, $16.44. Of the whole group 42.6 per cent are chauffeurs. We have 1,800 steel and iron workers, 900 brick and tile workers, 200 lead workers, 182 tobacco workers, 75 packing house employes, 65 car repairers; all others 302: average daily pay, $2.29, weekly, $13.76. Factory labor is gaining on common labor, which includes 1,307 teamsters, 628 city laborers, 1,260 hod-carriers and building laborers, 250 car cleaners and railroad workers, 95 freight handlers, 310 stable hands, 400 firemen-boilermen, 800 miscellaneous. The average pay is, daily, $2.31, weekly, $13.86. "The factory group, the common laborer and the personal and domestic group," according to Prof. Crossland, "constitute the great mass of the colored population. They are never more than two weeks from actual want; they must toil continually or exist on charity. A few weeks cessation of toil means defeat or a renewal of the struggle impeded by accumulated debts." This surely doesn't show much progress for the colored worker. Of the women workers we are told that there are engaged as laundresses 4,440, in personal service 2,225, as factory workers 380, as tradeswomen 59, and in professional service, 654, at an average daily wage of 98 cents; weekly, $5.88.

In examining the tables one notices that most of the occupations disdained by the white man, those tasks requiring the least mental ability and the greatest expenditure of physical energy, those which are most menial and disagreeable, those in which there is great risk of life or health, are given to the negro to perform. Working conditions are very bad and wages meager. And further, there are very few unskilled occupations which offer a future, or an opening into more skilled work. This naturally makes the negro indifferent about self-improvement or advancement. The incentive for efficiency and skill is entirely lacking. These conditions of toil cannot fail to have a depressing effect upon his spirit, and to narrow his outlook on life. The writer of the report we are considering says: "The central negro problem in cities is not the question of relations with the labor unions, or with the whites, or segregation, or even education. It is the bettering of economic conditions of the nine-tenths of the race who are unskilled. It is safe to assume then that barely four per cent of the colored workers in St. Louis earn their bread by mental toil rather than physical toil; and that of these, less than one per cent are professional or business men of any standing."

There are no colored millionaires in St. Louis, according to Prof. Crossland. The estimated annual income of negro workers in this city is $12,100,080.78—quite a bunch of money. But nine-tenths of this money is spent for the necessaries of life. This leaves a very small sum for investment in business or for buying homes. The estimated per capita income for all is $450 per year, and a small increase in the cost of living pushes the negro nearer the poverty line. Here we have the true setting of the negro's problem. Prof. Crossland's setting forth of the situation may be thus summarized: "The negro is expected to buy homes, maintain decent standards, avoid entering the poorhouse, and keep out of jail. He is continually admonished to save his earnings, be sober, and become a better citizen; but if the above conditions are in any measure true, how can he? He is restricted to certain undesirable sections of the city and finds it barely possible to pay the landlord. Much is being said of the negro home-owner, but investigation will show that home owners are largely from three groups—the professional, the business and the clerical men. Is it so strange that the negro stints his family budget to prepare for the future by taking out insurance, or becomes improvident through squandering a part of his earnings on clothes and finery, in the pleasures of the cup? It must be admitted that he should not be judged by high standards of living, and that he endures poverty with less pain than we think he does. Nevertheless there is suffering and pain, poverty and financial distress, which must be alleviated. It is of great social concern when a certain proportion of the people are weighted down by intolerable living conditions. They are a drag on the entire race, and progress is retarded until their economic condition is bettered."

There are unions of negro waiters, hod-carriers, piano-movers, musicians. The colored waiters, musicians and piano movers are affiliated with the American Federation of Labor. They are entitled to representation in the Central Trades and Labor Council, but rarely attend the meetings. The colored waiters and musicians are organized separately from the white locals, and do not cooperate to any extent with them. Only the hod-carriers with three unions have a secure hold on any occupation. The musicians have succeeded in organizing only 40 per cent of the musicians, and the waiters only 25 per cent. The colored waiters' alliance, a non-union organization, controls the services of at least four hundred waiters. Many of these are ex-unionists who believe that their lot may best be furthered through independent organization. This organization has all the earmarks of a union, such as officers, regular meetings, dues, employment desk and club room. The colored caterer waiters, numbering forty, and the chauffeurs' club, of about fifty, are similar organizations. The waiters' alliance often undercuts the colored waiters' union, making it hard for colored unionists to maintain their position. There is also a *quasi* organization of non-union musicians who often come in conflict with colored union musicians. Prof. Crossland, strongly advocates the trades-union for negroes. If they organize themselves, he believes they would eventually co-operate, if not consolidate with white unions. White leaders are willing to help along such organization. The negro hod-carriers' union is one of the strongest in the city. The negroes have to get more into skilled work to get into the unions. They can't become skilled without opportunity. They don't want to be strike-breakers, but white employers don't take them freely into places of work. The writer of the report asked prominent negroes what they would suggest to better the negroes' condition. They

thought education would do it, or settlement work of instruction in trades, or co-operative negro organizations. Of course, they all ask fair play, a square deal, better understanding between the races; but those are what are most difficult to get: they are the problem. It must be confessed that the conclusion of Prof. Crossland's exhaustive inquiry is pathetic. About all it comes to is to bid the negro to work and—hope. The paper trails off into generalities. But how could it do otherwise? The negro works and he's "long" on hope, but what can he hope for against the great mass of white indifference which, if stirred at all, is stirred only to hostility? To me this would not be so bad, so ghastly, if I didn't remember that there are people who think the negro has a soul to save. They subscribe to have him get religion but they leave him in his temporal hell without compunction. Really, we were kinder to the negro when we had him in slavery. Now there are ten million of him, we are getting to hate him, maybe, a little, to fear him and we are beginning in the cities to herd him into ergastula. We give him education he can't use. We are so free with him, in ways we should not be, that he is become insolent. We have made of him a sulky menial who won't work save as he will. The negro servant is no more tractable than the white, as a rule. The negro problem is still with us and somehow I think it grows uglier than ever. For the negro has caught the white discontent and added it to his own I'm inclined to think that we can't help the negro by himself; that we have to bring up *all* the workers. We should make opportunity for all—make the earth an open shop. Give all access to land, that will give access to labor, that to wealth and that to independence. The negro would come in for his share.

Constitution 1-4-14

THE TRUE EMANCIPATION.

The negroes of the south and the nation generally are celebrating the first year of the bi-centenary of the proclamation of emancipation. In these ceremonials the good wishes of all thoughtful white men will go out to the negroes. The negro has made wonderful progress since emancipation.

But the greater and more permanent emancipation of the negro is yet to come. We believe it is dawning. We hope so. For upon the swiftness and completeness with which it is materialized depends the salvation of the negro in America and, very largely, the welfare of the white race throughout America no less than in the southern states.

We refer to emancipation from—

Vice.

Disease.

Shiftlessness.

Contempt for contractual obligation.

Crime.

Scorn of humble beginnings.

An educational system that still educates the one but measurably neglects the ninety and nine.

It was possible for Lincoln at the stroke of a pen to strike the material shackles from the negro.

It will require the process of time and painful, agonizing effort, to strike these other shackles beside which the fetters that manacle hands and feet are inconsiderable. That effort must be aided by the white man. But the initiative, and the patient, faithful plodding must come from the negro himself and from his leaders.

Unless the negro masters these shackles of freedom they are going to master him. Vice is gnawing at his vitals. Disease is undermining his racial structure. Shiftlessness is keeping him poverty-stricken. Contempt for pledge is increasing the difficulty of securing employment. Crime is dragging down some of his best racial material. The mania to begin at the top is cutting him off from dwindling opportunity. His faulty education system is equipping the one exceptional negro, but letting the average ninety and nine go to pot.

This is said in no spirit of unfriendliness. But the negro is come to the parting of the ways. At this juncture it is truth that counts. And every white man knows that unless the negro be shown the naked truth the penalty will be visited upon the white man in a degree subordinate only to that visited upon the negro. It is, therefore, self-interest and not philanthropy that urges plain talk.

The negro is improving. He has already improved wonderfully. He is gifted with many leaders capable of pointing to him the right and practical route. But his improvement does not keep pace with the implacable encroachment of evils he only can remedy.

It is, therefore, a good time for the negro who would serve his race and its future to preach the sharp distinction between—

Emancipation effected by the scratch of a pen and emancipation that resists all effort save that of the blood and sweat of one's brow.

THE SOUTH'S NEW ATTITUDE

Advocate 10-23-14

God bless the man who lives up to the lig that he has. Whatever that living is, if co scientious, is worthy. God bless the man wh is big enough to reverse himself when furth light comes.

Southwestern Christian Advocate

The South's chief glory is in its new att tude on things national, and local and racia While the Negro has much of which to com plain (and we offer no cringing word of apo ogy for the unjust treatment and discrimin ation) he has much to praise, for assistanc given, sympathy shown, encouragement ex tended, here on Southern soil by his forme masters and their descendants.

Find if you can a bigger or grander pictur than that of a Southerner—who lost all in th conflict, who saw the institutions for whic he fought shattered, the ideals of his civiliza tion dethroned and devastated of power an prestige and the Negro, whom he owned an ordered now changing right about face, stil loving, and justly so, his idols because they died for what they thought was right In this new attitude he accepts a new light and a diviner leading and views the Negro in new attitude and accepts it and extend o the Negro a brother's hand. There is not n all history a picture grander than this. It s the highest patriotism; it is the Christly pirit; it is the divine heart incarnated in man.

The Negro appreciates the delicacy of this ew relation. He does not rejoice and boast f this new regime and new attitude on the part of the South. He accepts it, of course, with the same spirit, if you please, that the white man accepts it—in no spirit of braggadocio—but in all true brotherly sympathy as coming from an over-ruling Providence.

This position ignores, as representative, any who oppose the Negro and any Negro who lives in the spirit of retaliation. We have all come to see the beauty of the character of Robert E. Lee. He was right though wrong. We are coming into the Democracy of motive. Intent is bigger than action. Here al past differences can be wiped away and a new platform established for mutual co-operation

New Orleans, La.

TIMES- Picayune

NOV 1 0 1914

RACE AGITATION "FLAREBACK."

The Washington correspondent of the Boston Transcript, discussing President Wilson's rebuke to the Boston negro Trotter, lets the latter down as easily as possible, but declares that enough has been made public regarding the interview at the White House "to show that Trotter at least conducted himself as gentlemen calling upon the President do not usually." He adds that Trotter in this case "is probably far from representing the whole sentiment" of his people, even outside the South, and quotes a letter written by a negro in the Federal service. "We wish to state," wrote the negro employee, "that it is the opinion of a large number of colored government employees, with whom we have discussed the question, as well as our private opinion, that the colored men and women have fared as well, if not better, under this administration as they have under any previous one. * * * We do not think Trotter and his organization represent the most thoughtful members of his race."

Discussing the incident editorially, the Transcript approves the President's rebuke to Trotter. "The wonder is," it says, "that such a poor representative of his race as the impudent mischief-maker from Boston was permitted the privilege of an interview with the President, and his exclusion for the future is well deserved." Our Boston contemporary still opposes race segregation in the Federal departments. But it is emphatically out of sympathy with the demand of Boston negroes that "My Old Kentucky Home" and other folk songs be excluded from the Boston schools because they contain words like "massa" and "darkey." "It is to be presumed," says the Transcript, "that the objectors will now endeavor to have eliminated from the Public Library works of many of our representative writers, including 'Uncle Remus,' Thomas Nelson Page and the only negro poet of first rank, Paul Lawrence Dunbar." "Uncle Tom's Cabin," it suggests, is objectionable on the same ground. In excluding the song classics and "pleasing a few negroes—we cannot believe that they voice even a preponderant sentiment of the race—the school committee," concludes the Transcript, "have made themselves and Boston ridiculous."

Even in Boston, it appears, negro agitators of the Trotter type are getting themselves cordially disliked among the white folks. Few negroes of the better class pay little attention nowadays to the rantings of self-styled leaders who dream of racial social equality.

The tactics of Trotter and his group are not, however, altogether ineffectual. They are helping and strengthening what was termed at a Washington meeting "the pronounced tendency in American law and public opinion to draw the color line." And though they complain bitterly against that tendency, their contributions to it may be set down in the final reckoning as a service to both races.

Race Problem - 1914
United States.

A NEGRO IS BURIED FROM A WHITE CHURCH

There is something beautiful and touching in the relation between the old-time white folks and the old-time Negro; there is no doubt of there being sincere regard and something of mutual confidence between them.

Just recently a Negro who had been for thirty three years janitor of the First Presbyterian Church of Atlanta, Ga., died. The funeral services were held in the church of which the deceased had been the janitor and the central pews were reserved for the colored people, while the white people occupied the pews on either side. The elders of the church were active pall-bearers and were among the most substantial and influential citizens of Atlanta. Music was furnished by the church choir and the pastor of the church conducted the funeral service. The final prayer being offered by the pastor of a Colored Baptist Church. Now, such a procedure could not have obtained but for the deep regard held for the deceased.

Another case is given of an ex-slave who was buried recently from the white church at Culloden, Ga., and laid to rest near the grave of his white friends.

We appreciate both the heart ties and the beautiful relations that exist between the older people of the South of both races. Sometime ago at Rockingham, N. C., a reunion was held between the former slave owners and the former slaves. But the difficulty comes now in continuing the fellowship between the children of the former slave holders and the children of the former slaves. The occasion of the difficulty is the changed conditions under which the children of the former slaves live. Mark you, in all the kindnesses and courtesies shown by the old whites to the old Negroes, there was the ear-mark of servitude. No doubt even in the funeral services referred to there was something to indicate that the deceased was a good old-time Negro. Had he been a self-assertive, free man, under no consideration would he have received the courtesies from the church as were shown.

The Negro of the younger generation is just as anxious to maintain good fellowship between the races as ever were the older people, but the young Negro will not do so unless he is recognized as a man among men. There will be no fellowship between the races until the white man forgets and ceases to expect the servile attitude and the cringing and fawning of the old-time Negro.

INTERFERING IN MEXICO.

The Amsterdam News 5-1-14.

Untroubled by the fearful conditions in the South, where the barbarity of the lowest grade of savages has been surpassed not once but many times and where even frail, defenceless woman is not immune from the atrocities of unrestrained mob violence, and passing by the horrors of the Colorado mine strike, where, fighting in the interest of the capitalist, the State Militia has wantonly massacred defenceless women and children, the United States Government has seen fit to interfere in the internal troubles of Mexico. With the beam yet in its own eye it seeks to detach the mote from the Mexican eye. With its hands red with the blood of innocents it seeks to wash, by the shedding of more blood, the Mexican hand of the blood of belligerents.

British and American capital has been the most potent factor in creating conditions in Mexico, as they are to-day. South American revolutions do not thrive without money. Huerta was financed by a British concern, while his predecessor, through whose blood he waded into office, had been backed by American money. Now the United States, under the guidance of Woodrow Wilson, wants to take an official hand in the cooking. Invading Mexico is no small thing, however, and, if it comes to that point, the Government will need many thousands of fighters. Yea, the powers that be will even have to call on one whom they have ignored, insulted and terribly wronged in time of peace—the colored man—to go to the front and repeat his valorous deeds of the Spanish-American and many other wars. The lawless whites of the South will even have to cease from their barbarous pastime of lynching innocent colored men so that colored men can go to the front to protect a flag that ever refuses to return the compliment. And, less these heroes, returning from victorious battle fields, hear awful tales of crimes committed and insults healped in their absence are actuated thereby to deeds of reprisal, the South will have to cease (for a time, anyhow) from its newly invented pleasure of lynching and beating colored women. However, with the men absent the lascivious Southerner will feel more than amply repaid by the opening of other channels of crime.

In this editorial we have no desire to discourage patriotism in the colored American. Nor could we if we would, for the colored American is one of the most patriotic souls into whose mouth was ever breathed the breath of life. However, with visions of recent atrocities heaped upon our women, disfranchisement in many States, segregation and other wrongs in others, it would not be surprising if the colored man, burning with resentment as he must, has lost all desire to fight for an ungrateful country. Yet, in this crisis as in others, we are Americans all and even now there are many ready to shoulder arms and help the eagle scream across the Mexican border. Now if the noble army of lynchers could only be persuaded to light the path to Mexico and there set up their regime of cold-blooded lynchings, it strikes us that the war would soon be over. That is, of course, providing the Mexicans tolerated their reign of barbarism if they did not and proceeded to clean up the noble army it would be for the good of American communities anyhow, so let the eagle scream and the noble army march

American Bar Association and the Negro

Southwestern Christian Advocate 6/18/14

The American Bar Association held its recent meeting in the city of Washington. It will be recalled that some time ago this organization was very much in the lime light on account of the race question. Attorney W. H. Lewis, who was at that time assistant Attorney General of the United States, had been elected to membership in that body and to his presence a number of the members of the American Bar Association, especially of the South, objected. This incident called forth a very stirring debate, Mr. Lewis finally resigning. The matter was up for settlement at the recent session. Mr. Moorfield Storey, of Boston, had introduced a resolution to rescind the resolution of 1912 which said that it had never been contemplated that Negroes should become members. As a substitute for Mr. Storey's motion, Henry St. George Tucker of Virginia offered a resolution rescinding the 1912 resolution, but setting forth that it was important that full information should be furnished to the executive committee as to the application for membership. All applications should give the race and sex of the applicant and such other facts as the committee should require. This resolution unanimously passed and again the Negro question was settled by inference rather than meeting the question squarely.

Concerning the European War

Recent press reports seem to indicate that popular sentiment in England concerning the war has undergone a marked change within the last few weeks. At first there was an almost unanimous sentiment that the war must be fought to a finish; that England would be satisfied with nothing less than the complete subjugation of Germany and the humiliation of the Kaiser, even to the point of forcing him to plead for his own life, but now it appears that the English public would be satisfied to consider terms of peace with much less in their demands. Not that the people doubt that Germany will be beaten finally if the war continues to the bitter end, but that the cost in lives and in money, the devastation of great countries and the interference with the trade and commerce of the whole world is too great a price to pay for the victory. According to this change in the public mind, it is said that real peace meetings were held in many of the London chruches last Sunday. It is not stated, however, that the heads of the government and of the military authorities have expressed any sympathy with the growing sentiment of stopping the war by means of diplomatic negotiations. So

t may be that the war will continue indefintely with its awful carnage and destruction o "the bitter end|."

For several days the Germans seem to have concentrated their forces near the coast of the North Sea in an effort to gain possession of the Channel ports directly opposite important points on the coast of England. The allies also have brought up re-enforcements and have offered a most stubborn resistance to this new scheme of the Germans. The Channel fleet of the British has also been brought into play in consequence of which the German line was forced to swerve o the east away from the sea. The Germans, however, have succeeded in crossing the Yser Canal which was defended by the Belgians in their characteristic way. It is said that the Germans suffered heavy losses in gaining this crossing and only succeeded after they had brought up masses of re-enforcements.

It is announced that on October 21 there were in the camps of the Germans as prisoners of war 5,401 officers and 291,468 men, including six French, thirteen Russian and three Belgian Generals.

It is thought by some of the war observers that the fate of the German campaign depends upon the success of the Germans in the present struggle now raging in West Flanders. If Germany fails here, it is said, it will mean the practical failure of the whole campaign as planned by German high command. It is stated that this battle is most terrible. That all the latest engines of war, operating from land, sea and air have been united. Official reports from the British, however, declare that in spite of the desperate fighting and the heavy losses the situation on the whole is satisfactory, that the allies are gaining ground and many prisoners are being taken.

The saddest report of all is that which comes from Belgium to the effect that nearly ,000,000 people of that awfully harrassed little country are facing starvation. It is said that the food supply in the cities is not sufficient for more than two weeks time, and that n country districts it is even less.

Chicago Daily
CLIPPING FROM
Herald

AUG 29 1914

Negroes Should "Sit Tight"
Ford S. Black, Chicago

In your remarkable editorial, "Sit Tight! Don't Rock the Boat!" I see a lesson for the negro. The idea has a universal application, and our race may well heed the injunction. Members of the race have been gravely apprehensive respecting the course the Democratic administration would pursue concerning them. But let us hope that in the light of our newer civilization there is no cause for alarm; that the Democratic administration will be not less considerate of the rights of all the people than the Republican administration; that the "sit tight" policy of the President will continue to obtain, and that he will see to it that justice is meted out to all, regardless of race or color.

Finally, the negroes should "sit tight." At a time like this, in the crucial period of our race's history when segregation, jimcrowism and lynchings threaten us, we should "sit tight." We can do this by getting closer together. Not in simply organizing, but in following our leaders. Let us pray for more worthy leaders, then let us follow them like soldiers.

THE NEGRO AND THE FOURTH OF JULY

There are those who have gone so far at times to assert that the Negro should not sing the National anthem nor give himself in defense of the Stars and Stripes. Those who hold such position are misguided and are unsafe leaders. There can be no chance for development of any people unless there is established government. There can be no established government without the patriotism of its citizens. Even though the Negro is mistreated under the flag it is his duty, and we think we can say it is his joy to give himself in the defense of the flag whenever the flag is in peril. After this, he should contend for every privilege which the sacred folds of the flag guarantee to its followers. But whether it does guarantee to the Negro all that it guarantees to other men, there is no reason for his disloyalty and his non-patriotism.

Patriotism is a Christian virtue. It is fundamental to manhood. It is a mighty force for a nation's defense, for coast-line defenses are not as good as sand hills, and dreadnoughts are as fragile as wooden boxes unless manned by patriotic citizens. There are those who are rewarded for their patriotism for the government by protection and liberty and help of every sort, but the republic that should secure protection to the Negro sometimes ignores, discriminates, and segregates him, and yet the Negro is big enough to rise above personal inconveniences and slights to a defense of the National and community life. This is true patriotism. From the day when Crispus Attucks fell on Boston Common, through every war of the Republic, the black soldiers have fought bravely.

We join with all loyal subjects of the Republic in a loyal salute to the flag on the Fourth of July and we offer an earnest prayer that the God of our fathers may be with us still.

RACE UPLIFT

IN every community there should be some carefully thought-out, well-organized effort towards race uplift. This effort should be interpreted in simple, practical terms embracing the varied interests of all the people, emphasizing a common brotherhood. Such efforts, in order to be beneficial, must have two fundamentals: First, a wise conservative, unselfish, consecrated leadership; a leadership based, not only upon the pronouncement of abstract principles and ideals of racial progress, but upon concrete achievements as a result of the practical application of these principles and ideals held up by community leaders. In the next place, there is needed a sensible, intelligent, energetic, loyal followship. It seems, in many cases, to be no trouble to get leaders, at least a certain type of leaders; but there are just a lot of people who do not like to follow. It is hard to bring them to the appreciation of the fact that it is to their best interest to unite as followers in some worthy effort. Let the people of every community think seriously of the vexing problems and difficult tasks befort them, and with vision of duty, faith in their possibilities, courage and indomitable will power plunge into the work to uplift the race at every point.

New York Globe
12 September 1914

THE NEGRO'S APPPEAL.

An address to the country has just been issued by the National Independent Equal Rights League, an organization of colored people. In referring to the 12,000,000 Negroes in this country who "suffer more cruel, more insulting proscriptions and persecutions solely for racial extraction than the oppressed of Europe," it appeals to the President—

> To free his colored fellow citizens, millions that they are, from the repression, lynching, disfranchisement, Jim Crowism, and segregation, even segregation under the federal government itself, not waiting till the exigencies of some awful war make the relief an act of expediency rather than of justice.

While the lot of the Negro in this country, generally speaking, may not be so bad as that of the unfortunate Jew in Russia, there is little to choose between the treatment of the colored race and that of the most oppressed of the czar's subjects. Denouncement by us of the Emperor of Russia as inhuman and flint-hearted might come, therefore, with better grace if we did not have a mote in our own eye. To-day, when the guns of our navy in honor of the centennial of the "Star-Spangled Banner" are thundering a salute that reechoes around the world, we may well ask ourselves if that starry emblem of freedom, in the words of the immortal Key, truly "in triumph doth wave o'er the land of the free."

Race Problem — 1914
United States

THE WANING OF RACE HATRED.

Houston Post. Advertiser 2-13-14

That is a pretty story of the reunion of an aged former slave and his old master in Poughkeepsie the other day. It is worth repeating just as the dispatches gave it:

POUGHKEEPSIE, N. Y., January 24.—George Jackson, an aged negro slave before the war, tonight left for Richmond, Va., to live with his former master, Colonel Martin Jackson, on whose plantation in the South he worked as a slave many years ago. The old man's luck came as a result of a chance meeting with Colonel Jackson on the street here this morning. Colonel Jackson came to Poughkeepsie to visit his niece, who is attending Vassar College. While waiting for a car he was accosted by the aged negro, who had recognized him. Colonel Jackson urged the old negro man to return to the South with him.

It is the same old story of affection between master and slave that we have heard so many times. Fifty years' separation could not destroy it, nor could all the wiles of the politicians efface it. Unfortunately, there are but few of the old masters and former slaves left at this time to attest the tender care of the one and the single faith of the other, but when we read such stories as this we are reminded of the romantic days of the South, the old order which has long since passed and left only memories.

From time to time we have read of the burial of former slaves when white men of the highest social standing acted as pall bearers for these faithful and splendid old black men who maintained their ideals of fidelity, honesty and friendships throughout all the vicissitudes which stretched between emancipation and their final sleep. The case of Dr. Fly's old "Secretary" in Galveston, another instance in Macon, another in Savannah, are but few of the countless instances in which public respect for old slaves was manifested in the most impressive way.

The Post prefers to believe that another generation will find the whites and blacks of the South more than reconciled, even if the intimacy of the ante-bellum period can not return. We see almost daily evidence of a growing sense of responsibility among the white people with respect to their duty toward the negroes, and there is among the negroes as they progress in intelligence and thrift a deepening conviction that they must rise to their levels of citizenship and do their part in making our civilization strong and true.

Whether the interest of the white people in improving living and economic conditions among the negroes grows out of the instinct of self-preservation or out of considerations of Christian sympathy, the result will be the same in the end, an efficient, intelligent, industrious, self-respecting negro population living on terms of amity and mutual regard with the white population and within its own sphere working out its salvation with the encouragement and sympathy of the white people.

All this is possible and in the measure that the Southern people endavor to aid and encourage their black neighbors to better standards of living, greater efficiency, a deeper sense of responsibility, the easier of solution will the "problem" become and the more helpful factors will the negroes become in the great work of developing the South.

ARE FOLKLORE SONGS "INSULTING?"

Advertiser 11-14-14

BOSTON, MASS., Nov. 12.—The old plantation songs, "My Old Kentucky Home," "Oh, Susannah," "Massa's In De Cold, Cold Ground," are insults to the negro race, according to speakers, negro and white, who appeared today at a hearing before the Boston School Committee. As a result of their protest, the committee voted immediately to withdraw from the schools a book of forty songs recently compiled by the musical director.

The objections to the songs were based partly on the use of the words "darkey," "nigger," and "coon."—Associated Press dispatch.

Boston culture is getting to be a nuisance, due largely to the fact that as Bostonians become "cultured" they do not lose any of their stupidity.

If the point raised by the Boston negroes and whites were submitted to a referendum of Southern negroes and their best friends, the Southern people there would be about six votes in each State cast in line with the Boston demand.

Take out of the hearts of men, "My Old Kentucky Home," "Massa's In De Cold, Cold Ground," "Suwanee River," and a few others, and some of the sweetest fondest recollections of the Southern plantation negro would be wiped away

The folklore songs of the South, the best of which were written by a sympathetic Northerner, the plantation melodies, the delicious negro dialect, picturing as they do the simple emotions, strange superstitions, the melancholy and the gladness of the negro heart—these must stand. They will stand. Any literature in which the negro is portrayed, must give place to these "insults" if the truth be told. If the negro be not forgotten he must be pictured as he is and he has always been, for, if we abolish folklore songs with their comedy, their pathos, their abiding sentimentality, there is no charm in any part of any study of the negro race.

The negroes of the South and the white people of the South, have decided that they love the melodies and stories which the bean- eating, calculus-workers of Boston condemn, and no resolution can stop our song.

THE SOUTH'S TWO RACES.

Advertiser 6-11-14

FLORENCE, ALA., June 9.—Dr. H. R. Carter, senior surgeon in the United States Marine Hospital Service, spent yesterday in Lauderdale county and was the guest of honor and principal speaker at a great barbecue planned by Dr. W. J. Kernachan to forward his campaign for the elimination of malaria in this county. The affair was altogether unique, negroes being the hosts and furnishing an elegant barbecue dinner in such abundance that after 1,500 people had partaken a wagon load of edibles remained to be carried away.

Perfect peace and good fellowship reigned, each race vying with the other in a show of courtesy and good will.

The affair was staged on the grounds of Bethlehem colored church in West Lauderdale, the spot selected forming a beautiful natural amphitheatre under the shade of great forest trees.

We are printing this for the benefit of men of the type of the crabbed old editor of The New York Evening Post, and for the benefit of people who really desire further light on the subject of the relations of the races in the South, a subject which the outside world cannot understand and appreciate.

There is a fraternal feeling between the Southern negro and the Southern white man which is abiding and wholesome. The Southern negro knows his white neighbor. He knows the dividing line is bold and unmistakable. He does not desire that the line shall be obliterated. He knows that to even intrude upon that line would be a mistake, and would not be tolerated. The negro understands his sphere, the white man his, and as a result there is peace and harmony between the two races in the South, where there are so many negroes.

Where there are two races living together, one must necessarily dominate in all things. And yet, as in the case cited above, they can and do co-operate for their mutual welfare.

The white man and the negro are working out their own salvation in the South. They have always lived on pleasant terms except when the intruder came to antagonize and air his theories and to promote his personal interests. The two races are progressing in all matters, not because of outside advice or interference, but in spite of it.

SAN FRANCISCO, CAL.
Chronicle

NOV 15 1914

THE RACE CONTROVERSY.

It Will Make the Administration a Great Deal of Trouble.

THE segregation of negro clerks in the departments at Washington, which has begun with the present Administration, was unnecessary, undesirable and unfortunate. It will injure the Administration, but it is not the kind of an issue upon which any opponent of the Administration ought to wish to profit. The fewer race controversies we have in this country the better off we shall be.

The negro is a citizen like the rest of us. Whatever rights any citizen has, the negro is entitled to share. And that is all there is of it.

There are quite a number of that race in the departments at Washington who have, presumably, like others, won their places by success in competitive examinations open to all. Hitherto, they have been treated exactly like other clerks, in accordance with their rights and the dictates of common sense.

With the advent of an Administration controlled by Southern men, the Southern race controversy has been imported into the departments, and, in some departments, at any rate, the colored clerks have been segregated in separate rooms.

Naturally, the colored clerks and the colored race resent this, and some members of a delegation which called upon the President to protest seem to have exercised much freedom of speech in presenting their grievances and insisted on arguing with the President and apparently threatening political revenge in a manner quite unappropriate to the place.

The colored race has not all the political and social virtues, and where, as in the political atmosphere of Washington, they are present in large numbers, it is quite

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possible that they assert themselves as a race in unpleasant ways. It is, perhaps, more probable that clerks of Southern extraction assert themselves as of a race claimed to be superior or in a way to invite retaliation.

If there is such friction, it ought to be handled as a matter of individual delinquency in those, whether white or colored, who are guilty of rudeness. In the eye of the law and of propriety, the races as races are equals. While, in the department, they are all clerks, on an equal standing, according to their grade, and entitled to advancement in accordance with their record.

The inviting of a race controversy by segregation may well lead to results far more serious than the mere segregation of colored clerks in separate rooms, which, of itself, is certain to promote race antagonism and hatred, which are likely to break out anywhere and at any time.

Colored clerks and employes should be treated precisely like other clerks and employes.

Nashville, Tennessean.

BIG ROW OVER A SMALL MA

President Wilson's treatment of the segregation the negro employes of the government in Washington has caused some severe criticism on the part of northern newspapers, especially by those chronic critics of the southern people for their firm conviction that the negroes and the white people must necessarily be separated to avoid friction. President Wilson expressed the view that the policy of the government to segregate the negroes was one merely of expediency that was maintained to prevent that friction that was inevitable where whites and blacks were placed on equal footing and forced to work together.

The Chicago Tribune, an extreme advocate of eliminating the color line, challenges the attitude of the President, but at the same time suggests that the mistake was in allowing the matter to come up at all, contending that it should have been deferred for settlement to the heads of departments, where the segregation has been put into practice. While that paper adheres to the theory that the negro employes of the government by virtue of their citizenship and the rights guaranteed to them, as guaranteed to every citizen, have a legitimate claim to the elimination of the segregation policy now in practice, still this is a mere theory to satisfy the conscience, and in taking a practical view of the question that paper says the question has a way of working itself out. Here is the way the Tribune, though critical of the President's attitude, gets over on that side:

> **President Wilson came very nearly establishing a national program of treatment to be given the negro when he defended segregation. If that step is to be taken it certainly is a serious one and Mr. Wilson would be in better position if he were representing national rather than sectional sentiments.**
>
> **It may be admitted that segregation satisfies the prejudices and meets the practical ideas of a great majority of whites, north and south. The difficulty is that it does not meet the approval of at least the northern conscience. The ideal of equality in citizenship persists as one of the cherished ideals of American citizens and when a citizen, at least a northerner, finds that it has become inconvenient to defend or accept that ideal he becomes restless.**
>
> **Therefore theoretically he is always granting the negro full rights and practically he always is denying them. And he is much happier when the question is not raised at all, when whites and blacks adjust themselves to each other by tolerance and reserve, by consideration of undoubted prejudices, by the simple process of slipping along somehow.**
>
> **The people in the north who have never had any experience with the negro have a way of lecturing those who have attempted by practical application to solve the many difficult problems arising from contact with the negro race, but invariably when the northern people have been confronted with similar conditions they have not only approved but followed the example of the southern people.**
>
> **The negro should be treated fairly and generously. He should have all his rights under the law, but as an expedient the races should be separated wherever it is possible to do so. This should be done for the good of both and to avoid friction. The negro should be as eager to sanction this as the white man, and all those who have race pride will rejoice at being segregated; they will be glad to be separated from the white people and placed in position to be with those of their own race. They live this way at their homes and in all their social relationship, and why should they not want to work that way also?**

IS IT SO, MR. PRESIDENT?

President Wilson delivered a notable address in Independence Hall, Philadelphia, on the Fourth of July. The address was direct. Among other things, the President said:

"But there is a limit to that which has laid upon us more than any other nation in the world. We set up this nation and we propose to set it up on the rights of man. We did not name any differences between one race and another; we did not set up any barriers against any particular race or people, but opened our gates to the world, and said, all men who wish to be free come to us and they will be welcome. We said this independence is not merely for us—a selfish thing for our own private use—but for everybody to whom we can find the means of extending it.

"Now we cannot with that oath taken in our youth; we cannot with that great idea set before us when we were a young people and practically only a scant three million, take upon ourselves, now that we are a hundred million, any other conception of duty than what we entertained at that time."

Correct, Mr. President; true Americanism does not set up barriers against any particular race or people. How does your statement harmonize with the wholesale disfranchisement of the Negro in the South; with segregation ordinances, with separate car laws, with scant educational privileges, with the fact that there is not a Negro in Congress, with a further fact that the Negroes in the South are not represented in Congress, with not a Negro in West Point or Annapolis, with the unjust attacks upon the Negro even in the halls of Congress?

Mr. President, are the principles of true Democracy to be applied to foreigners, many of whom are anarchists and from among whom have come murderers of our Presidents and who, as a rule, threaten the foundation of our national government and not applied to the ten million loyal, faithful and patriotic Negroes who have fought under the flag, in every war of the nation and who are towers of strength in the bulwark of national defense?

Is the red-headed, ignorant, vicious bomb thrower from Europe to receive more consideration at the hands of this Nation because he is white than an educated Negro, a graduate from the best institutions of our country, because he is a Negro? Is that Americanism or do we mean when we speak of Americanism, freedom only for the white man?

Correct again, Mr. President, you are when you uttered the significant truth that if we took the oath upon us when we were but a young nation less than three million, that now we are strong more than a hundred million and therefore better prepared to lift up, we should do so. The lamentable thing about the whole situation is that strong America, strong in brains, in resources, in prestige, in ideals, should be the oppressor of the helpless Negro who has never laid a finger in the way of American progress, excepting by his own mental and moral handicap which he seeks to unburden and only asks that he be given a man's chance.

A question of high privilege, Mr. President has not the time come when we ought to stop discriminating against the Negro in favor of the alien, who knows little of our American institutions and cares less?

All the Negro asks is to be given a man's chance.

Who knows, Mr. President, but that you have come into the kingdom for just such a task as this? History awaits your answer.

A Turk Washes the Face of Uncle Sam

The Turkish Ambassador at Washington gives out a remarkable statement, that the British government would welcome American ships in Turkish waters to protect Christians. The Turkish minister says that it is a "vulgar trap" in an effort to get the United States "mixed in the European fray on the allies' side." Admitting that there had been atrocities in Turkey which were unfortunate, but were political, the Turkish minister begins to talk back and reviews the outrages in Russia, France and even England and then comes after the Americans in this fashion: "And since a large number of American papers are siding with Great Britain and France in this affair, I shall permit myself to say that the thought of the lynchings which occur daily in the United States and the memory of the 'water cures' in the Philippines should make them chary of attacking Turkey in connection with acts of savagery committed by her under provocation, compared with which the economic competition of an Italian or the sniping of a Filipino or even the outrage of a Negro are as nothing.

"Supposing, for the sake of argument, what in reality never could happen, that the Negroes were discovered to be in a conspiracy with the Japanese to facilitate the invasion of the United States by the latter, how many of them would be left alive to tell the tale?" And who can blame the Turkish minister's remarks are pointed, and pierce ever more than skin deep?

Race Problem - 1914
United States.

BEY'S ACCUSING FINGER

The New York Herald
Editorial

Ten million black Americans want to thank Turkey's Ambassador, A. Rustem Bey, for the stinging rebuke he gave to the Wilson administration on last Tuesday when he declared that before this country should attempt to protect foreigners in Turkey it should protect its own colored citizens at home. It was the most painful and richly deserved rebuke that this meddlesome, holier-than-thou, hypocritical administration has received. His gentle reminder to this country of its daily lynchings blazes into diamond light, that all the world may know the disgraceful, undisturbed mob record of the United States. The South is in the saddle at Washington. The South murders scores of tortured blacks on the slightest of pretexts every year. Turkey knows this. Turkey, as its Ambassador says, murders no Americans. How then can this country have the effrontery to pick the mote out of its brother's eye when it has not cast the beam out of its own eye?

The glass house of Uncle Sam is far too fragile for him to throw stones, says Mr. Bey. Mr. Bey is profoundly right. Woodrow Wilson and his entire Southern regime does not like it. But Turkey has as much right and reason to address the United States as to the barbaric persecution of the colored citizens here as America has to contemplate the relief of European Christians said to be in peril in Turkey. Neither comes into the international court of justice without regard to race and creed, with clean hands. And who can gainsay that Ambassador Bey is right when he stands firm to his first declaration in these words: "I am firmly convinced that I was morally right in adopting this course if not conventionally There are times, and this is one of them, when conventions can and must be set aside. The interests of humanity should not be sacrificed to them." When Turkey can point the accusing finger at Uncle Sam, it is high time that this "Land of the Free and Home of the Brave" hung its head in shame.

While Ambassador Bey is wrong if he hints that the brave black men of America would join hands with Japan against the United States, he is right if he believes that they are absolutely opposed to the discrimination which this nation practices against Japanese becoming citizens and owning land in this country.

Rustem Bey has done the black people of the United States a real service. His brave words have brought America up to a sharp turn as to conditions in America. ALL HONOR TO RUSTEM BEY!

IS THIS NOT AS IT SHOULD BE?

Southern Workman
Christian Advocate

The official monthly magazine of the American Missionary Association for August pays a very deserving tribute to Mrs. L. H. Hammond in its review of her splendid book, "In Black and White." Speaking directly of the book the American Missionary Association says:

"It deserves, and we trust will have, a wide reading in every section of our country. It is discriminating and dispassionate; it appeals to the best in human nature and to the conscience of all who regard Christian motives and conduct and it must do a world of good."

To these words of commendation we say heartily, "Amen."

The American quotes several paragraphs. We note one that is italicised, and we suppose it is italicised for emphasis and approval. The paragraph reads:

"I think some Negroes in the South are quick to repudiate the suggestion that Negroes are not entirely competent to take full charge of Negro education and Negro uplift in general. They want white people to furnish the money and leave them to direct the work. That some Negroes are entirely equal to such a task cannot be truthfully denied. The logical deduction is that the race has capabilities of development far beyond the position some of us would assign it. But it is idle to make claims which are not borne out by facts. The finest and strongest Negroes—I believe without a single exception—have come to their high development largely through contact with broad minded, large hearted white men and women. For years to come few of them are destined to reach that plane by any other process."

Here is brought before us one of the serious problems that is growing up in the work among Negroes. It is giving quite a little concern both to those who have helped the Negro and to those who are helping him to this day, as well as to the Negroes themselves. The whole question is pithily stated in a sentence of Mrs. Hammond, who says, "They (Negroes) want white people to furnish the money and leave them to direct the work." That is to say that there is on the part of the Negroes who have been trained an increasing desire for responsibility and leadership in their own group. This is where the rub comes. Some of the organizations doing work among the Negroes have been particularly slow to recognize this desire and among the organizations of this class is the American Missionary Association. No organization has done more effective work among Negroes than the American Missionary Association. It has trained quite a number of competent men but it has been also too slow in testing them with responsibility

We do not doubt for a moment that there are Negroes who aspire to positions who are incapable by several measurements. Sometimes it is true that they are lacking in initiative, in calm poise, in judicial judgment necessary to successful administration. But when we have pursued the process of eliminating the incompetent, and, by the way, this process of elimination goes on with all people, we will still have a goodly percentage of competent, trustworthy Negroes who ought to be given positions of responsibility wherever it is possible. Instead of this growing desire for responsibility being an annoyance to our frends, it should be regarded as a compliment to the work which they have been doing all of these years. We quite well remember that in our early school days our teachers used to emphasize most strongly the importance of being true men and true women. And if it was the desire of the Societies doing work among Negroes to develop men and women, they ought to recognize manly qualities wherever and whenever they present themselves. It is manly to desire to shoulder responsibility, to take the initiative and in cases to lead.

On the other hand some of our white friends have been slow and entirely too conservative in trusting the Negro with responsibility. They say that they are afraid mistakes will be made. We read on a post card the other day, "He who never made a mistake, never did anything." And it would be an entirely new procedure in human affairs if mistakes were not made. If a child learns to walk by trying and falling and by getting up again and trying, it would seem that it would be a delight to our friends, who are responsible for our training, to teach us how to walk, by giving us a chance to walk.

While we may have faults, we believe that there are times when our white friends for one reason or another have been unfair in their judgment of Negroes. They have been entirely too conservative, too fearful, and there is a sneaking suspicion that the Anglo-Saxon's desire for leadership has been responsible for his conservatism and for his fear of mistakes. It must not be forgotten that throughout the world the Anglo-Saxon has an almost insatiable desire for leadership even though it must be leadership among black peoples, and sometimes this consuming desire has robbed him of the glory of his otherwise splendid work.

There is no need to deny it, and we do not attempt to do so, that there is a desire on the part of the Negro to come into leadership in his own group. This desire is legitimate and should be commended and it is thoroughly conservative in that it does not go any further. And this desire is not supported in the least bit by ingratitude nor non-appreciation of what has been done. To the Negro it is the logical result of the education that he has been receiving all these years and in line with the examples of success in leadership here and there that he sees among his own people. There is not a Negro anywhere to be found who is unappreciative and ungrateful to his benefactors for the help received. Negroes speak in the warmest terms of gratitude of those who helped them. In addition they have named their children for their benefactors as well as their churches and organizations and in ev-

...y way that they know have shown appreciation. But when all this is said and done there is still a desire to be men among men.

When we study the quotation a little more deeply there is something wrong in the statement "They (Negroes) want white people to furnish the money and leave them to direct the work." And why not if the white people are for the uplift of the Negro? If a man cannot be uplifted without a gift then in the name of Christianity the gift should come and if the Negro can direct the work this directorship is a part of the program for his uplift, why not let him direct the work? All things else being considered why should he not be urged to direct the work?

Another question might be asked on the other hand. Is there to be a purchase price for the money furnished? Shall there be an agreement to a certain sort of directorship and submerging of self because of aid given? We are frank enough to say that any sort of an attempt to stifle manly aspiration, to tie out manly growth by philanthropy, then that philanthropy, however much it might be needed, ought not to be accepted. This is just the same thing about which we hear so much every day, and we are no less men than others. Now, this is a harsh statement, but we have heard a good deal of this of late about what has been done for the Negro and that he should be patient. We have felt more of it in the atmosphere, namely, because certain funds are furnished that there must be a surrender, a sort of silence, yea even a truckling which should not be tolerated in any part of God's free universe among men. It is better to die with the God-given aspiration for free manhood than to accept a subordination of one's manhood and die a cultured slave.

The paragraph quoted says that the "fine, strong Negroes without exception have come to that condition largely through broad minded, large hearted white men and women." There are exceptions to this rule or else the work these "broad minded, large hearted white men and women" have been doing is a failure. If they cannot pass their culture on to the Negro so that he may in turn pass it on to others of his kith and kin then we are hopelessly doomed, but we are not. The writer received all of his training practically at the hands of these "broad minded, large hearted white men and women" and we record here our intense appreciation and gratitude for their help. But in our study of racial progress we have found large numbers of Negroes who have received their instruction in distinctly Negro institutions and have had the least possible contact with the white men. Their Negro teachers had their contact with the white man, but they have been able in turn to inspire their pupils to culture and character in a way that is greatly surprising and gratifying to us. We have heard this theory advanced so many times until we almost subscribe to it ourselves, but if there is one who thinks that there are not Negro groups and institutions that do just as good work as the institutions controlled by white men, the equipment and all things considered, he is sadly mistaken and it would be a shame if it were true.

For a long time to come there will be room for some white men and women to do work among Negroes. As they evince the same spirit of interest, of sympathy for the work among Negroes, as did those who made this work prosper in former days, they will receive the heart's warmest love and fullest cooperation from those they seek to help. But that the work will be carried on for Negroes by Negroes more and more, that they will be trusted with responsibility and leadership in their own group, we do not deny nor seek to deny. We rather affirm the charge.

Express

Buffalo N Y

NOV 16 1914

WITHOUT ONE PLEA

"Some of the newspapers, particularly our neighbor, The Express, see an opportunity for political appeals to the negroes," says the Buffalo Times. "No matter what may be the controversy concerning the McAdoo order, no man white or black, red or yellow, should be upheld in his insolence to the President of the United States. The chief executive did right in ordering him from the White House."

"Political appeals," eh? What brand of politics? The Express said in the article from which the Times pretends to quote: "The negroes had good reason to be hostile to the last two Republican Presidents, Roosevelt and Taft." And again: "Mr. Wilson, worthy man, has not yet passed the stage of regarding every person with a pigmented skin as an 'uncle' or 'mammy' who is seeking broken victuals or their equivalent. His predecessor had about the same comprehensive grasp of the negro question—which was all the less understandable because William H. Taft's father was a noted Abolitionist." Evidently not Republican politics? What kind, then? In point of fact, the only political party which even professes an intention to do justice to the negro is the Socialist, and The Express standing in Socialistic party circles is not high.

Once more the Times: "There appeared to have been no reason for a segregation of the races; at least, no reason of which the general public is aware. If some reason exists those in authority know more about it, than people far removed from the scene." Do they? It is strange, then, that nothing was heard of segregation, or of the "friction" that was the excuse for segregation, before the time of President Wilson. And speaking of "authority," Oswald Garrison Villard, grandson of the Abolitionist, is the moving spirit in the National Association for the Advancement of Colored People and the greatest living (white) authority on the negro question. We will cite what he says in his newspaper, the New York Evening Post, on the Trotter visit to the White House. It will be noticed that he does not defend Trotter's alleged bad manners:

Bad manners are bound to hurt even a good cause, and the last place where disrespect is to be tolerated is the White House. If William Monroe Trotter was, as appears, insolent to Mr. Wilson yesterday, he has impaired his advocacy of the rights of the colored people and hurt them all as well. But Mr. Wilson, we feel, should make allowances, not perhaps for the hasty temper of a man whose passionate desire for justice for his race often leads him astray, but because of the genuine wrongs of which Mr. Trotter complains. It is a sad blot upon the Wilson administration that it has tolerated, nay, drawn the color line, without real cause, save, as Mr. Trotter truthfully puts it, the racial antipathies of Messrs. Burleson, John Skelton Williams and McAdoo. For an administration which talks about a New Freedom and boasts of having bestowed a new liberty upon business-men, not only to be blind to the wrongs of full ten millions of American citizens, but to add to them is truly discouraging. Mr. Wilson can feel keenly for the governmental wrongs of the "submerged 85 per cent." of the people of Mexico, of whom so many are Indians and of a mixed parentage, but he has yet to say a really sympathetic word about the wrongs of the millions in the South who are without voice in their own government.

As the Times well knows, the Evening Post was an advocate of Dr. Wilson's election and is still a supporter of his administration in general. The Association itself has issued its version of the visit. We printed it in full yesterday. It begins by saying: "The interview of Mr. William Monroe Trotter and the delegation of colored gentlemen with the President of the United States bring forward again the burning question of the treatment of colored civil servants in Washington. The whole incident shows grimly and forcefully how deeply the colored people of this country feel the injustice which Mr. Wilson's government has inflicted upon them and still inflicts." The statement concludes with this paragraph: "It still remains true that for the first time in a half century a President of the United States and distinguished members of his cabinet have deemed it necessary for the peace and quiet of these United States that clerks in the federal service, having passed the same examinations and receiving the same rate of pay, must be separated in their work if the ancestors of any of them has a drop of negro blood. In some cases the colored clerks have been so white in appearance that the officials themselves have made mistakes in classifying them. In other cases clerks of all colors have protested against the attempted separation. Always the separation has caused humiliation and inconvenience and added cost."

Des Moines, Ia.
Register

MAY 4 - 1914

NEGRO WITH 'SMALL N.

To the Editor: I don't know of a daily paper published in America that is a better friend to the negro race than yours; I have read it for years and have always found it to be the champion for right, and a square deal for my race.

In this morning's issue (Thursday, April 29) you had an excellent editorial concerning Booker T. Washington's success at Tuskegee Normal institute and his proposal to give to the students a series of lectures this summer from bankers, lawyers and physicians of our own race, of which and whom we are most proud, not from the mere fact that it will all be the product of negro brain, acquired under adverse circumstances, but that you have taken notice of it, and seen fit to put it in print in your most excellent paper in the editorial column, which represents the soul and thought of any paper, means much to the negro.

But let me call your attention to what I think is an oversight on your part, but a custom of the majority of daily papers, and yet 'tis an insult and an injustice to every negro, and that is you invariably spell negro with a small "n;" that this is wrong you well know, and should not be. Right in this same issue in the very next column, where you give the population of Mexico, you speak of 4,000,000 Indians (capital "I"), 6,000 negroes (small "n"). Now this is an insult slammed in the face of ten million of people who know nothing but loyalty to this country, who spilled first blood in the streets of Boston for American independence, who have fought in every war, who has never turned anarchist or betrayed the trust in him posed, and who now stands ready to defend the flag, as he always has done.

I cannot believe it is your intention other than a custom, but knowing your fairness, I hope and believe this will be corrected.

I hope you can give either this article or its substance a place in your paper, that the good people of Iowa and other states know how we regard such oversights.

John S. Coleman.

Race Problem - 1914
United States

WHO WE ARE.

WHAT IT TAKES TO MAKE AMERICAN CITIZENS, WE HAVE IT; at least in a pinch we are made to feel that we are very much American. Recently the steamer Red Cross, with its big list of surgeons and nurses on board, was to leave for the seat of war, but it was discovered that 60 per cent of the crew of 270 men had taken out only first papers for American citizenship, and therefore were undesirables in certain foreign waters. What a dilemma. Happy thought, someone suggested filling their places with Negroes. The thought was put into action and all was again serene. The British council general said it was most desirable that there should be no friction whatever connected with a Red Cross vessel sailing for a charitable and most worthy purpose. So it was thought best to man the vessel wholly and entirely by American citizens, and that means US. It is a comforting thought to know that we are of some service in the world, and every step we make is one more step nearer the goal.

THE AFRICAN DODGER.

Like a beast with lower pleasures, like a beast with lower pains. —Tennyson.

That flotsam of civilization, the African Dodger, is coming in for a great deal of publicity these days. Writers who would not stoop for a moment to discuss a dog are dipping their quills in righteous indignation as they face for another summer the nauseating sight of the African Dodger at the summer resorts. Yet the dog is a useful animal in his place, and the Amsterdam News would much sooner talk of, or talk to, the dog than write of the African Dodger disgrace.

In all civilization, in all history, there is no more disgraceful parallel, no more shocking spectacle than these same African Dodgers, who, themselves utterly devoid of pride and manhood, ply their disgraceful trade to the shame and hurt of ten million already overburdened black people in this country and countless millions in other countries who must suffer in depreciation and disrespect because of their sameness of color to these bestial fools, who have no more pride than to hold their silly heads the target of the white men's missiles and the object of mutual scorn and disgust, as the crier's words ring out, "Hit the coon and win a cigar."

And these degenerates claim kinship with the Colored Race! These things, whose touch and acquaintance would be pollution! Ostracize them! Shut them out as a colony of lepers. They are in truth lepers, mental lepers! And as such are far more dangerous than physical lepers. Point them out with the finger of scorn to your children, and tell the young ones how they degraded the race and made harder the path of the coming generation for the sake of a filthy dollar and an easy way of earning it.

Other men will arise, mighty, competitive workers for the good of the race and shall win fame for aye, but the African Dodger shall ever be unrivalled as the most infamous men of any race, the filthiest and the most degraded.

ALL HAIL! ATLANTA!

The colored people of the country feel greatly reassured that the public officials of the State of Georgia have risen again to their sense of duty and have finally condemned Frank, the Brooklyn degenerate, to death for the murder of Mary Phagan. That the Atlanta criminal authorities have not supinely sat by and allowed the mob to lynch a black man for a crime which a white man committed is surprising. This indeed is a great step in advance for the South, even though the condemned white man is not a Gentile.

It is not now too much to hope that some day some Gentile among them may be made to pay the full penalty for the crime he commits and invariably fastens upon a helpless and unpopular colored man. Only a few days ago a white man robbed a black man's bank in Atlanta and the culprit was actually caught and lodged in jail. His trial has not yet come up and when it does he will doubtless be liberated. If a colored man could become white with the ease and rapidity that a white man can make himself black—a black man would pay the penalty. But nevertheless the fact that the superior white man should have been apprehended and imprisoned proves a marvelous progress and that the world is really moving on. All Hail! Atlanta. All Hail!

BE FAIR.

Out of all harmony with the American spirit of inquiry and fair dealing when it comes to assembling facts for the purpose of establishing a basis for an honest and logical deduction, is the practice of postulating concerning the moral intellectual progress of the colored people. The ease with which it is possible to obtain a tolerably fair notion of the material progress of the race—mainly because information in that regard is furnished by the Census Office and at public expense—enables the average white man to get a garbled favorable report as to what the colored people have done and are doing on material lines. But when it comes to progress made by the colored people in avenues which lead to moral, intellectual and civic proficiency, the white race, in general, manifest an indifference which amounts to a reflection upon them for fair dealing and commendable inquisitiveness. They know absolutely nothing, or at best but little, and that superficially touching the development of the colored race in matters which make for substantial and permanent social uplift. The average white person stands off, absorbed in his own self-sufficiency, and acting upon the foolish theory that the entire world and the fullness thereof, is his, by right of eminent superiority, discovery or divine decree, takes it for granted that universal equality is unapproximable, and that, therefore, in the nature of things, it is useless to waste time upon an inquiry as to the progress of peoples not included in the Aryan family This pharsical presumption could be tolertated were it not that the same people act as though they knew all about the other peoples, and endeavor to fix their social, moral and intellectual status upon preconceived, unsubstantiated tomfooleries which would under any other circumstances brand them as unatics at large. Thus these ungenerous and uninformed people assay to classify the colored people of this country as natural inferiors, incapable of sufficient development of mind and morals to justify the slightest suggestion that they are now or ever will become, sufficiently equipped to justly claim equality in the American body politic; and console themselves in their ungenerous treatment of colored people by the comforting reflection that the mere privilege to life here is a boon beyond which it is ingratitude to hope for. Segregation, jimcrowism and all the other forms of proscription which deny the Christian spirit

of brotherhood are consdered as matters of course. We often hear white people, who profess to be friendly remark that the great desideratum in the so-called race question is a very simple and apparent one. They say "When the colored people develop thrift, education, governmental experience, everything will move along smoothly and colored people will become an acceptable and understandable factor in American society. Yet these very people never study the conditions among the colored people in a manner to enable them to form even a superficial knowledge of the colored man's actual progress. They are proud to admit the confirmed nihilist, socialist, the "black hand" element and all the conglomerated mass which is pouring in from effete Southern Europe, without requiring them to be even decent, to say nothing about common education and material competency. Moreover, these motly masses are permitted to vote without question, and to hold high political positions in the government and throughout the entire poltical field. A greasy, ignorant, bigoted Italian, a bearded Russian brute or a clanish and beer-swilling Polock is admitted without question to all the benefits and privileges of American citizenship—ignorant, superstitious, bigoted and filthy though he be—while the literate, property-owning, ambitious and educated colored man, who has for centuries given his braun and blood to help make the present conditions possible, is told that the whole colored race in this country must wait until said entire race demonstrate experiences, capabilities, scholarship and wealth equal to the most advanced citizens of the land. On the subject of getting acquainted with people, the following from Hilaire Belloc, an eminent French anthropologist and traveller, published in the Commonweal of Adyar, India, is worthy of notice: "For one thing, you cannot understand a people or begin to understand them unless their physical surroundings are your own; unless you have eaten such food as theirs, and slept in such beds as theirs. For another thing, it is only by such discipline that you can penetrate into a country at all. But this breaking one-self to the habits of a country is not easy save to quite exceptional men. Some few can do it easily and it is men of that sort who get to know a people. Very nearly every one has a repugnance and an initial inability when it comes to the foreign customs even of a highly civilized people, to the habits which are the very expression of the natural soul. Imagine a Frenchman coming to discover England and doing there what so many Englishmen do when they are abroad. Imagine him never at the pains of reading a single English newspaper. He finds he can get his own papers in London. He finds there are restaurants kept by his compatriots. He eats there. A French play is being acted, he goes to it. And for conversation with Englishmen he chooses such friends as can talk to him in his own tongue. After such a sojourn he goes back to France under the impression that he has seen a large uncomfortable place where a number of French things are done oddly." In some such way the average investigations are made of the actual conditions among colored people. The Northern white philanthropist goes South under the very best of intentions; but when he gets there, he is rushed into a vortex of Southern social entertainments, is shown the superficialities and none of the solidarity of race life; and returns to his Northern home with no just information upon which to base an intelligent opinion. Yet it has happened and is happening every day, that so-called investigators make "authoritative statements based on personal knowledge," when the only information they have gotten was that given them by their prejudiced, unscrupulous and diplomatic Southern host. Be fair.

MUST WE FIGHT TO WIN?

...where throughout the world, in Christian, pagan and in heathen lands, ...dvanced mankind, with Mr. Andrew Carnegie as the inspiration and ... have for years advocated arbitration between nations rather than ..., actual war, as the wisest and most humane course to be adopted ...ent of disputes, that are bound in the course of events to occur ...ery trivial matters, easily amicably to be arranged if the parties ... foolish. Despite the vast standing armies maintained by all nations protection against war, it is fair to conclude that the peacemakers ...ave gained a substantial victory, so that the nation that goes to war now must have a provocation sufficiently aggravating to justify it, after all efforts at peaceful composition have failed, or incur the displeasure of all of the other nations, with consequent inability to borrow the money necessary to finance the war. It is a great gain to mankind that it has come to be that way, and promises to become more so.

As it has become with nations which have adopted the principle of arbitrating their disputes, so it has become in a great measure with labor unions in their conflict with capitalism for better wages, hours and housings, and the right to dictate in the affairs of their employees in no wise their business; law and public opinion have united to compel them to arbitrate their differences, so that the common interests of the public shall suffer the least inconvenience and loss. Individuals have been reduced to the same necessity. They are not allowed to engage in fisticuffs, to cut and shoot each other, to disturb the peace and convenience of others, without being sharply called to account by the police, the constabulary or the soldiery. This is as it should be. Even duelling has been legalized out of practice in this country, while being still countenanced in Europe. the immigration authorities at New York having barred out a distinguished Austrian only recently because he had engaged in a duel. That is to say, mankind are progressively getting beyond the lawless attitude toward each other which makes for bloodshed, and are coming more and more to rely upon the legal processes and of healthy public opinion to settle their disputes of whatever sort. The men and the organizations and the nations that insist upon physical force as the best way of settlement have to pay for it in general disreputation and discredit. Our Southern States now have that bad character, and have had it since 1867. It is high time that they begin to amend their ways, and there are signs that they are beginning to do so.

We are not at all surprised that, at the celebration of the birthday of Charles Sumner, in Washington, last week, the Rev. I. N. Ross, D.D., should have got off his stride and carried the audience with him, as reported in the following:

> Negroes were urged to stop buying musical instruments and sending their children to dancing schools and advised to spend their money for guns and military education by the Rev. I. N. Ross, pastor of a Washington Negro church, speaking to-night to a large crowd assembled to celebrate the birthday of Charles Sumner. He told them they would have to fight for their social, political, and industrial rights.
>
> "Prepare for war in times of peace is the policy of this nation," he shouted. "It should be your policy if you wish to break from the oppression, the fetters of this era of new slavery."
>
> Cries of "We are with you!" "That's right!" greeted the speaker, and the audience rose waving handkerchiefs and urging Ross to go on.

Mr. Oswald Garrison Villard of New York, who was one of the speakers, vigorously dissented from Dr. Ross's advice, but when the latter arose and reiterated it, the audience was still with him; which shows conclusively that even in Washington, where the black colored worm has allowed itself to be trod upon so long and relentlessly, there is a disposition to turn and strike. It is not a bad sign, but it should be tempered with the wisdom that experience teaches. There are more ways to fight for rights and privileges denied than to rush into the arms of the police or the militia, unarmed and disorganized for the most part, as colored people are. Every person should have plenty of physical as well as plenty of moral courage, but neither will avail anything if desperate odds are run up against without weighing the cost. No man is stronger than the law, however vile it may be, when it is backed by public opinion, however vicious it may be; neither is a group of men or a state or a nation of men.

What then? The work before the colored people is a hard work and will require long years of wisdom and persistance to accomplish it; and that work is simply the creation of a public opinion that will concede them their rights as citizens and men. It is an intellectual and moral work, such as the Jews have had to work in Europe and America for 1,913 years, and are still engaged in, and they shall have to do the work as the Jews have had to do it and are doing it, by intellectual assertiveness, by moral character of the highest and best, by making money and keeping money, by buying and holding property, and by legal contention at every step of the way for every right, every advantage lawfully and properly theirs. They can win only in that way. They shall have many trials and tribulations along the way of the weary years, as the Jews have had them, but they shall have to bear with them and move steadily forward to the high calling of American manhood and citizenship.

We have enough public opinion and bad law against us now, everywhere, and should labor to diminish rather than to make more of like sort. Men of the age, character and standing of Dr. Ross should not point the people to the way of civil, political and moral death, but rather to life of them in the way we have indicated. The Christian philosophy should not fail them in the long run to come into a rich inheritance in American citizenship, and we do not think that it will, but the run is long and the end is far.

Race Problem — 1914
United States

GOV. BLEASE OF So. CAROLINA.

Colored Men Sing His Praises - Peculiar Conditions in Columbia.

His Excellency's Chauffeur--No One Allowed to Interfere With Him--Making Constables.

"A Mother's Plea."

I left Richmond Monday night, 1st inst. at about one A. M. via Seaboard Air Line. I found the berth ready and even before the train crossed Main Street, I had stretched out to enter the "land of dreams." I awoke early in the morning and sat at a window closely observing the scenery in North Carolina. At Hamlet, I saw a party of colored men around a cook-shop. In a place adjoining a female stood in the doorway, while the sign told that it was a cleaning and pressing shop.

THAT TALL COOK.

A tall colored cook from the dining car, wearing a white jacket and gray colored pajamas talked with some of the men standing around while his companion looked on. Both wore white "skull caps" and as the train moved, they ambled aboard.

A polite white steward approached me and enquired if I wanted breakfast. I had devoured a small sandwich, which I had brought with me and I found that the breakfast which was later brought to me did not seem any the less appetizing.

WELL TREATED ON THE SEABOARD.

I was treated with every consideration and I thought of Dr. Booker T. Washington's railroad day and continued to observe conditions on the outside. I saw white farmers at work and I saw colored women at the same task. Humility was everywhere observable. The train crew soon found out from which point I hailed and the post-cards of the Mechanics' Savings Bank were distributed. I reached Columbia at 11:45 Tuesday morning and as I stepped from the Sleeper, I saw a tall, stately gentleman looking at the day coach, where colored passengers travelled.

DR. GOODWIN'S GREETING.

He looked in my direction and then I shook hands with Dr. J. H. Goodwin, who led the way to his Oakland automobile, where a smiling chauffeur greeted me and awaited the signal to go ahead. The lady was Dr J. H. Goodwin's wife. She is an expert chauffeur and she proceeded to demonstrate her ability along that line. We stopped before an imposing mansion. The two tall pillars, extending some 24 feet to the eaves of the roof made a picturesque appearance that I shall never forget. Entering, I found hat the plan was most modern. Dr. Goodwin's office was on the right hand side.

LOST A STENOGRAPHER.

He laughingly told me that his Madame was a stenographer and typewriter when he married her, but he had not observed her ability in this direction since that time. She was a skilled instructor in music and the automobile and the piano were her constant companions. Here I was introduced to Mrs. Annie L. Dickson, of Orangeburg, S. C., who wore "widow's weeds" and Misses Eliza and Ruby Williams, who were reputed to be the daughters of one of the wealthiest colored farmers in South Carolina.

A FINE MANSION.

It was only a few ments later that I was in the room assigned to me. I found this mansion furnished with all modern conveniences. Dr. Goodwin seemed to have learned a downward side-pocket movement, for from this direction, he constantly "forked" up the money necessary to meet the demands being constantly made upon him. There was a twitch on his countennce every time, however, which was observable only to a close observer but he said "nothing" except during his unguarded mo ments.

IT "CAME HIGH."

His palatial style of living came high, he admitted and he was paying the price. I worked on my address for the evening. Later, I enjoyed an automobile drive, with the Doctor at the wheel. The N. C. Mutual Insurance Company has a nice building here with Mr. J. E. Gilmer in charge. He is thoroughly qualified for his duties and he discussed insurance with the facility of a veteran in the business.

I met Attorney N. J. Frederick, who is principal of the school here, I visited Mr. Thomas Green's fine residence. He hesitated to state what it cost him. The price was so high that he evidently wished for some of the money expended in home comforts back again.

PROGRESSIVE COLORED FOLKS.

Mr. N. H. Collins conducts an "up-to-date" Department Store here and met us with a glad hand. I went to the Seaboard Air Line office to get my mileage exchange ticket and Pullman reservation. The ticket agent's face was a study. He looked at the engraved plate card, announcing, "John Mitchell, Jr., President of the Mechanics Savings Bank." He told me that he would fix up the mileage exchange ticket, but the agent was out at a barber shop and he handled the freight business.

AN AGENT'S EMBARRASSMENT.

He was not sure whether the lower berth thereon had been taken. I conversed with him familiarly and finally he said he would send the diagram up to the agent to see. The clerk came forward and when he saw the diagram, he said that there was no use to go there. The lower specified had not been taken. Rather than delay, I had informed him that an upper berth would be taken. Hesitating a moment, he looked up into my smiling countenance and then filled out the Pullman ticket.

THE PRICE OF A LOWER BERTH.

I parted with two and a half hard-earned dollars and went to the waiting automobile, where Dr. Goodwin and Contractor T. J. Entzminger sat wondering what delayed me. A few moments later, I was enjoying a drive again through the streets of Columbia. They showed me where Mr. I. J. Miller kept store before leaving for Richmond. He was making "plenty of money here," was the general verdict. The place is now occupied by a large fine new building as it is on one of the principal streets in Columbia.

Many were the enquiries about I. J. Miller and some ventured the remark that he should come back to his friends there

THE NEXT MORNING.

I met Madame Nelson. I saw Mr. Thomas Butler, Grand Chancellor T. H. Henry, Mr. Thomas Jackson and many others. That afternoon, friends gathered at the Goodwin Mansion. The reception accorded me in Coppin Hall of Allen University was certainly gratifying. I awoke the next morning much refreshed and after breakfast and listening to the strains of sweet music under the bewitching touch of Madame Goodwin and the charming voices of her associates, I once more went for an automobile ride. I had been invited to dine with Mr. and Mrs. Thomas Jackson.

BLACKSMITH AND FARMER.

Mr. Jackson is a prosperous blacksmith and he modestly announces now that he is a farmer. He is the Manager as he styles himself of 2600 acres about eight miles from Columbia. There were so many rooms in his city mansion that he was unable to state the number. He has an automobile and he is in politics. I was much amused to hear every colored citizen in Columbia, with whom I came in contact praise, His Excellency, Cole L. Blease, Governor of South Carolina. His name is pronounced "Bleece," just the same as

Mobile, Ala.
Register
OCT 9 1914

Will Protect the Negro.

That the negroes of Jackson must be protected in their rights, and that extortion and grafting by constables, magistrates and other fee-hunting officials must cease, was the declaration made by the Rotary Club of Jackson at its regular meeting Wednesday afternoon. A committee was named to make thorough investigation of the numerous complaints of injustice to negroes by petty officers, and a report will be submitted, with recommendations for drastic action, at the next meeting.

The Rotary Club is composed of 35 of the leading business and professional men of Jackson, and the declaration made by the organization is therefore, of much significance.

Instances were cited at the meeting where negroes have been needlessly persecuted, the officers in every instance picking out a negro whom they felt sure would pay a fine, and the fine was invariably assessed against him, regardless of the merits of the case.

It was stated by one member that certain petty officers employ negro "stool pigeons," who deliberately inveigle negroes into crap games, and then lead the fee-hunters to the scene. Another instance was cited where a negro janitor employed by the public schools was having "an animated discussion" with his wife, and both were arrested and fined $20 and costs each, on the theory that they would be able to pay it.

Several prominent business men stated that, to their personal knowledge, Jackson lost one of its largest manufacturing plants because of the persistent persecution of its negro laborers by fee-hunting constables.

The members of the Rotary Club went on record with the declaration that they do not intend to drop the subject with a mere discussion; that they are going to very root of the evil and see that it is exterminated.

Canton, O.
Repository
OCT 18 1914

NEW NEGRO PROBLEM

St. Louis Republic.—Figures given out by the census bureau show that the negro population is increasing only about half as fast as that of the whites. At that rate the negro problem will soon become one of how to get enough negro labor.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Chicago Ill
Survey
Sept 26/14

RACIAL CHARACTERISTICS AND NEGRO PROGRESS

AT A CONFERENCE at New Orleans called by Dr. Oscar Dowling, of the Louisiana State Board of Health, to consider means of improving the Negro race, Dr. William C. Woodward of Washington expressed his belief that the high death rate among Negroes was not due to their surroundings so much as to racial tendency. He had seen white people living in the alleys of Washington amid conditions quite as unhygienic as any surrounding Negroes; yet among these white people the death rate was not so high as among Negroes.

Dr. Dowling emphasized as of highest importance for improving the conditions among Negroes, first, housing; second, education. In the overcrowded shacks of the Negro sections, immorality, venereal diseases and tuberculosis are rife. In the work of education he urged not only the sympathetic co-operation of white people but also the best effort of the more intelligent colored people.

Emphasis on possible improvement of the Negro race was also given in a paper written by Dr. Jacques Loeb and read at the recent meeting in Baltimore of the National Association for the Advancement of Colored People. Dr. Loeb said that it was "contrary to all known facts to say that with a pigmented skin or with a certain type of eyes, must necessarily be connected a lower degree of intelligence or moral control. . . . All known facts indicate that [mental and moral traits] are not limited to special races but are the peculiarity of certain strains or families, independently of race. It is an open question whether with equal facilities and care the children of different races would show widely different mental and moral development."

Rochester, N. [illegible] Chronicle

NOV 13 1914

NEGRO MELODIES DENOUNCED

As Result Boston Will Withdraw School Book of Songs.

Boston, Nov. 12.—The plantation songs, "My Old Kentucky Home," "Oh Susannah," "Massa's In de Cold, Cold Ground," are insults to the negro race according to speakers, both negro and white, who appeared to-day at a hearing before the School Committee. As a result of their protest, the committee voted to withdraw from the schools a book of forty songs recently compiled by the musical director. The objections to the songs were based partly on the use of the words "darkey," "nigger" and "coon."

Nashville, Tennessean

NOV 21 1914

"Why should negroes reflect on their own their persistent unwillingness to associate e: with one another?" inquires the Houston Post. like children crying for the moon, they want the able social equality.

Van Conver B. C.

SUN

NOV 21 1914

Boston colored men have registered a protest against the word "coon" used in some of the plantation songs sung in the public schools. As a result the objectionable word has been expurgated. "The coon came down."

New York Times,

4 June 1914

Negroes Who Pose as Targets.

To the Editor of The New York Times:

With all due respect to the Yukon Indian, Walter Harper, who created a small sensation at Coney Island on Sunday by his strength, ability to draw maps in the sand, and his great marksmanship, I would like to say (and there are many others who will agree with me,) that no respect whatsoever can be given the negro who earns his living by allowing people to hit the disk under him and "give him a ducking."

Personally, I think he needs something more severe than a "ducking." Negroes have a very difficult time in this country to gain and keep the respect of their fellowmen, and when a member of a race of people that are trying to uplift themselves is so undignified as to earn his daily bread by allowing others to make him ridiculous, that person is a disgrace to the race to which he belongs.

CHARLES WALFORD BRONSONN.

New York, June [illegible]

KNOXVILLE, TENN.

SENTINEL

DEC 26 1914

LOUISVILLE.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of a police power of the state, according to an opinion handed down in criminal court here by Judge James P. Gregory. It violated the fourteenth amendment of the Kentucky Bill of rights in no wise.

Wilmington, Del.

JOURNAL

AUG 28 1914

PEOPLE'S COLUMN

PLEA FROM A NEGRO TO NEGROES

To the Editor of THE EVENING JOURNAL.

Sir:—Please grant me space in your paper for some talk that is indispensable at this time. This letter is written in the interest of the colored race of Wilmington, of which I am a member, and whose interests I have particularly at heart. Infamy and ignorance have once more disturbed the peace and harmony existing in this city between the whites and the blacks, and it has resulted in drastic action. Despite the fact that the Municipal Court has fined and otherwise punished a host of people who have used bad language on the streets, there seems to be a number who yet persist in indulging in the same habit.

After a few years of experience in social and public life in this city, I have found that there is in my race a certain class of people, who, when angry, or in altercation with anyone, most profane language that anyone can utter is used by them. They do not seem to care where they are, or in whose presence, either white or black, men, women or children. The idea that I wish to convey is, that if the negroes of this, or any other community, would command respect, we must first be respectable ourselves. Neither have I lost sight of the fact that there are lots of whites who have this same habit, nor that there are lots of colored people who are just as respectable as the whites. As a rule, there are bad people in all races, but that does not excuse the colored people who do not do right.

It appears to me that if we colored people would progress, we must show that we compare in character favorably with our white friends. There are several things in life that we must all consider. First, it should ever be remembered that winning a victory by physical force or by implements of destruction has very seldom brought about anything but contempt and disgrace. While I have the greatest respect for that officer who has met with calamity, and for the whole police force of Wilmington, I would remind them that rough handling of criminals, to a large extent, does more harm than good. Let us hope that no officer does handle people roughly in this city without a cause. Second, the old proverb, "Tell me your company and I will tell you what you are," is as true today as when it was first uttered. In the preparation for success, association is one of the most powerful factors; so powerful indeed that if the associations are not of the right kind, failure is inevitable. As one diseased sheep may contaminate a flock, so one evil associate, particularly if he be daring, may seriously injure the morals of many. Third, that old biblical saying, "If thy right hand offend thee, cut it off," reflects the very thoughts which I am trying to convey. If any of our race are injurious to us, it is our duty to cut them off, for the Holy Book says that is better for one soul to enter into hell than two.

Let us hope that no officer will have to shoot any more negroes in the back in self-defense who are running away from him. And let us hope that no more negroes will interfere with officers of the law when they are doing their duty. And may I ask the good colored citizens of Wilmington to assist in the prevention of a recurrence of this atrocity.

Yours for the uplift of the colored race,

JOHN ALBERT GRIFFIN.

Wilmington, Del., Aug. 27, 1914.

A PROBLEM

THE army of indolent, shiftless Negro youths strolling and lounging around, meddling with people upon the highway, inviting trouble and racial strife, is a problem that assumes an alarming proportion as the days go by. It is a problem that demands serious and immediate attention. Parents who labor and sacrifice in order to keep their boys and girls dressed up walking around are doing their children a great injustice; at the same time, they are contributing to conditions which clog the very wheels of racial progress. It is surprising for one to note such an indisposition to work among our young people. A new emphasis should be placed upon labor by all of the agencies that are engaged in the important work of race building.

The Christian Index
7/23/14

Race Problem - 1914
United States

STATESMANLIKE LEADERSHIP NOT DEMAGOGISM.

That a division of the general electorate is desirable and necessary seems clear, for the reason that such division is a logical expression of that independence of thought and action, characteristic of intelligent citizenship, which views and acts upon all problems and propositions from the standpoint of enlightened experience and sound reasoning. This is particularly true of American politics where, even when the correctness of principles is generally admitted, the question of their best application to peculiar social problems is the source of wide differences of opinion. Moreover, in this country political opinions are frequently formed and modified under the influence of the prevailing local or sectional sentiment or material interest, even to the exclusion or in violation of sound moral and economic principles generally applied. Thus a mere change of residence will often carry with it a change of political opinion more or less harmonious with the highest expression of justice, as the case may be. The colored voters, being no exception to the average voter in point of reasoning powers, or susceptibility to the influences of local or sectional sentiment or interest, must express—if they honestly declare themselves—differences of political opinion, at least as to the best means of reducing sound principles to practice. It were mere foolishness to quarrel with a man simply because he entertains political views different from our own. As an individual voter, it is his duty, as well as his right, to express an individual opinion, however inharmonious or improper it may seem to those who think and act differently; otherwise, democratic government would be a sham. To be sure, it is the duty of every voter to seek to influence his fellow-citizens so that their suffrages will be cast in the interest of justice, law and order, the best economy and the greatest good to the greatest number; but even this duty must be pursued with the greatest care and in strict consonance with the constitutional right of free speech. Verily, differences of political opinion and party affiliation are to be expected.

But, owing to the peculiar aspect of politics as applied to colored people as a mass, in which they are viewed and treated as a separate and distinct element of the body-politic, to be dealt with along lines different from and frequently antagonistic to those upon which other classes of citizens are treated, a close adherence to the principles of justice and liberty, and the adoption of the means of their practical application, become the paramount racial consideration. Even here, there is room for honest differences of individual opinion, as contradistinguished from the opinion of the majority. But, in the latter aspect, the question ought to be, "Do these differences preclude acquiescence of opinion, or unity of action upon the vital matters affecting the colored people as a whole? On the question of tariff, millions declared it to be but "a local issue;" likewise the wisdom of a merchant marine and the numerous economic questions now dividing the American electorate. These are important; but do they outweigh the question of human rights, the right of the majority to rule, equality of civil rights and the full, free and equal enjoyment of the results of legitimate toil? Academically viewed, there can be but one answer; but the question as to how these principles are to be made practicable is quite another matter. Admitting the sufficiency of either of the two great parties to insure the absolute equality of all citizens without regard to race or color, should it see fit, what party shall be appealed to and supported by the rank and file of the colored voters? Upon this proposition, we find conflicting opinions among the more advanced thinkers. Some are for ignoring political matters altogether, upon the theory that by so doing the race may have time to fortify itself with material things—such as the almighty dollar and the acquirement of lands and tenements—calculated to make for eventual political recognition—

Let us give thanks that ...

these things are considered the sine qua non by one class of race leaders. Still other leaders advocate making terms with the historic political enemies of the race by shutting their eyes to their present nefarious projects and practices, in the hope that when, with the help of the colored voters, such enemies become all-powerful, they will change their erstwhile hostile attitude and turn a veritable political summersault, ignore the main instruments by which they climbed into prominence and power; and settle upon the adoption and practice and policies, the assertion and practice of which would belie party promises, party traditions and party history. A commanding figure in the last-named class announces that the duty of the hour is to work to "change the Negroes' political condition throughout the South for the better," and since the Republican party has "abandoned us to our fate, an alignment with the Democratic party" is "the best way out of the difficulty." This prophet, priest and would-be Moses, by a course of labyrinthian and mystifying reasoning which would amaze the father of the syllogism, assures the colored people that by allying ourselves with the Democrats they will excite a new interest in the hearts of Republicans and enforce new relations of a friendly character among our historic enemies. For our part, we do not entertain that kind of principle or diplomacy. Our knowledge of and experience with the Democratic party incline us to beware of surrendering ourselves to an avowed enemy; on the contrary, we believe in "fighting to the knife, the knife to the hilt." We know the history of the Democratic party. That party, or its legitimate ancestors, forced a compromise upon the question of slavery before the Constitution could become a fact; it postponed the time for the prohibition of the importation of slaves until 1808; it insisted upon the passage of the Fugitive Slave Act, whereby every citizen, North and South, was made a veritable bloodhound to catch and deliver fugitive slaves; it wept over the corpse of Slavery and over its bier formulated schemes to resurrect its spirit if not its body, and cursed Abraham Lincoln because he issued the Proclamation; it resolved, through the General Synod of the Presbyterian Church South, in 1863, "that slavery is a divine institution," and further "that God raised up the Presbyterian Church South to protect and perpetuate that institution;" it opposed the amendments to the Constitution which declared the colored people free American citizens and entitled to suffrage; it organized Ku-Klux-Klans, night-riders, Knights of the Circle, and instituted all the bloody machinery and practices calculated to bulldoze, intimidate and murder innocent, law-abiding colored voters. Today the Democratic party is committed to the policy of segregation, jimcrowism, disfranchisement, the progressive reduction of educational facilities for colored children to nil, a restriction to the minimum of opportunities, for remunerative employment of the colored people in every department of human activity; and, as if to emphasize the sum of all villainies, prostitutes the Civil Service of the Federal Government to the consummation of its hellish designs.

The Republican party stands for all that the colored people hold dear; and, but for the unholy ambition of certain "trimmers," would now be in power—the champions and benefactors of the "despised race." But for the history and traditions of the Republican party, the colored people would now be the prey to the most devilish inclinations of a rabid fawning, cowardly race-hating, Democratic mob. Furthermore, we do not agree that segregation began with a Republican administration. It may be true that Democratic understrappers and holdovers sought to inaugurate a policy of comparative segregation; and it is admitted that to a certain very limited extent it obtained; but it never was insisted upon, winked at or generally known by a single Cabinet officer, and was unrebuked and uncorrected simply because the fact of attempted segregation was not brought to the attention of the Administration by those most concerned. To say that the Republican and Democratic parties are equally implicated in the matter of race segregation in the government departments is to display inexcusable ignorance of departmental methods and actual conditions. As

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to the cruel treatment of colored clerks in the Auditor's Office, it must be remembered that that office is largely influenced by the Postmaster General—one Burleson—and it may be that Mr. Kramm is but the proverbial catspaw of the Democrats designed to enable them to shift responsibility and to say to blind colored adherents, Here is your party friend! We do not favor a colored man's party, either. Such an organization would only tend to justify segregation, keep alive social and political distinctions and antagonisms and become an almost insurmountable stumbling block in the way of the final acknowledgment of our civil and political rights. We believe that the safest place is in the Republican party; there to fight, there to demand our full manhood rights.

STRONG WORDS FROM THE GLOBE.

On the speech made by John Skelton Williams before the Southern Society of New York and the reply made to him by Ex-Attorney General Wickersham, the "Globe" published the following strong editorial. In these days when the tide of public opinion seems set against us in so many quarters it is gratifying to see such sentiments expressed by a great metropolitan daily. On several recent occasions the "Globe" has taken high ground on the Negro question. The good effect of such utterances cannot be estimated:

The Fear of Inferiors.

John Skelton Williams of Virginia, controller, was moved in his remarks before the Southern Society last night to trot around again the decrepit political hack on which so many inferior men have ridden into office, to the injury, intellectual, moral, and material, of one of the fairest sections of the Union. "Long ago we determined," said Mr. Williams, in the familiar stump speech manner, "that the Negro should never be our masters." As if there is or ever was danger of 30,000,000 proud and intelligent whites of the south, with a great tradition behind them, falling under the mastery of 10,000,000 members of a race but a few years out of slavery! Mr. Williams insults his neighbors by mentioning such a thing as possible. The world is familiar with the domination of the inferior many by the superior few; and sometimes the superior few have been dominated by the inferior many, but history records no instance of the domination of the superior many by the inferior few.

It is agreeable to note that Mr. Wickersham, who followed Mr. Williams on the speaking list, was moved to reply and did so suavely and effectively. It is even more agreeable to note that the members of the Southern Society, silent during the speech of Mr. Williams, applauded Mr. Wickersham. It is a wholesome and encouraging thing when a gathering of representative southerners, bored by childish appeals to race prejudice, is pleased by declarations that "no people can thrive and advance if, side by side and working with them, are 10,000,000 who are disfranchised and denied all voice in government." The time has arrived when Negro-baiting is no longer an easy road to political preferment.

Mr. Williams has Skelton as his middle name, and this name is a proud one because, among other reasons, it was borne by the wife of Thomas Jefferson. Let this latest Skelton remember that Jefferson, although the owner of slaves and brought up in contact with the institution, declared with respect to Negroes: "Whatever be their degree of talent it is no measure of their rights. Because Sir Isaac Newton was superior to others in understanding he was not lord of the person or the property of others." Jefferson was animated with the true spirit of Virginia, that big and generous Virginia that was e political leader of America, and, more than any other co ıy, was instrumental in establishing independence and in c ating the Union and the nation. The calm and beautiful oice of the Old Dominion, defending the rights of man and the great principles of democracy, will yet make itself heard above all the shrill shoutings of race prejudice

Boston, Mass.
TRAVELER.
NOV 16 1914

THE EXCHANGE EDITOR SAYS THIS IS THE BEST CARTOON HE HAS SEEN TODAY



THE NEW FREEDOM—FOR THE NEGRO —New York Tribune

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THE TURK STANDS TRUE

A. Rustem Bey, the Turkish Ambassador to the United State who, rather than retract THE TRUTH—his recent bold criticism of the Negro-bating, foreign meddling Administration at Washington—QUIT this country on Tuesday, and not only did his people proud, but rendered all America a real service. Nothing during the European War has served to call the nation to its senses, to reveal it to itself more vividly in its true light—as others see it—than Rustem Bey's admonition that "Charity begins at home." While his formal statement during these nerve racking days at the Capital may have seemed indiscreet, it was true and timely. NOR IS THE TRUTH INSULTING. The cold blooded and cowardly murderer can never be insulted by being told of his deed. He is a hypocrite of the deepest dye, who under such circumstances, though unredeemed, starts out upon a career of soul saving. The United States could not in sincerity start out upon a crusade of relieving the citizens of foreign nations said to be in peril in far off Constantinople when every day native unoffending citizens are lynched and burned at the stake within its very household. This truth Rustem Bey told this nation. This TRUTH needed to be DRIVEN HOME to the HEARTS of the American people. The delicate diplomatic situation between this country and Turkey and the ensuing possible consequences will all have served a grand humane purpose. When Turkey tells America it is a lyncher, America loses not only self-respect at home but standing abroad. It is high time for America, regardless of State rights and race prejudice, to stop lynching.

As we have said before A. Rustem Bey leaves America with the thanks and gratitude of ten million American citizens. Yet his brave and noble self sacrifice are only in direct line with the race policy of his Fatherland. The Turk knows no man by the color of his skin. The Turk may be "unspeakable" in his cruelty, but he can proudly tell a taunting nation that he does not choose his victims by reason of their accident of birth. "Terrible" is the Turk, but worse yet has been his accusation against this Land of the Free and Home of the Brave.

The New York News 3-26-14

THE LINE WITHIN

Discussing "The Color Line Among Colored People," the able article on the subject by our religious editor, Dr. Holder, which appeared in last week's issue of this paper, was one of the most poignant articles we have ever read on the color line. Those who have not read it should avail themselves of the opportunity of reading the straight from the shoulder attack on a foolish dividing line within the race, that was timely, forceful, sympathetic and suggestive. It is said that a large number of the churches in this and other cities are at a loss to know what to do, relative to the cruel line that is being drawn by member against member. Dr. Holder said he did not think that the churches tolerated colorphobia. We hate to think so and yet while his church may not be guilty of the sin, the fact seems evident that many of the colored churches are guilty of this nonsense, while a number of others have succeeded in wiping

ut color prejudices altogether. If the ministers were to lead in the ight against color prejudice among colored people, the general public would gladly follow. We do believe that the race would be strengthened and made stronger if it were to eliminate the color question and work together for the benefit of its members. The emphasis must always be placed on character and integrity, rather than on color.

DR. WASHINGTON SUGGESTS A NEW POLICY FOR THE RACE.

One of the most significant and striking passages in Dr. BOOKER T. WASHINGTON'S annual address, at the Muskogee meeting of the National Negro Business League, was the following, as published in THE AGE of August 20:

I believe that the time has come when we as a race should begin preparing to enter upon a new policy and a new program. In plain but in emphatic words I want to suggest whether the time has not come when we should get off the defensive in things that concern our present and future, and begin to inaugurate everywhere an aggressive and constructive progressive policy in business industry, education, moral and religious life and in our conduct generally. We must follow the teachings of the Master when he said, "Overcome evil with good."

A general, however, able, who contents himself with merely holding the territory that he occupies, or merely devotes himself to defending himself against the assaults of the enemy, is not the general who gains renown for genuine leadership or gains the confidence of the world. A general who occupies much of his time in explaining the weakness of the enemy or the unjust assaults or tactics of the enemy is not the general who wins many battles; so it is in business of every kind.

For example, the merchant who merely contents himself with holding his present trade without covering new ground in the way of increased patronage and trading in new territory, is not the merchant who gets much of a rating for success in the business world. The merchant again, who spends his time pointing out the weakness of another's business is not getting very far on the road to business. All the energy you have to "knock" with, all the energy you have to voice complaints, coin that energy into improved methods of handling your merchandise. And so with general race matters, damning the other fellow does not push us forward. His damning us cannot permanetly hold us back.

The proper form of words in this suggestion is that the race should ake up the offensive work as outlined by Dr. WASHINGTON, which is aid aside sixteen years ago, because of the aggressive campaign of the Southern whites to segregate and negate the colored people, not only in politics, but in all of the relations of living and citizenship, and because of the attitude of acceptance by the Republican party of the "do nothing to provoke the South" policy, when the party was bound by its platform declarations and moral obligations to protect the interests of its colored partisans to the extent of its power. These were sacrificed rather than protected in the administrations of Presidents MCKINLEY, ROOSEVELT and TAFT.

All the race groups in the population, as well as the industrial and commercial interests, look to the Government, State and National, for protection of life and property, and to the party of their choice in particular when in power, to do so.

The effort to read the Negro out of the politics of the country, and then outside the protection of the laws, in the vital matter of his life and property, has resulted in wholesale segregation of him, not only in the public service, but in his living districts, his wage occupations, his traveling accommodations, his business expansion outside certain districts; and where this has not been effected by law, public opinion, white public opinion, has taken the law into its own hands and undertaken to effect it by violence and intimidation. Lynch law and prison abuses have grown unchecked to be a part of the unwritten law of the Southern States and of many of the other States.

In the absence of the protection of the State, or when the power of the State is directed against them, groups of the population are partitioned off, as the Russians segreagte the Jews, and reservationed off as the United States used to segregate the Indians, and do now in isolated cases, the segregated not being consulted about it or the terms of it. Given equal political rights race groups cannot easily be segregated in

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THE NEGRO PROBLEM IN AMERICA.

BY BOOKER T. WASHINGTON.

[FIRST ARTICLE.]

In two earlier articles in the "Daily Post and Mercury," the one printed on Wednesday, July 13, and the other a week later, Mr. Charles Lancaster has given some account of the work of the Tuskegee Normal and Industrial Institute at Tuskegee, Alabama. Since these articles were printed I have been asked to write a sort of sequel to them, giving some further account of what has been attempted and of what has been done along the lines there outlined.

When I was asked, a few years ago, at the time we were celebrating the twenty-fifth anniversary of our school, what I considered the most important single thing that had been accomplished at Tuskegee during the first quarter-century of its existence, I said that it seemed to me the most lasting achievement of our school was the change that had been brought about, largely through its influence, in the attitude of the masses of the negro race in America in regard to labour with the hands.

The negro learned many things during his two hundred and fifty years' servitude to the white man in America; some of them helpful, but some of them harmful. The lesson he learned most thoroughly, however, was that work, particularly work with the hands in the fields, was a kind of thing that no man who was free ever did unless he was compelled.

Naturally, when the negro became free he wanted to stop work. He could not see what freedom meant otherwise. It was some time, therefore, before it was possible to make this freed man see the value of a kind of education that proposed to teach his children to do just what he had been doing all his life—namely, work with the hands. He said that he and his forefathers had been worked for two hundred and fifty years in slavery, and he thought a school was the last place on earth that the subject of work should be so much as mentioned.

In reply to this I said: "Yes; it is true that you and your fathers and mothers have been worked." "But," I added, "there is a great deal of difference between 'being worked' and 'working.'"

"A man who is 'worked,'" I said, "is a slave. Any man who has to be watched and directed and superintended is a slave. But a man who 'works' is free. I propose to teach your children in our school to work. I am going to make them, just as far as I am able, honest, thrifty, efficient workmen, and, in that way, I propose to make them free."

It was not always easy to teach that lesson. Popular opinion was against it. In many of the trades the Southern white man—and in this respect he differs from the white man in the North—had long been accustomed to work side by side with the negro. Still, there were many forms of labour, and particularly was this true of labour in the fields, that had been peculiarly the work of slaves. Many Southern people believe, and still sometimes say, that there are certain kinds of labour that are only fit for negroes.

Now, the black man learned in slavery to have a peculiar respect for the opinion of the white man. The consequence was that as often as he heard a white man speak contemptuously of any kind of work as being only fit for a negro, he immediately came to the conclusion that this kind of labour was the thing he wanted above all others to avoid. So it took some time to teach our pupils and their parents that there was no disgrace in any kind of labour, except poor labour, and that their salvation lay in performing in a better and a more efficient way the very things that other people sometimes pretended to despise.

I say "pretended to despise," because one thing that has helped to change public opinion, both among the black men and the white men in the South in regard to value and dignity of labour with the hands has been the coming into the South of the skilled labourers of Europe, who have taken up and improved and crowded the negro out of some of the trades, like that of the barber, in which he previously had a monopoly.

What I have written will perhaps illustrate how from the very beginning, in order to make our plans for an industrial school successful, it has been necessary to reckon with public opinion, not only among the negroes, but among the white people as well.

There is still another way in which I found myself, shortly after I had succeeded in establishing the industrial school at Tuskegee, face to face with a larger problem than that of merely teaching an ordinary school. In 1881, when the Tuskegee Institute was started, the mass of the negroes had just lost, in the way that has already been described, their opportunities of taking an active part in politics. They were, as a consequence, greatly discouraged. Many of them feared they would soon again be made slaves. When I opened a school in which I proposed to teach young men and women to work, it seemed to many of them that, so far from establishing a school that should give them freedom in the true sense of the word, I was planning a kind of education which was a surrender of all that they hoped to gain as a result of emancipation. On the other hand, the Southern people, who had just passed through the hardships of the reconstruction period, were disposed to distrust any kind of education for the negro. Many of them believed—and there are Southerners who still believe and say quite frankly—that the negro is better off without any education at all.

Again, there were many people in the North who thought that the only way to emancipate the negro was to give him, without any regard to his previous history or present condition, just the same kind of education that a white boy was receiving at that time in the Northern States. They were very doubtful, therefore, about industrial education, no matter how useful it might be in practice, because it looked like a concession to that school of opinion which said that the negro was "fit only to be a hewer of wood and drawer of water."

I saw clearly, however, that if the work of educating and emancipating the members of my race was to go forward, it was necessary to find a common ground upon which these three parties—the Southern white man, the Northern white man, and the negro—could meet and work together. I saw what the Southern white man sometimes failed to see, that the interest of the Northern white man in the education of the negro was not due, as he frequently supposed, to hatred or enmity of the South; that, on the contrary, there were no persons, outside of the South, who were really more interested in the welfare of the Southern people than those same heroic Yankee school ma'ams to whom the South was at that time so bitterly opposed. At the same time, I knew what the Northern white man could not know, and what the negro sometimes forgot, that deep down in his heart the Southern white man, particularly the better type of Southern men, wished well of the negro, and was willing and glad to help him in any way that he was genuinely convinced was for the black man's good.

This, then, over and above the task of building up a school, was the problem that presented itself to me, the problem to which I have devoted a large part of my time and energy for the past twenty years and more.

With this long introduction, I may now try to describe the various methods by which Tuskegee Institute was sought to extend its influence throughout the South, and so aid in creating a sound public sentiment, both among white people and coloured people, in regard to the importance and value of education, and particularly what we call industrial education, which seeks to train the hand and the heart as well as the head.

The first move in the direction I have indicated was made in 1892, when I invited a number of the leading coloured farmers, along with the coloured teachers and preachers in my country, to visit our school and spend a day in talking over matters of common interest. I took particular pains to bring to this meeting, in addition to the teachers and preachers who usually do the talking whenever coloured people get together, a number of the older men who had been successful on their farms, who had accumulated some property and had gained some standing, both among coloured and white people, because of their industry, thrift and business integrity.

When the meeting was called to order I arranged it so that they did most of the talking. Instead of a lot of speeches about politics and religion, I said we would let some of these farmers tell how they had succeeded on their farms. I insisted that we did not want to hear what a negro farmer could do, or might do, or ought to do, but just what he actually had done, to overcome the difficulties in his way and succeed. Some of the stories we heard that day from these old men who had been slaves and were now free, of their struggles and mistakes and successes, and of the queer conditions prevailing in their communities, were mighty interesting and instructive. They taught the lesson, too, that I was anxious to enforce—namely, that, in spite of difficulties, in spite of injustices, the negro farmer could succeed if he made the effort; and that it was not necessary to wait until the Federal Government gave him that "thirty acres and a mule" which it is said they were promised directly after the war.

These conferences have continued from year to year ever since. At the present time farmers come from all over the South to attend these meetings. It is a kind of social holiday with them. And we have added to that conference of the farmers a meeting of the teachers and missionaries from all over the South. We call it the "Workers' Conference," and we try to get at this meeting every one who is doing any kind of work anywhere for the uplifting of the negro race.

The two meetings go well together. The first day we get together the representatives of the people themselves; listen to their reports; hear what they have to say. The next day we let the discussion take a more technical and professional turn; we discuss ways and means for improving conditions.

I have never made any attempt at these farmers' conferences to discuss agricultural problems or to give instruction in the ordinary sense of the word. The first lesson the negro farmer has had to learn is that he has his fate in his own hands; that he can succeed if he will. I have found the best way to teach that lesson is to get some of the successful men to tell their own stories. These are things the simplest and most unlettered man can understand, and when the negro farmer finds that other men as rude and ignorant as himself have succeeded in getting farms and building homes, he feels that he can do so too.

After a man has gained the courage and the determination to succeed, it is possible to help him in other ways. We have tried to give him this help in several ways. We have established local farmers' conferences throughout States where the masses of the black people live. We have organised farmers' institutes at Tuskegee and at other schools throughout the South, started by Tuskegee graduates in affiliation with Tuskegee. More recently, in connection with the Agricultural Department of the United States Government, we have started a system of demonstration farms in several counties in different parts of the South. Under this system the farmer sets off a small tract of land, which he farms under the direction of an agent of the United States Agricultural Department. Other farmers, who are called "co-operators," are then invited to follow the experiment, and carry on independently on their own farms the methods that have proved successful on the demonstration farms.

In Macon county, Ala., where Tuskegee is situated, we hold an annual negro farmers' fair, and publish a negro farmers' newspaper. By all these methods we are attempting to supplement and extend the work that was begun by the Negro Conference.

[TO BE CONTINUED.]

The Under Current.

It is satisfying to the human mind to know that all human kind is not bad. When one reads the newspapers and learns of the official and unofficial acts of race oppression and the encouragement given to mob violence and race prejudice by a part of the governing class of the South, it appears that the cause of race adjustment is almost hopeless. But then, to offset these things frequently comes in some form or another a splendid deed or action from one among that great army of white Americans that wish to see social justice done unto all mankind. One act like that of Julius Rosenwald, of Chicago, who offers to give the sum of one thousand dollars to the cause of Negro education for every thousand raised by the Negroes themselves, more than offsets a month's activities among our enemies. This offer comes in the form of assistance for the rural Negro schools of the South. The rural schools form the mudsill of our civilization and if left to the sole management of Southern politicians their chances of becoming very efficient for the Negro are extremely remote. If

is that under current of sentiment that stands for social justice and equality of opportunity here in the South to which all must look for race adjustment. There is a rising tide in the South that will eventually overwhelm the present caste system that denies justice in any form to all persons of color.

The Journal and Guide received a letter a few days ago from a white reader which contained this sentiment: "I was interested in the account of the 'Women's Sanitary Club" in.....and wish the colored women of.....would form one. It is wonderful how people of all races are working for the same ends and for the betterment of humanity, and it gives us all a feeling of fellowship that nothing else does."

It is that "feeling of fellowship," that human interest and responsibility that is taking hold of such a large group of Southern white men and women and bringing them to view with alarm the conditions that have been fastened upon the great South by demagogues seeking self-agrandizement and by selfish politicians, such as now rule a government that in many instances is becoming a reproach to itself.

Chicago Tribune

21 November 1914

OTHERWISE HE IS ALL RIGHT.

Chicago, Nov. 19.—[Editor of The Tribune.]—I enumerated a few reasons why Wilson will not be returned in 1916:

1. The signing of the civil service bill with the labor exemption rider already vetoed by a former president for constitutional reasons.

2. The looting of the diplomatic corps and the overthrow of the policies of John Hay, Elihu Root, and Philander C. Knox.

3. The repudiation of the Chinese loan.

4. The Mexican question, which contains enough errors in itself to require subheadings:

[a] The failure to adopt the report on Mexico of Henry Lane Wilson, which report contained the unanimous opinion of the diplomatic corps of all nations represented at Mexico City and recommended the recognition of Huerta as the best solution of Mexico's trouble.

[b] The acceptance of gossip and reports through William Bayard Hale, the recall of H. L. Wilson, and the substitution of Special Representative John Lind, who knew neither the habits nor the language of the Mexican people.

[c] The refusal to recognize Huerta for moral reasons, and the alliance with Carranza and Villa.

[d] The failure to protect the lives and property of Americans, to say nothing of foreigners whose murder was guaranteed by the Monroe doctrine. The Benton case, etc.

[e] The Vera Cruz fiasco. "When is a war not a war?"

[f] The elimination of Huerta, and watchful waiting repeating itself.

5. The New Freedom; compare its contents with the caucus rule in Washington.

6. The south in the saddle and biased egislation.

7. The tariff failure, as shown by the increase of imports, decrease of exports, and the lack of revenue. [Note.—This applies to conditions as shown prior to the European war. Since the productivity of Europe has ceased, conditions will, of course, improve, but do not confuse the real facts.]

8. The Panama canal tolls question and the abrogation of the Democratic Baltimore platform. [Note.—If the president was right in this question, and I think he was, the fact remains that during his presidential campaign he deliberately argued against what must have been his true conviction.]

9. The president's original attitude towards the bankers on banking questions.

10. It was the president versus business until a certain speech at Pittsburgh; then, presto change, and even Wall street was welcome in Washington.

11. The war tax in time of peace and the failure of presidential rhetoric to fool the people all of the time, as shown by the last election.

12. The Clayton bill, because of its intentional ambiguity, is dangerous legislation.

13. The negro question and its parallel. The president says to Mexico, "Let the majority rule." What says he to those southern states wherein the negroes constitute a majority? [Note.—On the question of negro segregation the issue was departmental and should never have reached the White House.]

14. The increase of government expenditures as against the promised economy.

I consider the president's fundamental trouble is that he is not a man's man. He lacks red blood, which unfortunately makes him oversensitive and not broad-gauged. He is not a mixer; his life is too confined and he views things from a pedestal. He lives alone and thinks alone, and, unfortunately for him, a "government of the people" by theory is an impossibility. W. E. B.

Pittsburg Gazette Times

DEC 25 1914

NEGRO SEGREGATION UPHELD

LOUISVILLE, KY., Dec. 24.—Segregation of the 40,000 negroes in Louisville is the rightful exercise of police power of the state, according to an opinion handed down in Criminal Court here today by Judge James P. Gregory. It violates neither the fourteenth amendment nor the Kentucky bill of rights, the court said. City Council passed a segregation ordinance last May.

The ordinance contemplates no immediate ouster of one race from blocks where the other predominates, but requires that future removals of citizens be made only to blocks where their race is in the majority.

5 1914

Those colored people who are complaining of segregation in the departments at Washington should stop to consider how the Republicans and Progressives have been segregated all over the country.

Boston Advertiser

NOV 21 1914

Negroes and Democrats.

To the Editor of The Advertiser:—

I was interested in the communication in this morning's paper from L. S. Richards, on "Negro Clerks." I wonder if he is aware that this same man Trotter, who went to Washington and was accused by President Wilson of being insulting, is the same party who two years ago called the negroes of Boston and Massachusetts against the Republican party, against President Taft and in behalf of our Southern President Wilson?

The negroes who flayed the party who made them are now being flayed by the party whose favor they sought by turning traitor to Republicanism.

Boston, Nov. 20. W. L. Ternune.

Boston Globe

27 October 1914

RACE DISPUTE SETTLED.

ADOPTION by the American Association of a resolution rescinding the declaration of years ago which drew the color line, was a victory for the right, notwithstanding the fact that applicants for membership must hereafter furnish the executive committee with information concerning race and sex.

The organization, by a compromise, has settled its negro question for the time being at least.

Sex was added to race in the Tucker resolution because three women lawyers (one of the trio hailing from Boston and another from Maine) are already knocking at the door of the Bar Association

The executive committee is now authorized to pass upon the admission of women

A FOOLISH PREJUDICE.

There is extant in this country a foolish prejudice that, in spite of its obvious ignorance, tends to a large degree to keep two kindred peoples apart. It is only the evil-minded and ignorant members of the colored race who would attempt by word or deed, by lies or insinuations, to sow seeds of dissension between the American and the West Indian colored man. These two are brothers of the same house and should unite in all their strength to fight the numerous enemies of their house.

The Amsterdam News

How unfounded, and how unjust is this prejudice against the West Indian the reader can prove for himself by walking through business Harlem and entering the foremost stores and offices of the race in the metropolis. In many of these he will hear the vernacular of the islands and see for himself the enterprise and industry of our island brothers.

The West Indian comes to us with an unsmirched 'scutcheon, a clean heart and a ready hand. His hot blood mixes well with our cooler blood. His prompt defiance of wrong, his persistent aversion of discrimination, and his steady efforts along the lines of civic righteousness and progress mark him in strong contrast to the more tractable native, and make him a valuable unit in the forces of right. The most intelligent of the West Indians are already enrolled as American citizens and will prove good assets in time of need. In the meantime it behooves us to encourage fellowship one with the other, so that we may at the great need present an unbroken front to the common enemy.

NAPIER'S APPEAL

The New York Age

One of the greatest tributes ever paid to a colored man by the white man of the South was paid Ex-Register of the Treasury James C. Napier last week by thirty leading Caucasians of Tennessee when with him they came to New York and forgot the color line for the time being in order to appeal for executive clemency in behalf of Ex-President Cummings of the Carnegie Trust Company, now serving four years in Sing Sing. Mr. Napier made a dramatic appeal to Governor Glynn and if the Governor grants the plea of Tennessee it will be due in large measure to the colored leader's appeal But in itself and of itself this signal recognition of Banker Napier as one of the leading men of his State is a tribute to ability and character as exalted and unusual as it is just and due. The light is slowly breaking in Dixie.

MASS MEETING

The Kansas City Star 7/11/17

In the Interest of the

Federated Colored Charities

ALLEN CHAPEL, SUNDAY, July 12, at 3:30 p. m.

Prominent Speakers of Both Races.

All are Invited.

1918

Race Problem — 1914
United States

CHRISTIANITY VERSUS RACE PREJUDICE

It has always been a mystery to The Independent to reconcile race prejudice with Christianity. The teaching of Holy Writ is so plain upon this subject that The Independent has never been able to see how an individual or race imbued with the true principles of Christianity can cherish race prejudice or hate. It has never been able to persuade itself that a race of people who cherishes prejudice or hatred toward another race of people is true Christians; and, when to the true teachings of Christianity, we add education and high civilized training, it is all the more unaccountable. It would be expected that in this enlightened country and age that the true teachings of Christianity would dispell race prejudice as sunshine dispells darkness. It is almost inconceivable that in an enlightened country like this, bedecked with thousands of churches and where the gospel is proclaimed from thousands of pulpits by day and by night, that you would even hear of the many crimes of all descriptions being committed as a result of race prejudice by those who profess to be followers of Him, who said: "As ye would that men should do to you, do you even so to them."

The true essence of the teachings of Christianity is the Fatherhood of God and the Brotherhood of man. It is true that races differ, but in all essentials they are alike. They are alike in that they have minds, sensibilities and wills. They are alike in hopes and ambitions. They are alike in having a common destiny. They are all born, flourish and then pass away. They are alike in that they are endowed with consciences, and fear of punishment, and the hope of reward. They are alike in being endowed with the great power or reason; and reason dictates that they should treat others, without regard to race or color, as they would have them treat them; and if Christianity is what it professes to be, it would preclude the possibility of prejudice and hate, especially when it is based upon nothing but race or color. Why should any one hate another because they differ with them in race or color, or in manners and customs? It is not only absurd as The Independent sees it, but wicked; and it can not be reconciled with the true teachings and practice of Him who came to draw all men unto Him and taught that "you should love your neighbor as yourself."

And yet, in civilized America race prejudice is advancing. It is spreading like a great green bay tree. It is undermining the very foundation of our great government. The great controversy now going on between the United States and Japan is menacing. Nobody knows what the end will be, and it is all due to race prejudice. The Japs are contending for a square deal under the treaty between this country and Japan. Under that treaty, they are entitled to the "Favored Nation's Clause." This clause gives them the same rights in this country that American citizens have in Japan, and they are insisting upon their rights; but the United States is denying them that right,—the right to own land and property in this country because they are of another race and color. Evidently this is prejudice of the deepest dye.

Now, how a Christian nation can allow itself to insult a great nation because of its race or color is impossible for The Independent to see. It does not stand to reason and common sense much less Christianity. In short, nearly all the difficulties and problems between the races are due to race prejudice and hate. The discrimination against all darker race are due primarily to race prejudice. This is manifestly narrow and untenable, and in the light of the twentieth century civilization, it seems to The Independent not only deplorable but a calamity. Most of the wars that have been waged in this country have been due first and last to race prejudice. The abridgement of the Negroes' rights has been due to race prejudice and by those who call themselves Christians. The Independent would ask: Is there any virtue, any efficacy in Christianity? Is Christianity what it claims to be? Is it of divine origin and comes from the ruler of the universe, or is at simply a Jack-o'-lantern and an irridescent dream? The truth of the matter is that the so-called Christian peoples have done so many wicked things that heathen nations have not done, they have been so rampant in their hate, greed and selfishness against other races, who happen to be of a different race, that every year there is springing up a new crop of infidels and skeptics, anarchists and socialists, infesting the country, all due to the fact that the example and life of the Christian nations fall so far short of the true teachings of Christianity, that they absolutely have no confidence in their doctrine. To go in some sections of the country among ignorant people, as well as among more enlightened people and speak of Christianity as being the remedy for all their ills is tantamount to spitting in their faces. They have such little confidence in those who profess to be Christians.

It seems to The Independent that here is a great work for the Christian ministry, white and black. If the Christian people allow their prejudice and hate to cause them to commit crimes even more wicked than the poor ignorant heathens, it seems to us that they should get busy and bring such influence to bear as may turn the great tide of wickedness that is sweeping over the land. The Independent has always believed in Christianity. It belives in the efficacy of the truths taught by the Master when he came to save the world, and that His teaching has been elevating and uplifting; but it must confess that it does not understand it in the way in which it is lived and practiced by those who profess it. We, therefore, invoke the good people everywhere to show us where the trouble is; to show us where the hidden wedge; convince us that Christianity does uplift and it does cause men as well as nations to live better and to love their fellow man as themselves, without regard to race, color or previous condition of servitude. No country in the world is as saturated with prejudice as the United States. Every natonality complains of the discrimination, the wickedness and the upspeakable crimes that are committed in civilized America. There is no crime too great for them to commit, especially against races that are not their own. This is wrong, and at variance with the teaching of the Christian religion. It precludes anything like race prejudice and race hate. In the opinion of The Independent, as long as the American people will yield to their race prejudice and hate, as long as they cherish the idea that whatever they do against other races is God's service, so long will we have a nation that will merit the disapproval of the civilized world and the condemnation of all All-wise God.

THE DIVINE RIGHT OF RACE.

We hear a great deal during these days of the Great War, with regard to the divine right of kings, and much has been written against it. Many seem to hope that one of the permanent results to civilization which this horrible war will yield will be not only the complete banishment of the idea of divine right with reference to kings, but the doing away with kings themselves.

It is hard for us in this country, where we have no king, to appreciate fully the meaning of the expression, "divine right of kings." Years ago men thought that the king was sent to them by God; that He chose a certain man or a certain family, and gave over to them the right to rule. The acts of this king were taken as commands from God, and were never questioned. He, the king, was the head of the religion, God's own vice-regent, so the people thought. He was the head of the army. He levied and collected the taxes. He was supreme judge of the people, and at his whim life and death were meted out to men. We read that the King of England, the Czar of Russia and the Kaiser of Germany have incomes of millions of dollars a year, while our own President gets a paltry $75,000. These large extravagant salaries are a relic of the days of divine right. Wars have been fought which have lasted dozens of years, just to satisfy the vanity of kings. Millions of lives and billions of dollars have been poured out freely in the kings' defense.

But with the coming in of education among the common people, with the increasing tendency to philosophize concerning the everyday affairs of life, men looked more and more into the origin of kings, their purpose, their conduct, their support, etc. Kings were found to be of like passions as men. They were often tyrannical. They often fought one another, both sides professing to be right, both praying to the same God and imploring His help; both claiming to represent God's will. Such contradictions gradually undermined men's faith. Dynasties changed, despotisms were limited, constitutions were made, and kings were found to be more or less superfluous. The people asserted themselves, and here and there a republic arose, as in the case of the French Republic and the various American Republics.

In no country on the globe is the divine right of kings hooted at as in the United States. We have found the divine right a myth. Its foundation is in superstition on the one hand, and selfish exploitation on the other. But while we have forever disillusioned ourselves on the divine right of kings, the American people have reared in its place another divine right—that of the white race. The white race they say is royal; it is God's chosen race; it is to rule by divine appointment; its will is supreme; what aids it is right and what does not aid it is wrong. It must persist and others must not. This cry of divine right sees a "Yellow Peril" in Japanese development; a "Black Burden," or a "Negro Peril," according as it views the problems of the Negro, and a "Brown Curse" in the extension of the influences of India and the Eastern islands. But in everything the whites do they see a "White Blessing." This white man daily calls to Turkey to stop killing white men, and thinks he is fulfilling his divine right in so doing; but if, perchance, a Turk should remind him that conditions in Turkey are no worse than lynchings in the United States, then the Turk must go for having insulted the divine right of the white man.

This divine right puts the emphasis all upon the possession of a white skin. It does not say that a man should be valued for his culture or for his wealth or for his piety but for the possession of a white skin. He may be as poor as Job's turkey is reputed to have been; he may be a cheat and a wife-beater and a drunkard, but by virtue of his white skin he has the divine right to the ballot, which may be denied a useful and sober home-loving black man because he is not of the divine race. The divine right of race seeks to monopolize all the best things of life for that race. It, like the kings of old, taxes the black people to educate white children, to build sewers, furnish pavements and lights and water, etc., for white people's homes, while it segregates Negroes in back alleys, unpaved and poorly lighted streets. It taxes Negroes, but denies them representation; for, like the kings of old, it cannot conceive that taxation without representation is tyranny—for blacks.

No Henry VIII, or Charles I of England, or Louis XIV of France, was ever so tyrannical as is the white race to-day. They never made demands, such as the white race makes to-day. They were never more blind than is the white race to-day. "The Negro has no rights which the white man is bound to respect," is the dictum of white divine right. The white man would remind the Negro to think of duties and responsibilities, not of 'rights," as though rights belong solely, and by divine appointment, to the white race.

The white man used to call this "a white man's country." Now he speaks of "a white man's civilization." Next we expect to hear him speak of "a white man's world."

Christianity, he seems to think, is a white man's Christianity. Brotherhood is a white man's brotherhood. Right and justice are labeled, like parks, libaries, and theatres, "for whites only." The commandments, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not lie, Thou shalt not covet," this white man has changed to read thus: "Thou shalt not kill a white man," "Thou shalt not rape a white woman," "Thou shalt not steal from whites," "Thou shalt not lie to or upon whites," "Thou shalt not covet thy white neighbor's wife," but "Thou art at liberty to lie, steal, kill and do what thou pleasest when Negroes are concerned, for thou must remember that a white man's word is always good against a Negro's testimony in the courts of this white man's country." It is wrong for Negroes to break those commandments to whites, but not vice versa.

But the divine right of race has no more secure foundation than the divine right of kings. Both are myths. Both cannot stand investigation. Both will fall of their own weight. God never made a king wise enough to rule a million people without their consent. God never made a race that had all the wisdom to rule another race and keep it in subjection. That is why he caused slavery to be done away with. That is why a race is up to-day and down to-morrow. That is why Babylon reigned and then fell; why Egypt reigned and fell; why Greece and Rome reigned and fell, and why this Anglo-Saxon race is going to fall if it does not learn some sense; if it does not cease to misrepresent God, as though He would put superiority in mere whiteness of skin.

But we are not deceived by this hysteria about "white supremacy," "a white man's country" or divine right of race. We are not deceived; we know God is not mocked; we know what a man sows he reaps; we know that during sixty centuries pride has gone before a fall for races, as well as individuals.

We are glad, too, that there are white people, millions of them, who realize the mythical character of the divine right of race, who realize that the white race cannot make good its pretensions to exclusiveness any more than the Jew made good (and it may be that as the Jew in his blindness and exclusiveness could not see the glory of Christianity, and the religious supremacy passed from the Jew, so the blindness of the white man may let slip the very civilization of which he boasts). There are white men who, like Paul among the Jews, have a vision of a broader nationality, a broader brotherhood, a broader Christianity, than is the view of those who worship the fetish of divine right of the white race. Their number is increasing. And we hope it will continue to increase. For we believe no race has any divine right, but every race or nation that does right in God's sight is pleasing to Him. Like Paul our prayer to God for the white race is that it may be saved from its own pride and haughtiness, from the delusion under which it suffers as to its own importance and that with all races we may realize one great, useful and happy brotherhood. But before that comes we must cry not only "Down with divine right of kings" but "Down with [illegible]"

NEGROES GOING NORTH

The Chicago Defender calls attention to the large influx of Negroes from the South and the effect it has on the general attitude of the North toward the Negro. In no way would we approve of the suggestion that all Negroes who go from the South to the North are unworthy, for some of our very best people have gone North. But it is a fact that many shiftless Negroes have gone North seeking a good time and freedom from the restrictions here in the South. When they reach the North they take freedom found there as a license for all sorts of captiousness and not only make it hard for the colored people already in the North, but the country in general gets the wrong impression of the race. We are frank to say that we believe that the whole race situation has been much changed by certain classes of shiftless, worthless Negroes migrating into the North, and the North gets the idea that this is the real sample of the Negro and by this the race is judged. And the South, ever ready to seize the slightest opportunity to make good their contention as to the worthlessness of the Negro, points out the shiftless, unworthy, happy-go-lucky Negro who has gone North. And they make capital of this very thing and win friends to their propaganda. As a matter of fact this idle, boisterous crowd of Negroes migrating into the North are not representative of the best type of Negro either North or South. But what can we do about it? We certainly cannot prevent them from going from the South to the North. That is their right. It is certainly a conviction of duty that keeps a large percentage of our best colored

d the fact that there here for making a liv- the Negro from mi- cannot do. The best to join in first with thing that we can do is to close the saloons the Temperance forces, to e and dives, and half the d ne difficulty will be solved. We can organize s ize settlement work, support the Young Men's C tion and other movements ts that seek the up- lift of the Negro. Then we of the embarrassment tha through this boisterous Negro who has gone North. n we will be relieved that comes to us Negro who has gone

Race Problem — 1914
United States

STRONG APPEALS FOR JUSTICE TO THE NEGRO

We are printing below in parallel columns two of the strongest appeals for justice to the Negro that have come under our observation recently, and they are the more striking because of the source from which they come. One is a clear and comprehensive analysis of the causes of the great prevalence of tuberculosis among Negroes in Southern cities, and the other is a remarkable protest against the conditions which surround the segregated districts in which Negroes are forced to live in Southern cities. The one is an axtract from an editorial in the Norfolk Virginian-Pilot and the other is a letter written to the editor of the Newport News Daily Press by a white citizen of that city. Both are fair, impartial and convincing expositions of facts relating to two of the most vital problems that hang like millstones around the necks of Southern Negroes, the solution of which can never be accomplished without the sympathetic cooperation of the Southern white man along lines indicated in the two articles which are here reproduced.

(From The Virginian-Pilot)

"The Charleston News-Courier does not overstate the case when it declares that "a very large proportion of the tuberculosis existing among the white people of the South is probably due directly to infection from Negroes;" and, such being the case, it ought to go without saying that the campaigns now waging to eliminate the Great White Plague can not hope to be more than partially successful in any community which neglects to give full measure of consideration to minimizing the disease among its colored population.

"This fact has long been given practical recognition in Norfolk where we have an anti-tuberculosis association which has for several years past been devoting special attention to educational and preventive work among the Negroes. This is a volunteer organization dependent almost altogether upon voluntary contributions for support, and, considering the limited means at its disposal, is getting results which are at least encouraging. But it is not receiving from the public anything approximating the full measure of financial backing to which its labors entitle it, and even if it were, it is more than doubtful that educational efforts alone, no matter how vigorously prosecuted, would avail to bring about, in any great measure, elimination of living conditions among the colored population which make alike for the breeding and dissemination of tuberculosis. The Negroes, taken as a whole, are too poor properly to protect themselves against consumption, even though they knew how to do so and realized the importance of so doing. Only a small proportion of them are in position to determine for themselves how they will live, the vast majority being compelled, from sheer inability to do otherwise, to live as their white landlords virtually force them to live. They have to rent what houseroom and the kind of houseroom they can get for the little money they can afford to pay, with the result that their living quarters are necessarily and inevitably unsanitary to a greater or less degree. Maybe a large percentage of them would not do any differently if their circumstancs were different; certainly they cannot do differently with their circumstances such as they are.

"All this being so, it must be generally apparent that the great problem confronting this, in common with every other Southern city, in connection with the question of aiding the Negroes to combat the ravages of the Great White Plague, is how to bring about such improvements in the living conditions of the colored populations as are essential to anything approaching minimization of the scourge. How this problem may be best and most effectively met, we do not undertake to say; but that it must be met, some way or other, goes without saying. So much we owe to humanity and to self-protection. Even though we should be disposed to evade our duty in the former regard, we can not afford to neglect it in the latter."

(From The Daily Press)

"Editor of the Daily Press.

I notice in the Sunday's issue of the Press that "street work in the Negro section of the city is to be soon started." Let us hope that this is true. This matter has been delayed and neglected long enough. Our colored citizens are justly entitled to street improvements, and there is no reason why the matter should be longer delayed. Many of our colored citizens are thrifty, honest and law-abiding, paying to the State and to the city their yearly tax assessments promptly, and I might add, in many respects, with more promptness and with less complaint, than some of our white citizens do, and still. according to the city engineer, their streets have, with possibly a single exception been absolutely neglected for many years.

"It is time the City Council should have due regard to this particular locality.

"The Negro property owners have complied with the compulsory sewer ordinance with little or no complaint, and are cooperating in every way possible with every ordinance that the City Council passes for the good of the city, and are to be commended in many respects, for their good citizenship.

"The Negro needs encouragement and stimulation to better citizenship and better civic education and there is no greater way to give this encouragement than by a community of interest between the races in extending civic pride. Let the white people learn to look upon the best side of the Negro, take a look into their best homes and see what wonderful, substantial progress they are making, how sanitary and respectable their homes appear; how quiet and peacefully they live, how honest they are in their dealings; how eager they are to promote the morals of their race; how anxious they are to build up their citizenship, within their own spere. Look at their churches, their Sunday schools, their private schools; converse with their teachers; their preachers and the leading laymen among the race and see what is being done to make the race more respectable and more intelligent. The streets in our colored section should be looked after. Let the committee on streets make a personal investigation and see what should be done. When we help our colored citizens we promote our own, when we encourage and help to build up a higher citizenship for the Negro we protect and promote the interest of our own community. Let there be a community of interest in these matters and our city and all concerned will be benefitted thereby.

"Respectfully.

"SAMUEL H. EDWARDS,

"Newport News, Va., July 9."

The Virginia-Pilot has found the keynote of the tuberculosis situation. While much of it is due to carelessness and ignorance, the chief cause is to be found in the economic conditions under which the masses of the Negroes are forced to live.

In the other matter of street improvements in sections occupied by Negroes Mr. Edwards points out how Negro renters and property-owners have complied with every requirement of the city government and have not received in return the benefits which should accrue from the taxation which is imposed upon them. There is also a health side to this question. Negroes should not be expected to live in streets undrained and unpaved and otherwise unimproved and maintain health standards similar to those of our more fortunate neighbors who have every modern improvement and sanitary arrangement for the protection of their health.

Both of the above articles are highly significant, and are expressive of that rising "under current" of sentiment about which we wrote editorially in last week's issue of The Journal and Guide, that "stands for equality of opportunity here in the South snd social justice without regard to race."



We are all interested in our workers in Liberia. They are facing trials and difficulties on the West Coast of Africa and showing a courage and persistency worthy of the Gospel which they preach. What they do, therefore, will widen the borders of the Kingdom and make glorious the pages of Missionary endeavor. We have just been furnished, by Brother F. A. Price, a group picture of some of the Missionaries of the Cape Palmas District, who attended the last session of the Liberia Annual Conference. The three sitting, reading from right to left. are: Rev. Wm. G. Alston. District Superin-

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

tendent of the Cape Palmas District; Bishop Scott, and Dr. J. A. Simpson of the Bassa District. Beginning from left, those standing are: the Rev. Wm. McLaurin of Grand Cess, Mrs. Warner of Garroway, Mrs. Alston, Miss Gendron of Garroway, Miss Suckan and Mr. Robertson of Jacktown, Sinoe; the Rev. and Mrs. Williams of Vana Kroo, Miss Diana McNeil of the College of West Africa, and the Rev. F. A. Price.

Nashville, Tennessean.

DEC 20 1914

A PAPER'S PERIODICAL PAROXISM.

The New York World is a great newspaper and a powerful factor in public affairs. Its policies are in the main wholesome, and generally its views are founded on firm grounds, but whenever it feels called upon to discuss any features of the race problem it has a veritable brainstorm—the mere mention of the negro and his treatment at the hands of the southern people disturbs the mental caliber of that paper to such an alarming extent that it can see nothing but emnity in the hearts of the southern people toward the negro race, when in truth the people among whom they live are the best and truest friends the negroes have.

The latest outbreak of the World on this question was when President Wilson spoke to the university commissions on the southern race questions, the audience being made up of representatives from eleven southern colleges. In the course of his address President Wilson said that "there isn't any question, it seems to me, into which more candor needs to be put or more thorough human feeling," and that "I know myself, as a southern man, how truly the heart of the south desires the good of the negro and the advancement of his race on all sound and sensible lines; it is a matter of common understanding."

What else does the World want the people or the government to do for the negro above and beyond what they feel obligated to do for all classes of citizens? "Negroes are citizens of the United States, entitled to all the rights Mr. Wilson as President is sworn to protect," declares the World, indicating that what the President has said is clothed in terms of condescension, particularly the idea of advancing the negroes "on sound and sensible lines."

The sentiments expressed by Mr. Wilson are entirely consistent with the best and purest impulses of the southern people, and his attitude is agreeable to those intelligent negroes who are struggling for the advancement of their race and for the betterment of conditions. The negroes are citizens and not wards of the government, and they deserve neither more nor less consideration at the hands of the government than any other class of its citizens, and when it is contended that the President offended when he declared for the negro's advancement of sound and sensible lines, we wonder what the World would have Mr. Wilson say in behalf of the negro when discussing the race question? We wonder what more the World could say unless it be to criticise the southern people for solving the race problem in their own way to the satisfaction of both themselves and the negro?

Boston, Mass.

JOURNAL

NOV 2 0 1914

THAT SONG COLLECTION

THE Indianapolis News, which, by the way, carries a column of social gossip headed "News of Colored Folk," does not think much of the Boston school board's action in withdrawing a music book from the schools because it contains a number of songs against which protest was made by parents of colored school children. The News declares that, "to most persons, white and black alike, this action, we dare say, will seem absurd, yet very Boston-like and few of us will be able to follow the mental processes that led those who raised the objection and the committee that supported it to arrive at their final conclusion."

And yet it is not a difficult task. In this city and in any other having a variety of racial strains it is always necessary for the school board to meet more than half way those who object to books and practises which, not at all offensive to a part of the electorate, are offensive to others, and, because of that fact, are a source of friction, dissatisfaction and sometimes formal defiance of the rules of the schools. It is true that Stephen Foster, song writer, "intended no offense to any one," but the singing of those songs today in our public schools can easily be made a pretext by unthinking white children for annoying colored children, and it has been done more than a few times.

There is no collection of school books ever made that is worth more in practical education than official exemplification, whenever timely, of respect for the rights, compassion for the misfortunes and tolerance for the prejudices of all who occupy the melting pot of American citizenship. The Boston school board did the right thing.

Race Discrimination in Chicago

Race discrimination is on the increase in Chicago to the great detriment of the Afro-American people. It frequently happens that Afro-American people in increasing numbers are refused the accommodations of public places open to the general public in open and willful and premeditated violation of the laws of the state of Illinois. Afro-American people more and more are becoming the injured and outraged victims of race persecution, until the time has about arrived for the decent and law-abiding citizens of all races to rise up in the interest of social justice and in vindication of the laws of Illinois. Afro-American people in particular are reminded that they are more and more being reduced to a fixed status of social and political inferiority, where every other element of Chicago population will be at liberty to degrade Afro-American manhood with safety and outrage our women with impunity. If the Afro-American people are to escape the miseries and degradation of such a low state, they must arise at once and let their influence be felt in every circle of Chicago, that the world may know that the Afro-American people are determined to be free and that they are just as determined to have social and political justice.

* * *

Afro-American people are not only discriminated against in restaurants and other public places on account of their race and color, but this discrimination is manifesting itself more and more in the courts of Chicago. Upon good authority some of the judges of the municipal court have not only sanctioned this base and unlawful discrimination by refusing to execute the laws of Illinois in protection of the Afro-Americans and other citizens of this state, but they have gone further and punished black men for no other act than being found in the company of white friends, simply because they were black. On the other hand, white men in countless numbers infest the so-called black neighborhoods, follow and hound its women to such an extent that it is next to impossible for a woman of good appearance to walk in the street unescorted after 7 o'clock without being repeatedly subjected to the insults and indecent assaults of white men who act upon the principle that any woman of color may be approached and degraded at their wish and will. Afro-American men and women seeking redress in the courts for these and other outrages can seldom secure a warrant against these white law-breakers, and should they be successful in getting out a warrant, the white men are given such small fines as to amount to nothing and in most cases they are turned loose outright.

* * *

Not only are some of the judges poisoned with this virus of race discrimination, which is undermining the sound administration of justice in Chicago, but it seems that the police department is especially filled with the wicked and unlawful determination to degrade Afro-Americans and to fix upon them the badge of inferiority, and upon every opportunity and every possible occasion an excuse or pretext is found to arrest, fine and imprison Afro-American men for no crime whatever and for no other purpose than to impress the Afro-American people that they are inferior to other races and that Afro-American women must be given up to the unsatiated and unbridled lust of white men without protest or complaint. Certain police officers are given instructions to arrest any and all black men found in the company of white women, regardless of circumstances, and so brutal and violent are some of these race-hating officers in their haste to punish men for being other than white, that they frequently arrest men with light mulatto wives for simply walking along the streets.

Race Problem - 1914
United States.

EARLY AMERICAN POLITICS

THE NEGRO IN THE BEGINNING (CONTINUED.)

By John Witherspoon DuBose

Advertiser 8-9-14

IT IS proposed here to recall some characteristic incidents of the relation of the negroes to the whites in the slave era, which continued, in the Southern States, more than two hundred years.

No other country of modern times has attempted to maintain itself upon the predicate of co-dependence of two unassimilating races, under a prescribed alien legal status of political equality in the two. The legal status has not been fulfilled and never will be, perhaps. There is never the remotest suggestion of a negro Governor for New York or Ohio, nor of a negro Mayor for Boston or Cincinnati. Nevertheless an ambitious young politician, who is a nominee for the Legislature by the Democratic primary of the only county in this State, populous and rich enough to comprise alone a Congressional District, has committed himself in the public prints, fervently to the self-appointed task of restoring the suffrage to the negroes of Alabama.

Our political system is reared upon the hypothesis of the presence of facts and ideas in the lives of the masses. Let us seek the necessary knowledge of the facts and ideas that have been, and those that prevail. Solomon says, world without end, that "the excellency of knowledge is it giveth wisdom to those who have it."

In the settlement of Alabama, young gentlemen from Maryland, Virginia, the two Carolinas and Georgia brought thousands of negro slaves in caravans to the forests and opened great cotton plantaions with astounding facility.

A horseman on the highway, flanked by cotton fields, if of observant attention, would be amused to discover Maryland and Virginia represented by the early Alabama cotton field black laborers; South Carolina represented by the early Alabama cotton field black laborers, Maryland and Virginia bred negroes, of that time, had little or none of the negro dialect. They pronounced English as their masters and mistresses did—darnce for dance—they saluted as their master did. The rule passed on with equal certainty to the negroes from other States. Of course, successful imitation of the manners of masters and mistresses was more pronounced in the domestic servants than in the whites.

INCIDENT TO QUEEN VICTORIA'S MAID OF HONOR

Apropos: Queen Victoria's favorite maid of honor, the playmate of her childhood and one of her two bridesmaids, Miss Amelia Murray, made a tour of the United States about the winter of 1854-5. In an afternoon stroll on "the Battery," the residence street of Charleston, S. C., facing the bay, she and her lady companion were overtaken by a sudden thunder storm. Hurrying homeward they were accosted by a negro man servant who, in closing his master's handsome residence, espied them. He had hastily stepped upon the street and with courtly manners invited the ladies to take refuge indoors. They could not decline. The storm quickly over, as they resumed their way, the companion remarked, philosophically: "What shame, to hold such a man in slavery!"

"I have been thinking," replied Miss Murray, "how fortunate for him that he is not in Africa."

The tens of thousands of negroes, who in slavery cultivated that magnificent domain of cotton plantations, known as "the Canebrake," about 600 square miles between Uniontown and Demopolis, had a character all their own among the negroes of the State or of the South. The fact arose from the incident that the masters lived, with their families, on the plantations and managed each his own property by daily contact. The aristocracy of the State was there. The character of the society reflected itself on the negro population. In the year 1914, forty-nine years after the new era began, the negroes of that territory still retain a faint reminder to their former masters of that acquired character of old.

A few years, ten possibly, after General Washington took the oath as first President of the Union, a full-blooded negro from Virginia arrived at Fayetteville, North Carolina, on his way to Charleston, Henry Evans by name, a free negro. He was a shoe maker, for a living, and a Methodist preacher, with license in his pocket, by way of intellectual exercise and spiritual solace.

Pausing for rest at Fayetteville, he found the negro slaves there demoralized by the effect of their contact with tories and the British and the Indians during the late war and by the general prostitution of the country. They were lewd and profane beyond belief.

HENRY RESOLVED TO LOCATE IN CAROLINA

Henry soon resolved to try his fortune at the North Carolina town rather than at Charleston many days journey farther on. He opened a shoe repair shop ,labored during the week and preached to his race on Sunday nights. The British and tories had done their utmost to bring those very same negroes in conflict with the whites, urging them to take up arms, to commit incendiaries, to run away. The town council of Fayetteville viewed with suspicion a peripatetic preacher of the negro race, teaching negro slaves, while himself free.

Henry thereupon changed his plan. He secretly assembled his congregation out of town and changed the place every Sunday.

After a while wives of slave masters began to remark upon the better deportment of the negro women cooks, the housemaids, the coachmen. They were more docile and more intelligent in their duties. Thus the secret meetings of Henry discovered themselves. White gentlemen called at his shop and informed him in friendly discourse of their purpose to attend. Especially did white ladies go.

In all this time, abolitionists at the North and in England so intruded their fanatical work that the influence of Henry Evans was sensibly reduced.

John Charles, a negro, in this same time, was a famous Methodist preacher at Wilmington, N. C., preaching alike to both races. In North Carolina there were also Ralph Freeman, a Baptist negro preacher, and John Chavis a Presbyterian negro preacher to whom white people and negroes both listened.

The career of John Chavis was remarkable. In some way he got to Princeton, and obtained private instruction from the President of the college, Dr. John Witherspoon. He was so apt a student that he retired from this course of study a fine classical scholar.

In the early years of the nineteenth century he "was riding as a missionary under the direction of the (Presbyterian) General Assembly" of Virginia.

PREACHED IRREGULARLY TO WHITE CONGREGATIONS.

He was invited to return to his native State, North Carolina, and preached irregularly to white congregations in numerous places. Very old gentlemen, of the first social position, now living in North Carolina, remember seeing John Chavis at the tables of their fathers, where he was an accepted guest.

Chavis on his arrival from Virginia, yet a young man, opened a classical school for whites only. A famous white teacher of a succeeding generation, Professor James H. Horner, said: "My father not only went to school to John Chavis, but boarded in his family. The school, at that time, was one of the best to be found in the State." Among other pupils of the Chavis school were United States Senator Willie P. Mangum and his brother, Priestly, two sons of Chief Justice Henderson, Governor Charles Manly, etc.

I got it from one of the large slave holders of Marengo County, that while he was a student at the South Carolina College, about 1828, many of the sons of slave holders, students there were abolitionists, he himself included. The Southern emancipation spirit was subdued by the fanaticism in New and in Old England that proposed revolution.

The instances of phenomenal intellectual and moral status reached by full-blooded ndividual negroes, become of prime importance to the contemplation of the young statesman from Jefferson County, and to the general mind of the country. Those examples mean now what they meant then, neither more or less. Toussiant, the negro Haytian insurrectionist, was a great general and great leader of men. The negro republic he set up degenerates to contemptible farce after more than a century of trial. Nevertheless it is certain the Panama Canal owes its prompt completion more to the labor of Jamaica negroes than to the skill of engineers or the munificence of the Federal government. But those most efficient of laborers there, revert to idle vagabonds in their own country.

There is a wider margin of race distinction between the Southern whites and the negroes of the South, in 1914, than prevailed in 1860.

Allowing the race classification he claims for himself to stand, Booker Washington has set up a wonderfully developed educational institution, of the strictly initiative class. "The Tuskegee Institute" is high water mark. In the same period, while Washington has succeeded, on gift money, to his limit, poor white men have revolutionized practically the entire field of labor by labor-saving inventions that rise up to destructive competition with the human efficiency he has taught. Edison, the white newsboy, is one example only.

RACE MARGIN WIDENS WITH PASSAGE OF TIME.

In Bimingham thee are negroes living now in four-room rented cottages who moved from the one-room cabin of the plantation, but they are not so numerous as white men who moved from plantation homes costing $2,500 to Birmingham homes that are worth $100,000. The race margin widens with time. The negro banker of Birmingham, Pettiford, to his great credit, is a negro banker of established reputation a laborer from a Black Belt plantation. He has recently built a new bank, worth perhaps $10,000. Mr. Enslen came to Birmingham about the time Pettiford came. Mr. Enslen was then a blacksmith, daily toiling at his trade. While Pettiford was making character, Enslen was making character. The one was not more or less in demand according to what was in him, than the other. Both got all the work they were capable of performing respectively.

Pettiford finished his new bank and meantime Enslen finished a new bank, worth $1,000,000. There remains a wider margin all along the line that separates the blacks and whites now, than ever bef re now.

The margin will widen, but in the process the good of the negro imperatively demands that the Washington government shall stand hands-off in the control of the race situation in the South.

Mr. Calhoun's theory of status of perpetual bondage of the race was an economic fallacy that could not endure as against an era of political economy and intellectual progress.

Mr. Jefferson's theory of emancipation, contingent on deportation, was a physical impracticability without possible relief.

The young embryo statesman from Jefferson might profitably lay his cheek upon that of Hon. Thomas W. Coleman of Eutaw for sweet counsel that would "free him from many a foolish notion."

"SOCIAL EQUALITY."

(BY LESTER A. WALTON.)

The New York Age 12/12/14

COMFORTABLY ensconced in the business office of the Lafayette Theatre Tuesday afternoon of this week, absorbing as much heat as the busy steam apparatus would emit, a number of prominent colored vaudevillians were busily engaged discussing "show shop." The conversation naturally drifted to the frigid, Arctic-like atmospherical conditions without. One member of the party chirped enthusiastically that he was certainly glad he was in New York on the first real cold day of winter, and there promptly followed this "solo" a forte chorus of "Me, too!"

The lot of the colored performer certainly must be a hard one during the winter months, for the many tales told Tuesday afternoon of the difficulty experienced by colored vaudevillians in their desperate attempts to secure food and shelter in various cities brought to light how cowardly, inhumane and un-Christianlike many of our white citizens in the North have become. We spend much time in denouncing the numerous injustices and cruelties inflicted upon us by the whites of the South, but the performers in reciting their strenuous endeavors to secure something to eat and shelter from the snow and chilly blasts, all the scenes were laid in the North—in the New England States and States where laws exist against the drawing of the color line in places of public accommodation.

Time and space will not permit the publication of one-third of the trying experiences related; however, some idea of what the colored performer is "up against" when it comes to securing accommodations in our Northern hotels and restaurants may be gleaned from just one adventure of Coates, Keene &

Johnson, as told by Lulu Coates. Miss Coates is of the Jewish type and could be easily mistaken for white by Caucasians, although that mysterious "something" that makes it possible for one colored person to recognize another would not permit her to "cross the line" without being discovered by members of her race. Miss Coates' partners—Louie Keene and James Johnson—could "pass" for anything but colored about as easily as "Jack" Johnson.

The story told by Lulu Coates which won the first prize Tuesday afternoon was as follows: During the severe cold spell last winter Coates, Keene & Johnson had played for four weeks in Maine and in every town in the State they had found the problem of getting food and lodging a serious one. One would think that the spirit of fair play would dominate so far up North, but colored performers declare that it is as easy to get a room in a hotel in most of the cities in Maine as it is in Mississippi or Georgia.

While in Maine there appeared on every bill with Coates, Keene & Johnson a white female performer who was very sociable and was much in the company of Lulu Coates. So when the trio left one night for Rutland, Vt., the white performer accompanied them, as she was booked to appear on the same bill at the Rutland theatre. The party reached Rutland about 4 o'clock in the morning. The weather was very inclement and the four hied themselves to the hotel patronized by performers—the best hostelry in the town.

Now Coates, Keene & Johnson knew that despite the snow and sleet, the cold and biting winds, they would be refused rooms and put into the street if the clerk discovered their racial identity; so Miss Coates led the party into the hotel and secured one room for herself and one for her two partners. She did the registering, while Keene and Johnson stood some distance away with their overcoat collars decorating their heads.

Keene and Johnson arose much earlier than Lulu Coates, and in some manner it became noised about that colored people were stopping at the hotel. After the management had turned over the keys to the colored men it would have been too much of a violation of the law to have evicted them, so the conclusion evidently was reached to make the best of it. So when Keene and Johnson came down to breakfast arrangements had been made to seat them at a table far, far away from the other patrons.

The white female performer who accompanied the colored act to Rutland was of dark complexion, and when she put in her appearance to eat breakfast she was promptly stationed at the table with Keene and Johnson, while Lulu Coates was later assigned to a table with the white diners. During the meal no attempt to rectify the mistake was made by either Miss Coates or the white performer, Keene and Johnson in the meantime sizing up the situation and finding it very funny.

After breakfast the white performer accosted Lulu Coates and inquired why she had been put with Keene and Johnson. Miss Coates declared she knew of no reason why such arrangements had been entered into and suggested to the white vaudevillian that she have a talk with the clerk.

When the clerk was approached on the subject he turned red, white and blue and told the white performer that he had made a horrible mistake; that he had been informed by someone connected with the theatre that there were two men and a woman in the colored act, and as the four had come to the hotel together he had mistaken the white woman for Lulu Coates and vice versa. Profuse apologies were made, which were accepted by the white vaudevillian.

The manager later sent for Lulu Coates and made an effort to set himself right on the color question by stating that so far as he was personally concerned he was not opposed to accommodating colored people, but that the white patrons invariably protested against the hotel serving colored people. He also discussed the color problem in his peculiar way, showing, as is usually the case, his ignorance on the subject. During the remainder of the week Miss Coates derived keen enjoyment from the unusual position in which she found herself—eating sometimes with her partners and dining with the white patrons whenever she saw fit.

The Rutland, Vt., incident is one which contains much humor, due to the case of mistaken identity. But all the other experiences related did not have the element of mistaken identity, but were pregnant with instances in which the identity of the performers was very much apparent to those who wilfully and maliciously denied them a place to sleep and a bite to eat for a financial consideration. The story told by Lulu Coates glittered, sparkled and was found most interesting, for, by comparison, it possessed some humor, while the others were really tragic and tended to depress.

Auburn and Amsterdam, N. Y., Erie and Allentown, Pa., and many other towns in the North were referred to as black spots on the theatrical map so far as relating to colored performers securing hotel accommodations. And the colored performers say conditions are growing worse. Why wouldn't they grow worse when white Northerners in large numbers are willing to give a willing ear to the prejudiced arguments of the white Southerner on "social equality"? Why wouldn't they grow worse when the heart of man has become so hardened that he, in the dead of winter can turn from his doors, opened for public patronage, women and men neatly dressed, with money in their pockets, allowing them to take refuge from the wintry elements wherever they can?

The usual excuse the proprietor of a place of public accommodation presents when confidentially speaking to a colored person in defense of his "Jim Crow" policy is that personally he would not draw the color line, but that his white patrons demand that such a policy be pursued. This argument reeks with cowardice. There are hundreds of vicious, illiterate whites in New York who would to-day clamor for "Jim Crow" street cars if they thought their ravings would do any good, advancing the argument that the two races were indulging in too much "social equality." In the South such talk has borne fruit.

The trouble nowadays in Maine, Vermont, Massachusetts and other Northern States seems to be that the hotel managers have been led to confuse the "social equality" bugaboo with personal rights and privileges. When a colored person applies for a room in a hotel he does not seek a white man for a roommate, nor does he aspire to entertain a party of whites at dinner. All he wants is a place to sleep and a hot meal, the same as a colored person boards a car to be carried to a certain destination. On the street cars colored people seldom start a conversation with a passanger, for their object is not to indulge in social converse, but to get a ride. And yet some whites yell about social equality on the street car.

It is difficult for me to understand how a hotel or restaurant keeper can turn out a colored performer of respectable appearance in the cold, and a few hours later pay to have this same performer amuse and entertain him. But race prejudice is the most inconsistent of the inconsistent, and one is foolish to try and figure out any logical reasoning for the whys and wherefores. Possibly our colored performers will be accorded treatment when the hotel managers of our Northern cities are shown the difference between "social equality" and rights and privileges. Then, perhaps, they will become less cowardly and less susceptible to vicious, prejudiced arguments made against the colored American.

DR. HOLDER'S ARTICLE

"Dear Mr. Harris: Your reply means hope of the future. On the 22d of June last I received a letter from Mr. H. A. Boyd, of Nashville, Tenn., stating that he will bring the matter up relative to the term Negro, at the Association meeting. I have written to five of our leading editors asking them to write the committee at once, in regard to the name: National Negro Press Association. If he were to grant this request, I am confident victory will be ours, for one letter from him will be worth three dozen letters from me, and the committee will take a deep interest in the Doctor's letter. I have also written the editor of the Colored Man. He replied some weeks ago. The undertaking to stamp this demon out of the colored people's press is a difficult one. T. Thomas Fortune came very near putting the name of Negro out of his paper when he was the editor of the New York Age.

It is a sad thing to see the papers full of little "negroes."

Very truly,

R. H. BALL.

28 Franklin St., Lawrence, Mass.

July, 1914."

I THOROUGHLY AGREE with Mr. Ball. The word "Negro" does not represent a race. Whenever I hear the term negro I feel humiliated. "The name of negro" does not belong to the race, of which I am a member. The time has come for the "National 'Negro' Press Association" to change its name, if it ever hopes to command the dignity and respect of a majority of the colored people of the country.

The enemies of the race are glad to designate us as "negroes," for with "negroes" come "negress"—an appellation that is distasteful and nauseating. When one accepts the name "negro" it makes it quite easy for the enemy to speak of him as "nigger," for very few white men and women are willing to agree that "nigger" represents a mean and wicked person, white or black. A riot frequently begins with some white law-breaker who finds pleasure in addressing his fellow citizen as "nigger," and, of course, when this is resented, the weaker, physically, usually suffers the consequences.

It is the determination of the editors of the New York News to keep the term "negro" out of this paper.

What is the meaning of the word "negro," according to Dr. Webster in his revised dictionary of 1911? The dictionary speaks of the negro as "an African black." Now in the name of all that is good, bad or indifferent—if the public is to accept the meaning put forth by Dr. Webster, Edward T. Roe, LL.B., and Charles Leonard-Stuart, B. A., regarding "negroe," it will be clearly seen that the time is ripe for a change in the name National Negro Press Association.

To the well thinking, may I ask: Should the term "negro," which means an "African black," be applied to a people whose ancestors were brought from Africa centuries ago, and who, to this date are more white than black.

Those of us that are members of the race are sure of the fact that nearly 40 per cent of our people can easily "pass for white," and, indeed, many of them are now holding their own amid the odds that are peculiar to a struggling people.

I believe it is the will of God that the people of this country should absorb. The absorption is going on, and one hundred years from now there will be no black people in this country of American birth.

Since the white man has declared that the colored man represents a different race, we need a term by which we should be designated. I therefore recommend from now on, that those who are not 'white' should be spoken of as colored. Our race, therefore will be known as the colored race.

I am of opinion that the word "negro" was brought here from South America by explorers. For some years ago it was my good pleasure or fortune to visit the interior of South America, in company with a number of men and three red Indians. At noon we halted and 'breakfasted' on the banks of a river whose water was black through vegetation, etc. We asked one of the guides the name of this strange river, when he replied. 'De nam isd de ribba neegro, becaws de watta isd black." (The name is the driver negro, because the water is black.)

We are not "negroes." We are colored people.

The National Negro Press Association will do well to change its name to the National Colored Press Associa-

Race Problem — 1914
United States

WHAT THE NEGRO SHOULD BE THANKFUL FOR

PROF. KELLY MILLER

Southwestern Christian Advocate 11/19/14

ON THE last Thursday in November, the American people are accustomed to render thanks, in formal fashion, for blessings received during the year. The practice has become crystallized into custom, and has received the sanction of the highest governmental authority. That nation would be unappreciative indeed which could not find something to be grateful for during the lapse of twelve months. During the past year, the American people have undergone great vicissitude of fortune. Industries have been paralyzed, business has become stagnant, workingmen have been thrown out of employment, and the reflex effect of foreign war hangs heavily upon us.

President Wilson in issuing the proclamation singles out the opening of the Panama Canal to the world's commerce and our righteous aloofness from the embroilment of European strife as conspicuous objects of thanksgiving at the present time. Of course there is a tinge of that naive pharisaism which usually characterizes American states papers intended for foreign perusal. International virtues are paraded, while domestic sins are ignored. The righteously disposed president set aside a day of prayer for the cessation of strife among the misguided belligerents of the Old World, while wholly ignoring our own unjust treatment of the Negro race at home. It was reserved for a Mohammedan diplomat to turn to pertinent account that passage of Christian scripture about casting the beam out of one's own eye in order to see clearly the mote that is in his brother's eye. It illy becomes a nation of lynchers to hold up its hands in pious horror at the faults and imperfections of others. On the approaching thanksgiving day the American people might befittingly pray to be delivered from presumptuous sins.

The Negro is by nature grateful and appreciative. He finds solace and satisfaction in circumstance, which, in the white man, would provoke only denunciation and wrath. I sometimes think that the lines of that good old-time Calvanistic hymn finds acceptance only in the breast of the Negro:

> "And if my soul were sent to Hell,
> Thy righteous law approve it, well;
> Would light on some sweet promise there,
> Some sure support against despair."

Any other people under the restrictions of the Negro whose tightening bonds threaten incalculable future ills, would eat little pleasant bread; but would give themselves over to deep and solemn forebodings. But the complaisant Negro eats and drinks and makes merry, in seeming obliviousness of impending fate. The scanning of a single issue of the *New York Age*, which claims to be the most representative journal among us, reveals contrasts of deep significance. One page is brimful of indignities, outrages and proscriptive treatment; while the reverse page is equally brimful of accounts of dances, picnics, excursions, parlor socials, and church festivals and the whole whirligig of frolicsome gayeties.

Perhaps it were better so. It may be a case of blindness to the future kindly given. Too much concentration upon racial evils might lead to a morose and gloomy disposition which is surely impotent for remedy or relief. After all, it may be best that the grave be tempered with the gay, and the severities of lot with liveliness of life.

In glancing over the happenings of the past twelve months, the Negro finds little that would evoke spontaneous and joyous thanksgiving and praise. It has been a year of steady losses, with few offsetting gains. There has been almost complete elimination of the Negro from politics on the high plane office holding privilege; segregation is making all but unhindered headway in all parts of the country; disfranchisement has been assumed as the settled policy of the nation; Jim Crow cars still humiliate the just pride of the race; red-handed lynching is still indulged in as a grewsome pastime. True, the National Association for the Protection of Colored People has been commendably active. There has been some progress in material things. But none of these have been able to stem, hardly to check, the tide of racial ills as it rolls on its unimpeded way.

This is not pessimism. The writer is not a pessimist. This is but a sober statement of the actual situation by which we are confronted. Thanksgiving is always becoming to the beneficiary of Divine favor; and praise is comely. We can hardly conceive of any state of circumstances where thankfulness of spirit would not be praiseworthy. The Belgian nation, rent asunder by the asperities of war, I am sure, might find some occasion for thankfulness for divine favor. And yet no one would expect them to inaugurate a thanksgiving festival for blessings received during their present plight. The present circumstances of the Negro call for fasting and prayer, rather than thanksgiving and praise. Empty platitudes and vacuuous phraseology that does not spring from a genuineness of feeling is neither pleasing to God nor edifying in the sight of man.

Let the approaching thanksgiving season call the Negro race to its knees, imploring the God of justice to implant the sense of justice in the hearts of the American people, and to inspire every member of the afflicted race with redoubled devotion to the racial weal.

Washington, D. C.

THE DARKEST BLOT ON AMERICAN HISTORY

Memphis Appeal 5-10-14

BY E. H. RANDLE, LL.D.

This is a blot I am ashamed of because it is so often thrown in my face without reason. Hence I have a sort of militant feeling.

Was it the darkest blot that the New England ships kidnaped negroes in Africa and sold them to southern planters? We will say this is even. Was it a dark blot, that the negroes were kidnaped as cannibals and set free with a good degree of civilization? Was it the darkest blot that they were taken from the depth of filth and vermin and made decent? Was it that they were taken naked and we taught them to wear clothes; that they were kidnaped in their benighted stupidity and set free a Christian people? Was it that when enslaved they were among the shortest lived of people, and set free ranking among the longest lived? That they were a feeble and sickly race when taken and became in slavery the healthiest people on earth? Was it that they were scarcely increasing, perhaps decreasing and in slavery became the most prolific of all the races? Was it the darkest blot in our history that in their native haunts the negroes were the most arrant liars and thieves, and by our training they left off practically all criminality except petty offenses? Was it because in Africa they looked at the sun, the starry firmament, and all nature with the eye of an ox, and in slavery learned to reckon these as the handiwork of the Most High? Many of the negro tribes in Africa are exceedingly superstitious and yet have no idea of God, spirit or soul, and cannot comprehend such. Some tribes are too low for superstition; they are afraid of nothing except what they can see. Was the blot in teaching these to be Christian people?

I can explain these facts only by saying, like Joseph said to his brethren in Egypt, "We meant it for evil, but God intended it for good."

We will now note how our northern friends brushed away this darkest blot. In this essay we must not count mulattoes, for they are as much white as colored. They are an index to the white man's immorality. We are ashamed of this, but the mixing is growing less in the south. All America south of us have disgraced themselves by miscegnations. All mixed distinct races are like Mexico. The Anglo-Saxon's have less of this sin than any other white race has with any colored race.

Did our northern friends brush any of the blot away by greatly shortening the life of the negro race during their 50 years of freedom? Did brushing away the blot consist in freeing the negro race immune from yellow fever and making them as subject to it as the white man? Or in making tuberculosis a terrible scourge upon the race when it was unknown among them in slavery? In Mississippi five negroes die of consumption to one white man per thousand. Was it in reducing the negro from being the most prolific race on earth while in slavery to one scarcely increasing in numbers? If their percentage of increase declines in the future as in the past, the next census will show a decrease in population or a standstill.

Did our northern friends brush away that "darkest blot" when they gave the negroes freedom without their asking it, thus erroneously corrupting them with diseases engendered by their immorality above what it was in slavery? Did they improve the negroes when they substituted small book learning for the common sense training of the plantation?

Did they brush away the blot when they took a race suitable for slavery and were happy in it and plunged them into responsibilities for which they were not prepared, and forced them into conditions in which they knew not how to care for themselves? They are now in competition with the white race and are not equal to the task. They suffer, like small financial concerns in competition with great combines. The consequence is they are not contened, though by nature the most contented, in prosperity or adversity, of all the races.

Above all, when our northern friends wrenched from slavery a race among whom holding up men for money and assaulting women for lust were unknown—a race that faithfully cared for their masters' women and children while the masters were fighting to retain their slaves in bondage, did our northern friends brush away that darkest blot by raising from these freedmen, a generation among whom daily hold-ups of white men for money and assaulting white women for lust are reported in all the newspapers?

In painting over this darkest blot on American history I am afraid Uncle Sam used a darker brush with darker paint to brush over this dark blot on American history than the darkest blot was dark.

The cost of brushing away this darkest blot on American history.

It cost one man's life and $4,000 to set free four negroes—that is, it cost four thousand million dollars to set free 4,000,000 negroes. They could have been bought for half the money. Was this a good deed? Since their freedom it has cost about six billion dollars to pay those who did the killing, and still the cost goes on. Is this a glory to boast of?

The glory of it.

There were as many soldiers from the slave states in the Federal army as there were in the Confederate army from the same states; and in addition 2,200,000 more from the free states and Europe. The Federal government had a regular army and navy to begin with and all the mills for making army supplies. Patrick Henry stated that the southern states must always be agricultural states and the eastern states must always be repairing and manufacturing states—that the conditions were natural and could not be altered. All these advantages and four years to do the destructive work. The destruction of many billions of dollars' worth of southern property, besides the cost of the war—a war more cruel than any war since the French revolution.

The great emancipator.

To get up a servile insurrection in the south was the purpose of the emancipation proclamation. Five days before it was made B. Gratz Brown delivered a great speech in St. Louis in which he stated that Lincoln was taking the lib-

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erty of a supreme dictator, was violating the constitution, the laws of war and was giving such power to every commander and post commander in the United States that made him as absolute as any monarch of Europe. But all this seemed not to bring results, that Lincoln must have still more power; he must issue an emancipation proclamation which will do the same thing thing old John Brown, whose soul goes marching on, tried to do and failed. It would get up a servile insurrection; the negroes would rise and make war on the women and children at home.

He did not picture what kind of war it would be, for he was afraid that would not be persuasive—that this would cause the Confederate soldiers to desert and go home to protect their families. Was this humanity?

Lincoln had no great respect or care for the negroes. He was opposed to freeing them—if we believe what he said many times—but to conquer the south he wanted a servile insurrection.

Brown's speech was made five days before the proclamation, to prepare the sentiment of the people for it. Other speeches doubtless were made elsewhere about the same time. Was Lincoln's glory a great and good emancipation or a servile insurrection? In the history of the world, when two men fight the victor has claimed the right to cuss the one licked without allowing the latter to cuss back.

We are quite tired of being cussed and our northern friends must pardon us for cussing back this little bit.

Hernando, Miss.

Dr. Holder's Article on

The "Color Line" Among Colored People

The New York News. 3-19-'14

By Dr. W. Stephenson Holder.

Four weeks ago I had been requested to write on this complex subject, but fearing that I might be misunderstood, I have hesitated for these many weeks before granting the request of the score of persons who appealed to me to give to the world my opinion and findings.

"The voice of the people is the voice of God," remarked some one, and if we were to yield to the voice of the people at all times, the world would be made better, and man will gradually find himself being transformed into the creature God intends for him to be.

A colored hotel, or a colored theatre, or a colored restaurant! Why colored this, and colored that, and colored the other? Men and women of means should erect hotels, and places of amusement for the people regardless of color, and for the money they can honestly get out of the business enterprises; but instead of this, what do we see and hear? Colored for breakfast, colored for dinner and colored for supper until this whole color question becomes a disease—such a disease that many of those who are light in complexion are running away from their relatives and friends who happen to be of darker hue.

Must Change Their Own Attitude.

Some of the people in the country are largely responsible for certain existing conditions, and if these conditions are to be made better and the complexions or shades. I mention four races in order to be definite.

Shall this act of discrimination among a people by a people who ought to love each other, regardless of shades or complexions, be allowed to continue? I answer no, a hundred times, no!

The white man watches the colored man; and if he can succeed in keeping him at odds with his brother he will always do so in order to keep the entire race down.

The time has come for the leaders of society to use all the power at their disposal in breaking this barrier which is like a mill stone around the necks of the colored people.

Business Men Must Employ All Alike.

The time has arrived for the business men of this country to give employment to young women regardless of their color or the texture of their hair. Color amounts to little when death places his cold icy hand on the individual—for a few hours after death, the most beautiful in complexion is hideous to behold.

No one knows this better than the undertakers who will tell you that all colors are the same in case of death. Color—which some people term beauty—is only skin deep.

The time is at hand when the white people are learning that because a person is light in complexion he is no better than the one who is dark skinned. The women and men of light complexion will elevate the race if they would help to prove to mankind that the black and the brown and the light and the dark skinned people are all members of one common family, and that they are equal, socially, and otherwise.

I hardly think that the churches are in need of advice in his matter, because I am almost confident that the ministers throughout the country are helping their people to put emphasis on character, intelligence and integrity, rather than on complexion and ignorance.

If there exists in this country, a church among colored people, where the light-skin people think they are better than the dark-skinned, such a church is not fulfilling its mission and the sooner it learns that the Saviour of the world died for all shades and conditions, the better; but I will have to be thoroughly convinced that the church of God tolerates the drawing of the line. Let us hope that the churches as religious institutions are at one on this question. When I say the churches, I mean the churches that are largely supported by colored people, and I must confess I am sorry that conditions are of such that there is a distinctice race church in this country.

She Is Dark But Beautiful.

The drawing of the line among ourselves as colored people is a thing that is demoralizing, nauseating, unfortunate, unkind and unnecessary, seeing that the white man recognizes all as colored if there is but a drop of colored blood in the veins of the fairest man or woman of the race, and he does not fail to let the colored man or woman know that he or she belongs to the colored race.

For the sake of the future and for the benefit of the boys and girls who will take our places in this world let us get together—forgetting our color, and prove to the nations of the world that we are proud of each other as a distinct race, regardless of the various colors which make a beautiful race of people. Stress should be laid on character and not on color for, after all, a colored man is a colored man in spite of what he might think, or in spite of the other man telling him that he is better than his brother who happens to be black.

This is a most sensitive and perplexing question, and the deceitfulness of the hearts of men and women are of such that few will readily admit that they are possessed of the sins of prejudice.

When you are about to discriminate against your sister, because of her color, remember she did not make herself, and therefore is not responsible for her color or complexion, for if she had the power, she would have made herself to look "just like you."

Of course, it must also be remembered that there are a number of dark-skin people who are extremely sensitive, and on account of which they avoid their friends for fear of being embarrassed. This sensitiveness should be gotten rid of.

The beautiful: She is dark; her hair is short; her character as pure as the dew which falls from Heaven; vile words have never passed or escaped her lips; her friends are few; she is intelligent and is the mother of truth, honesty, and industry. She drinks neither wine, beer nor whiskey, and she loves God and believes in Heaven. Day by day she endeavors to observe and keep the golden rule. She is dark but beautiful.

"Forward sons of Africa—hark to
freedom's strain!
No more the stinging, burning lash—
no more the clanking chain;
Upward, let your watchward be—
Now and all eternity;
Sing, my brother, you are free,
None on earth can shackle thee.
Blind prejudice but chastens thee e'en
though it causes pain."

Away with the "color line."

Race Problem — 1917
United States

THE JEWISH PEOPLE IN BUSINESS.

Incomplete, indeed, would be any annals of commerce compiled to the exclusion of the mighty achievements along this line of human endeavor by the Jewish people. No nation, no people, no inhabited country upon this globe but may own, for they have seen demonstrated at close range, the almost uncanny talent for accumulation of money of the Israelite.

Wherever large numbers of Jews are congregated there you will find, almost without exception, the sinews and strength of the nation's industry. From the shores of the Nile, where he competes with the Greek money lender, to the bowels of innermost and vastest Russia, where he is persecuted for his talent of accumulation, even to the free shores of England and America, the two havens of peace for his persecuted race, he is undoubtedly the power behind the throne, the supporting pillars of many a noble house and bold enterprise.

It would not be an over-easy task to say what has contributed most to the success of the Jewish people. His talent of accumulation or his gift of racial unity. While he may, with justice, be accused of over-frugality in his business dealings and mode of living he is not wanting in generosity and philanthropy among needy members of his own race, or indeed, among any other race. He has been particularly friendly to the colored race, recognizing in this persecuted race, perhaps, a kindred people in even blacker woe than that which sent him emigrating from darkest Russia to this supposed land of purest liberty. Be that as it may, the Jew has been proven the friend of the colored man. Our first duty to him and to ourselves is to learn the lesson the history of this people teaches and, second, but not least, to reciprocate their friendliness.

AGITATE.

From time to time we have pointed out the weaknesses of our people, and shown where they do not measure up to the high standard of civilization. We have stressed the importance of our preachers preaching the practical things of life to them, and our teachers teaching the proper things. We have deplored the lack of co-operation, the low standard of decency, etc. And this we shall always emphasize until the necessity for it is done away with by the attainment of higher standards in all lines.

But our weaknesses are no excuse for oppressing us, cheating us, disfranchising us, lynching us, depriving us of legal protection, insulting our women, robbing our children of a full-school term, forcing our teachers to do twice as much work for half the pay as white teachers, and other injustices which have been heaped upon us. And we would not have it inferred that we would have our people relinquish one iota of their attempts to get justice.

This country is founded upon the principles of justice and democracy —"a government deriving its powers from the consent of the governed," "taxation without representation is tyranny"—and the religion of Jesus Christ. We are citizens and Christians. We are native born and not immigrants. Our blood has been freely spilled to found this government and to preserve it, and our labor has been unrequitted in the building of its great commonwealths. We have rights. We are not here on sufferance. We have done for this country more than many white elements have done for it.

We should, therefore, contend for our rights and relinquish nothing. We should let the people know that we know what are our rights, whether they give them or not. We should remember that vigilance and agitation are the price of liberty. Nothing is freely given in the struggle of races. It must be won. The laissez faire policy can get us nothing. We need more of the spirit of Richard Allen, Frederick Douglas, Francis Harper, William Lloyd Garrison, Charles Sumner, Toussaint L'Ouverture—men who will agitate, burning the consciences of our oppressors until they give us justice.

In our fight the white people of this country are wrong. The disfranchisers are wrong, the discriminators of all kinds are wrong. And they know they are wrong. They are more highly trained than we are, and they know their wrong better than we do. And if we faint not in our demands for justice, we shall reap in God's own appointed season.

WHY BLACK MEN FAVOR FRANCE

The black citizens of this nation and doubtless throughout the world down in their heart of hearts are praying that France shall emerge victorious from the bloody, colossal conflict in which Europe is now engaged. The white citizens of this country doubtless ascribe the black man's love for the Tricolor to the fact that Jack Johnson, world's prize fight champion, has been able to find only there a refuge from persecution on account of his color. But the reason for the black race's convictions is far more sensible and substantial. It is not because an individual black man when brought into contact with Anglo-Saxon or the German, or Hungarian, or the Slav or Serb of Europe, gets such worse treatment than he does at the hands of the Frenchman; but it is because that when the Latin European race come into contact with the African race that the black race gets such better treatment than when the Teutonic European comes into contact with it. The white American may love an individual colored man and despise with all the ghoulish prejudice of a human hyena the colored man's race. The Englishman from the British Isles, the German from or in the fatherland, and the Belgian from Belgium may be free from black race hatred and marvel at its stupendous progress since slavery. BUT that same Englishman in South Africa enslaves black men and inhumanely herds them into labor compounds; the Boers of Pretoria and Johannesburg drive the black native from the sidewalks and imprison him if he breaks the curfew. King Leopold manacled, maimed and murdered tens of thousands of rubber hunting Congoese and of the Congo made a howling wilderness. The Frenchman alone, whether at home or abroad, whether approached by a single black man or surrounded by ten thousand Guineans, treats the black man like a man. The white man's burden to the Englishman means money, to the German it means conquest, to the Frenchman it means the spread of civilization. The New York Sun of last Sunday is authority for the statement:

"You will find more soldiers than traders in the German possessions in Africa and more barracks than schools. The natives have been so reduced in numbers that it has been found necessary to import white labor to do a good part of the heavy work in railroad building. x x x x The Egyptian fellow may respect his British master, but he does not love him. The black man of the German possessions both fears and detests the ruler who wears the spiked helmet. But the Kabyle or Tunisian or Algerian, be he Moslem or Jew, regards the Frenchman as a fellow citizen, with whom he stands on an exactly equal footing in the courts in the public service. x x x Some military authorities are of the opinion that in case of need France could raise an army of a quarter of a million men in her African possessions. It would surprise nobody who has studied the spirit and possibilities

of this black soldiery, if they were to play a part in the military operations of the present war on European soil. The Germans, in their attemped march to Paris, may yet find themselves facing black African troops."

The New York News last Thursday stated that conflicts in Africa were impending between the warring great powers. Friday the British Gold Coast forces occupied German Togoland. The end even in Africa of the present conflict no man can foresee. It is to the great advantage of the African that France extend her already superior possessions there. Africa will eventually be for the Africans. Until that time the African favors France because France favors the African.

THE DEVIL FOR COUNSEL.

D. D. Walker, founder of the Ely & Walker Dry Goods Company, according to a front page article in the Republic of July 22 1914, is authority for a propaganda that belongs in the list of anarchistic creeds, and Klu-Klux outlaw practices. The article states that Mr. Walker is more than 70 years old; that he is in favor of "the unwritten law—lynching for assaults on women; segregating the social evil," and the paragraph which reads, "I am in favor of segregating the Negroes in all communities. I consider them more of a menace than the social evil, and all other evils combined," is the one which the Central Afro-American desires to pay its respects too. The very thought of a man whom God has spared to live to be more than 70 years old, expressing such bitter poisonous sentiments toward his brother in black, proves beyond dispute, that money does not give a man nobility of character, nor Christian manhood. How this old sinner, with one foot in the grave, tottering on the brink between this world and eternity, can so far forget the meaning of Christianity (unless he is a heathen) and true American manhood, with all the advantages of great wealth, is beyond understanding. We can easily see why Blease, Vardaman, Tillman and their ilk heap public abuse upon the Negro race for campaign purposes, because they have something to gain. But what has Walker to gain by advocating a policy of injustice to the Negro, when if the truth was known, he, like thousands of other moss-back white men, drew the sustaining fluid of infant life from the breast of some old forgotten black mammy.

Yes, white men like Walker have always believed in segregating the Negroes, but especially segregating Negro women, and the thousands of Negroes of mixed blood which sprung from the loins of "southern aristocracy" is a living monument to the efficacy of that kind of segregation.

While Rosenwald and other Christian men of wealth are spending thousands of dollars in efforts to assist the Negroes to rise to their proper standard, and regain some of the fruits of their labor, taken from them under the slave lash by southern slave owners, this relic of that accursed period, is using the last precious moments of his life in advocating injustice to the Negro. Surely Mr. Walker must have the Devil for his Chief Counsel.

THE CITIZENS' CLUB

The leading colored men of Brooklyn last year formed what seems destined to be one of the strongest forces and factors in removing race lines from this metropolis that has ever been conceived in Greater New York. Under the name of The Citizen's Club they gather at monthly dinners in the best resorts of that borough and discuss in sober, serious, man-fashion ways and means to secure for themselves and their children civil and industrial justice. Their assemblage in itself is a potent argument to the Caucasians of Brooklyn against the injustice of which they complain, their efforts to combat those evils should commend themselves to all of the worthy colored men of the city and nation. They plan to demonstrate through their sale slips from the department stores, to the captains of industry, that their boys and girls are entitled to employment. Their committees will tell the Mayor and other officials of this city that by reason of the taxes they pay to support public institutions they are entitled not only to a square deal in the appointment of policemen and firemen and school teachers, but as well to hospital internes and hospital practice and to members on the school board. They will prosecute violations of the equal rights laws, they are going to combat hand to hand colorphobia in all its forms. Through the New York members of the Board of Governors elected last Saturday night they are planning to make the fight city wide. They need the assistance of every worthy colored citizen. They appeal to these to join their ranks. The Citizens' Club of Brooklyn, under the leadership of George E. Wibecan, is planning and doing a great and vital work here at home. Theirs is a sane and sensible program, deserving the support of every black man who loves his race and country.

RUSTEM BEY POINTS TO OUR LYNCHINGS IN REPLY TO WILSON

Turkish Embassador Startles Washington With Attack on Fairness of American Press and Compares Record of Turkey and America

"SHOULD BLACKS JOIN WITH JAPAN?"

President Tells Turkish Diplomat Not to Meddle Into Internal Affairs of This Country, and Latter Replies All Conventions Must Be Set Aside for Sake of Humanity.

Washington, Sept. 12.—This statement rebuking the Wilson administration has caused the greatest stir and sensation of the season. Secretary Bryan by direction of President Wilson, has asked A. Rustem Bey, the Turkish Ambassador, to discontinue his comments in newspapers on subjects of domestic concern to the United States. Afterward Secretary Bryan had an interview with the President, but it is not known that this had more than an incidental reference to the alleged indiscretions of Rustem Bey. The President and other officers of the Administration are understood to have been greatly displeased with statements made by the Ambassador in a prepared interview which he furnished to the Association Press on Monday night, and which was printed in newspapers on Tuesday. In that interview the Ambassador, in commenting on reports that Great Britain and France were trying to get this Government to send warships to Turkey to protect Christians, said that "the thought of daily lynchings in the South and the memory of the 'water cures' in the Philippines should make American newspapers chary of attacking Turkey in connection with acts of savagery committed by her." There were other things in the interview that were distasteful to the principal officers of the Administration.

Rustem Bey Stands His Ground

Late to-night the Ambassador authorized the following statement

"In the presence of the importance given to the statement made by me a few days back and arising out of the rumors sedulously disseminated in the United States that a general massacre of Christians was in preparation in Turkey, it may serve a good purpose to explain that, according to me, a great responsibility rests at the present moment on the press of the United States, especially in regard to Turkey, where the situation is naturally a very strained one.

"For years past the newspapers of this country have indulged in blind hostility toward Turkey. This was comparatively unimportant so far. But to-day the unfairness of this attitude may cause serious mischief. In the absence of all restrictive clauses in the press laws of the United States in regard to the treatment of foreign countries, I adopted the only course available to induce the United States press to take a more serious view of its relationship to Turkey—that of a straightforward appeal to it, in which I pointedly mentioned some things that have happened in the United States which should not happen, in view of inducing it to deal more charitably with Turkey.

"I am firmly convinced that I was morally right in adopting this course, if not conventionally. There are times, and this is one of them, when conventions can and must be set aside. The interests of humanity should not be sacrificed to them."

Recall Will Not Be Asked.

The recall of the Turkish Ambassador has not been asked by the United States and there is no desire to ask for it if the offense complained of is not repeated. All that this Government seeks to accomplish is to obtain assurances from Rustem Bey that he will give no occasion for arousing criticism of his attitude and thus possibly creating mad feeling against a European Government or its diplomatic representative at this time, when the United States is anxious to preserve the best of relations with all the countries of the world. [illegible] for the recall of Rustem B[illegible] creat[illegible] [illegible]sant feeling ke[illegible] [illegible]eason the [illegible]ng

Race Problem - 1914

United States.

PROMOTING RACE UNDERSTANDING IN ST. LOUIS

Spurious 10-10-14

WITH THE publication of a book by the School of Social Economy on Industrial Conditions among Negroes in St. Louis, comes the realization of the largest portion of a program for colored people adopted almost three years ago by a joint committee of colored and white social workers.

The investigation made by the school was a result of a co-operative movement started in 1910, between the Social Service Conference, an organization of several hundred social workers, the Forum Club (of colored men) and several colored women's organizations.

The Committee for Social Service among Colored People, composed of representatives from these three groups, has just finished its fourth season's work. While the committee has achieved many definite results by correcting discrimination against colored people, by providing for them new opportunities and by promoting co-operation with organizations of white people, it has all the time endeavored to make some start in what its members believed to be the most serious problems affecting colored people,—namely, those in the field of industry. The completion of the report of the School of Social Economy, therefore, offers a definite basis of knowledge on which to proceeed in working out a constructive program.

This program will doubtless be far easier of accomplishment in St. Louis than in most border-line and southern cities, because the relations between white and colored people are singularly harmonious. Although Missouri must be rated as a southern state in requiring separate schools for colored children and in prohibiting intermarriage, yet the feeling between the races is exceptionally good.

The work for colored people has also been strengthened during the past year by the establishment of a local branch of the National Association for the Advancement of Colored People, which is working closely with existing agencies.

A VICTORY.

For a number of years Dr. WASHINGTON, Mr. LESTER A. WALTON and our colored editors throughout the country have been making an earnest effort to persuade the white press to capitalize the word "Negro," in the same way that the words Indian, Italian, Scandinavian and what not are capitalized.

The New York

A few months ago *The Outlook Magazine* decided to use a capital "N" when using the word Negro. A few months later the *Century Magazine* followed the lead of *The Outlook*. Still more recently all the Curtis publications have agreed to use the capital "N." But the greatest victory of all is seen in the fact that a few days ago the Associated Press instructed its correspondents that hereafter when speaking of the Negro to use a capital "N."

Our gratitude is certainly due the Associated Press for this great reform, and we predict it will only be a matter of a few months or years when every publication in the country will capitalize the word Negro just the same as Italian, Indian or Japanese is capitalized.

We have long tried to persuade the New York *Evening Post* and *The Independent* to use a capital "N," but thus far have been unsuccessful. We hope, however, that the action of the Associated Press will be far-reaching in causing all important publications to capitalize the word Negro in the future.

TO SPURN JOHN BROWN STATUE

SOUTHERN WOMAN PUTS CHARLESTON, S. C., TO TEST FOR "FORGETTING BITTERNESS OF PAST" BY LEAVING LEGACY OF $5000 FOR STATUE TO ABOLITIONIST—SOUTH AFRAID IT WOULD BE HONORING LYNCH LAW!!!

The Guardian

(Special to the Washington Post)

Charleston, S. C., Oct. 29, 1914.—The city council is expected to refuse to accept the legacy of $5000 which has been left to the city by the late Miss Amelia P. Southall, of Harpers Ferry, W. Va., for the purpose of erecting a monument to John Brown of Ossawatomie.

Miss Southall died in August. She formerly lived in Charleston, and expressed in her will the desire that the monument to John Brown be erected here as a token that the bitterness of the past had been objured.

Awfully Against Lynch Law Now.

Opponents with the acceptance of the legacy declare John Brown was an exemplar of lynch law, and should not be honored. A committee of the council is considering the matter.

—13th Guardian Anniversary.—

THE HANDS-OFF POLICY.

We have been much interested in discussion of the race question between the editor of the Waterbury (Conn.)

Republic and Mr. J. E. Kefford, in which the latter has much the better of it because he has the right of it in defending the race. He hits upon the truth of the whole matter when he says: "My solution of the problem, 'What to do with the Negro,' takes just three words to explain, 'Let him alone.' Treat the Negro just as you would any other American citizen. Give him no special favor, nor any special punishment because he is a Negro."

The case could not be better stated. It is a "special consideration" that has done the Negro so much injury in the South and which is steadily creeping into the public opinion of Northern and Western states, and which, as a matter of life and death, we must fight every inch of the way, whether in our living districts, with right to buy and sell, or buying and drinking a cup of tea as others do it. It was for denial of this principle that the people of the thirteen original colonies went to war with the Mother Country and whipped her into their right to rule and tax themselves. In commenting on the splendid argument of Mr. Kefford, the Waterbury *Republic* says:

It is Mr. Kefford's idea that the best way to handle the Negro problem is to let the Negro alone. That is just about what the North has been doing since the Civil War, and, in a sense, it is what the South has been doing. The country, in fact, has been letting the Negro alone, and wondering what might happen. The slaveholders had a notion, perhaps, that the shiftless property they were forced to release would go straight to the dogs, and some of it did, but enough of it kept to this side of the brink to force the white man to do something for it, North and South, instead of letting it alone. Then the idea of the Negro as a chattel began to vanish and the Negro as a human being began to grow. Still most of the world let the Negro alone—while he kept among Negroes.

North, the Negro has been left quite to himself, and as a rule has done fairly well, from his point of view, tho not without being somewhat of a burden to the white man. As cities have expanded, however, their Negro populations have grown, as well as their foreign populations. White men, who knew nothing of the Civil War, have come to know the American Negro and the Negro has come in competition with this new white man from Europe. Each has usually let the other alone until forced to seek more comfortable quarters and trouble has always resulted.

That is the crucial problem in many American cities now—how to handle the Negro tenement dweller when the white man is crowded for room. The problem has been let alone so long that its solution cannot be accomplished easily because the white man feels it is as difficult to acquire title to a home as the Negro does, and they will not, and cannot house together under normal conditions.

We make this lengthy quotation from the Waterbury *Republican* because, unfortunately, it defines the attitude of many Northern and Western newspapers and public opinion, such as we have it as a single instance, in Harlem district where a few white property owners assert the right to set metes and bounds to the right of colored people to buy and sell or to rent and occupy property as others do it, who are willing

27th

white tenants than in 1900. The proportion of increase in white tenants was 27.6 per cent. or 6.2 per cent. greater than the increase in number of Negro tenants, while in number of farm owners the Negro percentage of increase was 17 per cent. against only 12 per cent. for the whites."

Summing up the official figures for the last decade, therefore, it will be seen that—

(1) In every part of the South the Negro farm acreage increased and the white farm acreage decreased.

(2) The Negro already owns five acres in every fourteen he cultivates and he has to acquire but one-seventh more of his farm acreage in order to own half the land he tills.

(3) The Negro farm acreage gained on the white farm acreage a million and a half acres a year, and the increase in number of white tenants during the decade was nearly twice the increase in number of Negro tenants—118,000 Negroes to nearly 200,000 whites.

ITALIANS RESENT EXPOSURE OF HOMES FOR CHARITY AID

The Guardian 4-17-14

Go To Exhibit by the Social Science Paid Workers and Confiscate Pictures of the houses as Reflecting upon their home life.—Foreigners show self-respect and scorn charity money on claim of parading their poor Conditon.

Morristown, N. J., April, 1914.—A large party of Italians Thursday visited an exhibit of the Social Survey and confiscated all photographs depicting scenes in the Italian settlement here. The Social Survey was organized by six churches with a view to remedying tenement conditions. Charts and photographs were placed on exhibition i na store and were strongly objected to by the Italians, who said that the exhibit was a reflection on their home life.

One Colored Delegate to Southern Cotton Congress.

Among the more than two hundred delegates to the Southern Cotton Congress, which gathered here last week in the caucus room of the House of Representatives' office building, was one substantial-looking and eminent practical colored man. He took part in all of the sessions and his opinion voicing the sentiments of the thousands of thrifty Negro producers of cotton throughout the Southland, were listened to with the utmost deference and resnect. The delegate was Dr. W. F. Watkins, of Montgomery, Ala., a prosperous dental surgeon of that place. Dr. Watkins is president of the Montgomery branch of the National Negro Business League and was sent by that body to represent the colored people of Alabama and the entire South in the organization that aims to preserve cotton as "King" in the products that Dixieland sends to the markets and mills of the world. It is claimed for the Montgomery League that it is the strongest branch in the country of Dr. Washington's stalwart agency for the commercial uplift of the Negro race.

Dr. Watkins bore credentials from the Montgomery Chamber of Commerce, of which Mr. Duncan May is president and Mr. Bruce Kennedy is secretary. They paid a high tribute to the worth of Dr. Watkins as a useful citizen, a live business man and an example for the emulation of the rank and file of his people everywhere. He lived up admirably to the reputation vouchsafed to him. He reports that the most cordial relations exist between the white and colored business factors of the city of Montgomery and that they work hand in hand for the good of both. While here Dr. Watkins was piloted around by Lawyer W. L. Houston, and though his stay was all too brief and his mission a business one, he saw much that was pleasing and interesting.

Not Classified 5/2/14

The Journal & Guide

After discussing Senator Vardaman at length, the Baltimore Afro American Ledger says:

"We do not undertake to classify Vardaman but we wish to call attention to the fact that our enemies in the South fall naturally in one of three classes. In the first class are those who, while having African blood in their veins, have still managed to retain their identity with the white. They are recognizable by the fact that in order to invite suspicion away from themselves so as to retain their standing among the white, they try to "out-Herod Herod" in their race hatred and persecution. These renegades may always be found on the ramparts and in the vanguard of colorphobists preaching race hatred and violence. The second class is made up of the "poor whites" of the South, who are now "in the Saddle," and who are getting sweet revenge upon the black people for their suffering during slavery days, when they were the butt of the ridicule and abuse of the slaves."

Our esteemed contempoary kept well within the fitness of things by making no effort to classify the Mississippi Senator. He belong to

a human species that is rare and that is comparatively new and in so far as we know does not come within the scope of humans already classified.

THE MAKING OF A RACE TYPE.

We are all interested in the letter in THE AGE of August 6, from Mr. DEMOND LEWIS, in the body of our news article, entitled, "Ideal of Race Beauty," and published on our first page, in which he makes the following statement and suggestion:

I modestly suggest that the committee that has the important ask of deciding such an interesting and vital task select as a standard the first three as a distinctly American-Negro type— a basic type. From this type could be illustrated in historical and scientific order various fusing and variations from the basis American-Negro type through the important Negroid type until the Negro element is *nil*. The Negroid type would include the inverse order, mulatto, octoroon, quadroon and as *le dernier cri*, that mysterious type which is so enchanting? An arrangement based on this rough outline would prove interesting, inspiring and wonderfully fascinating to all Americans who would contemplate it. Of each type shown there should be examples to suggest in a naive, delicately subtle manner, the various racial influences which are suggestively characteristic.

In selecting an ideal American-Negro type as a classic, should we be influenced by the Egyptian or Graeco-Roman standard of beauty? Is not the type in which the Egyptian influence most subtly apparent much nearer to the basic American-Negro ideal? Of course, allowance must be made for the "Spirit of the New World," and its environment, which is of considerable importance.

The making of a distinct race type is one of the hardest and most tedious processes with which mankind has to deal, as so many generations of discards are necessary to be sacrificed to get one good member out of a single family. Many family names are wiped out in the process. The Jewish type is one of the oldest; we can trace it from Ur of the Chaldees to Ur of New York, say, and yet the Jewish race type is far from perfect in physique and mental excellence; the misshapen individual and the low and sordid and debased mentality being found in force in every race group of Jews, showing that as a race type the Jew is as yet very far from even.

The African races are divided into tribes and physical, facial and mental dissimilarities as great as the races of Asia and Europe, and their people are distinguishable the one from the other only by their color and language. In their tribal groupings, as to color and speech they are even, and their physical lines all run from extreme lean to extreme fat, and reversely, but their race types and tribal types are fixed, rather by color and speech than otherwise.

It is impossible to segregate the American Negro from the aggregate American population in language, and when this segregation can no longer be made because of color, we shall have the even American type in color and language and manners, which make race type. As to the standard of beauty that shall prevail among such a people, it will differ, as it does among European races grouped in their Nationals, and distinguishable only by their language and manners.

There will be a Negro type of beauty evolved, of course, but it will approximate the composite American type rather than any particular race type, as the amalgamation of the races has gone so far, with the horrible impetus given it under the enforced conditions of slavery, that its resolution into the American type, whose population is more off color than straight color, will be only a matter of time—but

Syracuse, N. Y. Post Stand...

NOV 14

Segregation in Washington.

That the spokesman of a Negro delegation at the White House was discourteous to the President is no defense of the policy of segregation among clerks in the executive department. That the policy was adopted with a sincere purpose "to avoid friction between the races" and with no intent to "injure the Negroes" is interesting if true, but not important. The "Jim Crow" system in the South was adopted to "avoid friction." The favorite defense of slavery was that it was best for the Negro himself and that freedom would "injure him."

The Constitution defines the place of the Negro in our citizenship. The Negro clerk in Washington is entitled to precisely the same treatment that any other clerk receives. He has had it under Republican government without friction and without any suspicion that he was being injured by the failure of the government to segregate him. No prejudice has been shown him by this administration in the departments over which Mr. Bryan of Nebraska, Mr. Garrison of New Jersey and Mr. Lane of California preside. It is the Southern secretaries who discovered that Jim Crow regulations were necessary.

Does the President of the United States approve their exhibition of prejudice against the Negro?

Chicago, Ill. News

3 November 191...

thodist Ministers Pass Resolution on Treatment of Negroes.

resolution expressing regret at the nd taken by President Wilson on the stion of race segregation was passed the regular weekly meeting of the thodist ministers to-day.

he resolution was submitted to the eting by the committee on public pol- and was passed unanimously.

he resolution on the race question id:

Whereas, we believe class or race discrimination tends to produce discord, lousies and bitterness; and

Whereas, the national government should promote harmony and peace and inspire the greatest loyalty o ch member of the body politic with discrimination against nor prefer for any class, sect or race; and

Whereas, in every call for the nation's defense the colored soldier has responded promptly and most courageously,

"Therefore, Be it resolved that the methodist preachers' meeting of Chicago hereby express its profound regrets that Mr. Woodrow Wilson, president of the United States, has indorsed the separation of the races in the government employ at Washington, D. C. We regard the handicaps that the American negro has to face as sufficiently embarrassing without the influence of the nation's president being recorded."

At the close of the meeting a publicity committee of three was elected. The members are the Rev. James A. Beese, the Rev. E. L. Williams and the Rev. W. B. Norton.

PITTSBURGH, PA.

Post

November 191...

THE NEGRO PROB...

"When we emancipated the... continued, "we thou... problem, but as lon... gro race social equality, or t... of personality, we make it im... that group to enter into the fu... tion of the country. This is t... of the situation. The color lin... the negro out of his social he... of democracy."

The aim of the fourteenth amend... to the constitution of the United Sta... enunciated in 1870 (supposed to be ... negro's "Magna Charta") was said ... ve been for the purpose of securi... solidarity. It laid down the doctrin... o man's rights should be infringed ...

fundamental democracy. This meant ethnic solidarity—and great trouble for the South—a tragic situation—and it refused to follow it. The color line was devised and racial discrimination in the South received legal backing in 1875.

The conscience of a community, it was said, is the reflection of what the moral members of that group believe, and we ostracise anyone who dares to flaunt these ideals. Execution of law is in direct proportion to the unity or solidarity of the group. When we have two groups who never get together, we have two autonomous groups.

STILL AMBASSADOR SAYS A. RUSTEM BEY

SAILS FOR TURKEY ON AN ITALIAN STEAMER—SAYS HE WILL RETURN—TAKES BACK NOTHING.

The Canadian

New York, Oct. 1, 1914—A Rustem Bey, Turkish Ambassador to the United States, sailed for Naples on the Italian liner Stampalia today, after announcing that he stood by the interview he gave in Washington recently, and that he intended to return to the United tSates.

"I stand by the original interview that I granted at Washington. I have not resigned and I have not been recalled. I am still the ambassador from Turkey to the United States. I am going to Constantinople for several weeks on business and will then return to Washington.

Houston, Tex.

Telegram

OCT 25 191...

NEGROES ALSO PLANNING DEEP WATER CARNIVAL

This will be the first time that the negro population of Houston will have a carnival of their own in conjunction with the fall celebration. An organization composed of the best darkies in the city is going to hold a celebration of its own and it is going to be called "The Colored People's Deep Water Jubilee," and be held at Pastime Park from November 7 to 15.

In the past they have felt as though they have been more or less in the way of being barred from the carnival grounds.

The aggregation will furnish a plantation show, composed of twenty-six negroes. Where the plantation show is to be a feature attraction, there are seven other diversified amusements, including "The Life of Moses," or the statue turning to life; Poses Plastique and illustrated songs. They will also furnish one of the largest portable Ferris wheels carried by any like organization; also a $10,000 Parker Carry-Us-All.

Music will play an important part in the entertainment of the negroes who will attend the celebration, as they will have two bands, one of them under the direction of Director Loretti, who has an organization composed of twenty soloists, and during Jubilee week the band concerts in Pastime Park promise to be delightful features of the carnival. In arranging this program, Loretti makes it a point to provide music which will appeal to all classes. Interspersed between the selections will be popular ragtime airs and topical numbers.

There has been some talk of holding a De-Ro-Loc celebration at Emancipation Park the week of November 16 to 21. This has nothing to do with the big event that will be held at Pastime Park during Jubilee week.

A. RUSTEM BEY, TURKISH AMBASSADOR, LEAVES



A. Rustem Bey, Turkish Ambassador to the United States, has announced that he will not remain here. Because President Wilson demanded an explanation of an interview he gave recently he decided to quit. There have been suspicions that this action was engineered by German diplomats, but so far no proof of it.

Race Problem — 1914
United States

AMERICAN WEAKNESS—HER INTERNAL POLICY.

"You can safely say that we are not prepared for the worst emergency that might arise to protect ourselves from the greatest force available," was the language of Rear Admiral Fletcher, U. S. N., when speaking before the House Naval Commission. This committee is composed of the most far-seeing statesmen in this country. Admiral Fletcher is also a very wise man. It is remarkable that a great admiral had to tell a great National Commission a thing known by the average school boy. Not only are we not ready to meet the world's greatest navy, we are not ready to meet any navy. What is worse than all this, we are pursuing a policy at home which is not calculated to increase the loyalty of the common herd, nor the efficiency of the force under arms. We refer to the studied policy of the government to discourage and dis heartes 10;000,000 of its colored popu lation, the men of whom in time o war could make soldiers whose be havior at the front would win the ad miration of the world. The sanctior of Jim Crow laws of the States an of segregation practices by the fed eral government itself, to say nothing of the inordinate and mischievous cul tivation of race hatred and color pre judice in every department of Amer can endeavor, all tend to weaken th effective force of the nation not only in time of peace, but might prove disastrous in time of war. For afaer all, the strength of a nation is not in its forts, arsenals, armies and battle ships, but in the patriotism and loyalty of its subjects.

It has been said by a wise man that the strength of a chain, however, massive, is not greater than its weakest ling and the truth of the statement needs no verificatio n. Applying this truth to American military strength and its possibilities of success is a contest with a foreign power, it does not take a wise man to see that a policy which seeks to discourage and discredit 10,000,000 of its citizens, can not contribute to its general strength and effectiveness.

Here is a question which politicians should have nothing with which to do. It belongs pre-eminently in the rasge of exalted statesmanship and well will it be for this country to adjust it, remembering, as we proceed, "that no question was ever settled, until it was settled right.

CAPITAL "N" FOR "NEGRO."

An usual effort is being made, at this time, to have the white publications of the county to use a big "N" for "negro" instead of a small one that is so generally used. At Muskogee, Okla., during the meeting of the Negro Business Men's League, the management of one of the papers of that city was so impressed with the occasion that it voluntarily confessed a sin of omission by agreeing to use the big "N" from that time on. This was considered quite a concession, and in view of the sturdy effort to refuse the race recognition in the matter it was.

However, as things should be the Muskogee white journal conceded only what was due. If the word Negro stands for a class of people as French, English, German, Spanish, and Italian do, then it is plain enough that those who persist in refusing to capitalize the initial letter of the word mean to make small of the race. There are those who insist that "Negro" is a common name, just like "horse," 'cow," "dog" or "pig." If they conscientiously believe this, of course, they are excused from the accusation of contempt.

We do not feel called on to make those who use the small letter see their error. The old song goes, "Those convinced against their own will are of the same opinion still." We see a difference between the class of common nouns mentioned and the term "Negro." We admit that "Negro" is not so clearly a name of distinction as "English," "French" or "German." This, because there is no such a race of people as the Negroes—no one such race—the name applies to all native Africans south of that northern tier of states, Egypt, Morocco, Algiers and the rest of them. There may be also a few other exceptions. There are scores of races among the natives referred to, and as distinct as the races of white people referred to, as it concerns their language. These African races have tribal names, and which, perhaps, best answer what our squeamish friends call proper names, and thus demanding the initial capital letter.

Looking at the question in this way we must confess that in the minds of the most learned and thoughtful there would be room for doubt. However, it is not from the viewpoint of academic disputation that the capital "N" is generally denied altogether. The present general use of the word Negro in application to the various "true" negroes as one race and their blends, it seems to us, ought to justify the use of the capital letter.

It will be remembered that literature, words, terms, and soforth, are built; words are coming and going; they are not an uncompromising something. The common usage—the best usage is to what we appeal, and not a dogmatic something said many years ago. To read Chaucer and Spenser today one must have an interpreter if he would understand all they say, and just as surely as he would need one to understand what a Fiji Islander says. Shakespeare is getting further away from us everyday. It means that language is not fixed; nothing excepting the dead languages. They are safe from change simply because they are dead.

And because of the lack of our unanimity as to the use of the word, we should be charitable to the white journals who persist in calling us Negroes with a little "n". It is only recently that we have, ourselves, conceded that the term Negroes was a respectable enough name for us. We many of us, stood out for "Afro-American," "Colored-American," and such rose-water cognomens that were considered preferable to "Negro," since they were void of an element of offense which the latter term seemed to carry. It is not necessary to speak of why "Negro" was a bit offensive In short, it was due to its supposed derivative "Nigger"—a word made ugly by what it was made to imply and stand for.

We can think of the matter charitably because of the changing word—its changing meaning. The word is evoluting—impressing both the minds of the Negroes and the white people that it is doing so; it is becoming more respectable, and because we more respect it. We have pushed the theory hard that there's nothing in a name. The common names, Mary and Anna and Betty, are most beautiful when applied to beautiful, and beautiful acting persons. Watch it.

We believe that in time the white journals will all get in the habit of capitalizing the initial letter in "Negro" just as the "Outlook," the "Century Magazine," the correspondents of the Associated Press, and various other publications are doing.

YOUNG ORIENTAL SMART PUPIL

The Journal & Guide. 3-7-14.

Secret Order, However, Thinks He Should Not Associate With White Children.

High Point, N. C., March 5.—Lem Leong is the alliterativ name of a 10-year-old brother o a High Point Chinese laundryma and although yellow and unas suming, he has unconsciously at tained more notoriety than mos Americans who have lived ove half a hundred years. The statu of this Lem Leong has lately bee discussed, not only by the twelv influential citizens who compos the city board of education, an by the 900 members of the fou councils of the Junior Order o United American Mechanics, an by the more than one hundre sons who compose the local Pa triotic Order of America, and b the two hundred Daughters o Liberty, but he has been the sub ject of discussion of the office of the State superintendent of public instruction, and even now the attorney general is ferreting out the problem which this yellow youngster has unpremeditately presented.

It was last November when Lem Leong's older brother and guardian asked the superintendent of schools if his protege might enroll as a pupil. The matter was brought before the board of trustees with the result that Lem Leong entered a primary grade and memorized the second reader the first five hours in school.

In February a committee composed of G. W. Prim, O. F. Lewis and J. Apple, representing the Junior Order, the Patriotic Sons of America, and the Daughters of Liberty, made protest to the il the matter could be referred o the attorney general and State superintendent of education for solution. These two not having rendered a report, the chairman of the committee, G. W. Prim, wrote the Raleigh authorities the latter part of last week that unless a decision was rendered within ten days circulars of protest would be scattered broadcast. A member of the committee, O. F. Lewis, being asked what objection the orders had to Lem Leong, said there were three: First, he is not an American; second, he is of an inferior race; third, he is on the same plane as the colored man. "For these reasons," said Mr. Lewis, "we do not want our children to associate with him."

Some think the most favored nation clause admits Lem Leong, especially since he has his naturalization papers in the proper shape. He is a most exemplary student, exceptionally well-behaved, clean, rather a good looking boy and when he first entered school several of the primary teachers were extremely anxious to have him in their room.

It is thought the attorney general will reach a decision some time next week, the delay perhaps being due to the fact that no instance of this kind has before occurred in North Carolina.

Meanwhile Lem Leong has about finished memorizing the third reader and is well on toward the fourth. and what is done must be done quickly else Lem Leong will soon be ready for his diploma.

THE TRUTH HURTS.

The Age 10/13/14

A. Rustem Bey, the Turkish Ambassador, has announced his intention to leave the country. It is reported that the aforesaid determination has caused "a profound sensation in diplomatic circles," although the exact quality of the sensation is not divulged. Whether A. Rustem Bey had so impressed his personality, his high-class diplomatism and all-round good fellowship upon the diplomatic college as to render his separation from the service in this country a source of probable inharmony; or whether the "sensation" is merely an expression of the customary diplomatic au revoir, amounting to little more than cold formalism and empty courtesy, can only be conjectured. Let us hope that the departure of Bey is attended with sincere regrets on the part of the foreign legislations.

But whatever may be the real sentiments and feelings at the legations, there is but little doubt touching those of the "powers that be." The "unspeakable Turk" has essayed to express an honest opinion upon a subject concerning which his government was violently assailed by the American press, and a vast body of American citizens. As to whether the Ambassador was privileged, under the established code of diplomatic proprieties, to express his honest convictions, even in defense of his own government when assailed, when it happens that such convictions, when expressed might be "objectionable" to the government to which he is accredited, we do not know. We do know that the Ambassador did exercise the right of free speech—by the way, one of the very highest privileges incident to American citizenship—and also that he did not depart very far from the facts on at least one subject.

Concerning the uprisings in Turkey against Christians, as to the real cause of provocation, the extent of persecution and the quality of justification on the part of this government in threatening

to send warships to Turkey, we are not fully or satisfactorily informed; that is purely a matter of fact to be determined and acted upon by the injured party. At present there is variance as to statement of conditions, one party attributing disturbances in Turkey to a fiendish tolerance, if not encouragement, of widespread persecution of Christians, while the other contends that whatever persecutions or massacres exist or have existed, were due to provocations under which any people might commit similar acts, and cites the lynchings of colored people in this country and the "water cure" in the Philippines in emphasis of his contention. The remarkable thing about the controversy is that while the Ambassador admits that massacres occur in Turkey, it must be admitted that lynchings—which are no less enormous than massacres, in point of moral turpitude—are of almost daily occurrence in this country. As there can be no justification for taking human life, except in unquestionable self-defense, or by due process of law, whereby the accused may exercise the right of unprejudiced judicial trial, it looks very like "the pot calling the kettle black" and suggests that—

"He who hopes his wen will not
offend,
Should overlook the pimples of
his friend,"

or, at least, "soft pedal" in a manner not to excite the ridicule of governments which practice absolute justice toward all their subjects, of whatever race, religion or color. From the standpoint of absolute frankness and fairness we can see nothing so very "obnoxious" in that part of A. Rustem Bey's statement which relates to the abominable, fiendish and unprovoked lynchings of colored Americans; it is true, unqualifiedly, historically true, and a disgrace to American civilization. But the Ambassador is pardonably mistaken in his implication that lynchings in this country are due to provocations such as would incite any people to commit similar acts. He is aware of the religious bias wrought by hundreds of years of bloody conflict and bitter controversy between Christians and Saracens; of the intrigues and conspiracies fomented by the English, Frankish, Latin and Teutonic races against the "knotted and turbaned Turk," simply because the latter is Mohammedan and occupied an enviable strategic position on the European continent; and he therefore understands the stubbornness and irreconcilability of these historic enemies. And, presupposing some justifiable cause for the lynchings in this country, the Ambassador stumbles into the error of asserting and granting similar provocations. Did he but know the truth the whole truth, he would have made his statement much stronger, much more "offensive." He could have stated with absolute certainty that a very tremendous majority of the lynchings are due not to the "unspeakable" acts extensively published, in which the purity of American womanhood is claimed to be involved; but to conduct which, if committed in the main by white men, would be applauded and justified as expressions of the inestimable boon of civil liberty; as where some are lynched for being "impudent niggers," others because they are "dangerous, high-toned niggers," the head and front of whose offending consist in advocating manliness, social purity, popular education, political equality and an agitation in favor of the full exercise of manhood rights. Of course, it is not necessary to speak of segregation, jimcrowism, disfranchisement and the many other forms of persecution, injustice and wrong—modified expressions of the same blood-thirsty, un-Christian, diabolical spirit—to which the Ambassador might have truthfully referred, for the reason that the American press did not include those civil injustices and perhaps because the Turkish representative was not aware of them. But it seems he went quite far enough to realize that henceforth he would be regarded and treated as persona non grata, and accordingly made up his mind to leave the country. As we stated in the beginning, we can not vouch for the quality of the "sensation produced by the news of the Turk's intended departure among the diplomatic corps, but of this we are certain: our estimate of the "speakable Turk" has undergone recent and decided change, which, though it might seem unpopular among some white folks, reflects no discredit on the Ambassador. Like Lionel Carden and our own George Fred Williams, he has spoken his thoughts, not diplomatically, it may be, but truly, boldly and rightly, and, what is more to his credit, he will not retract, modify, or in any way tamper with what he said in the first instance. If the facts as stated by the Ambassador are "obnoxious and "objectionable," on the subject of lynching they are facts nevertheless, and whatever policy may dictate as to the action of the Turk, self-respect, common decency and a square deal all suggest that the Administration set about curing the moral ulcer of lynching, thereby rendering the American body-politic immune against such punctures were so easily and "obnoxiously" administered by the Turk. If not, cease prating about the glory and beneficence of American civilization and honestly admit that we are a half-civilized body of about a hundred million, of whom one out of every ten persons is a branded, brutally treated slave to the lowest and meanest of human passions—Color Prejudice. For our part, we only hope that on the subject of lynching here and elsewhere, many more shots such as was recently fired by A. Rustem Bey the thundering reverberations of which may be "heard around the world."

ON RACE PREJUDICE DISCUSSION IS HELD

Courier 1-18-14

New York, January 17.—Race prejudice and its eradication were the topics discussed at a Saturday luncheon of the publican club here today. Discrimination against the Jew, Japanese, Chinese and negro was taken up respectively by Rev. Dr. Samuel Schulman, rabbi of Temple Beth-El, Dr. Toyokichi Iyenaga, professor of history in the University of Chicago; Professor H. C. Nei, secretary of the China Society of America, and Butler R. Wilson, of Boston.

Dr. Schulman said race prejudice was contrary to all ideals of American democracy; that this country should consider the question of race no more than that of creed.

Race prejudice is more pronounced among Americans than among Europeans, according to Dr. Iyenaga. He said, however, that this was natural owing to the experiences they had had. The Japanese race, he affirmed, was in every respect the equal of the white. Advance in education and general culture would ultimately overcome the problem. Professor Nei held a similar view.

Speaking in behalf of the negro, Mr. Wilson said, appeals to church, society and the agents of the constitution alike had failed to ameliorate conditions and that the government had bowed down to race prejudice. In the south, the speaker said, race prejudice was unreasoning and fixed, while in the north it was emotional hysteria.

Open to All

Tribune 12-26-14

Editor The Tribune: I have read with much interest the articles by Eloise Bibb Thompson which have appeared in your paper under a space for the colored people.

While not of that race, yet it certainly is very creditable of you to open your paper and encourage every effort they may make toward becoming worthy citizens. Although they be dark of skin, we are apt to forget that as pure thoughts, high ideals and great desires surge through their souls as do under a whitened skin. They are anxious to lift their race in the eyes of the world and should receive encouragement.

Los Angeles. F. M. WHITE.

It does seem to be the irony of fate that whenever some one wants something done or does not want it done in a public way the poor "Colored Brother" is held up as a horrid example. Howard Street merchants do not want the Pikesville cars transferred to Eutaw street, and one of the principal reasons given was that a large number of colored persons would find it convenient to ride on them. Just as if colored people would pick out these special cars for their convenient riding.

HUNT DELAYS PROCLAIMING ARIZONA'S NEW LABOR LAW

Advertiser 12-6-14

PHOENIX CITY, ARIZ., Dec. 5.—Governor George Hunt of Arizona, telegraphed the State Department today that he would delay proclaiming the law voted at the November election forbidding the employment of more than 20 per cent of foreigners in any business in the State. Governor Hunt declared that he was averse to delaying the proclamation, but would do so pending further advices from the State Department.

The State Department telegraphed Governor Hunt that the Ambassadors of Great Britain and Italy had protested against the law and asked him if there were not some means by which he could suspend operation of the measure. The Governor's telegram read:

"I am directed to issue a proclamation declaring the measure a law forthwith, upon receipt from the Secretary of State of a certificate of the election returns. 'Forthwith,' broadly interpreted means within the reasonable time required to prepare the proclamation. I am very much averse to prolonging the period preceding the issuance of the proclamation but I realize the international aspect given by the protest of the Italian and British embassies and will await further advices from the Department."

CIVIC VS. EQUAL RIGHTS.

Courier 12-26-14

Commissioner F. L. Siddons in his address at the meeting of the Social Settlement held in the Metropolitan Church last week, is reported to have said that the colored people should think more of civic improvement than of equal rights. Mr. Siddons is wrong in his premises as well as in his conclusions. One is no good without the other. We can't have civic improvement without equal rights. If the colored American is given equal rights his civic improvement will follow, and from the standpoint of The Bee the latter is more important than the former. There is no reason why a Negro should not enjoy everything that a white man enjoys, notwithstanding his color. There is one thing the Negro is not looking for and that is social equality. He wants equality of citizenship; all other good things will follow.

CANNOT KEEP HIM BOWN.

No one can visit the South and give strict attention to what is going on there among the colored people but will come to the conclusion that after all is said and done the Negro is simply irrepressible. Notwithstanding all the repressive measures taken to keep him down he is bobing up serenely every time, and often in the most unexpected places. One would hardly expect to see in a city where every effort is put forth to keep the Negro down a large two hundred thousand dollar groupe of business buildings owned and controlled by colored people, as can be seen in Atlanta, Ga, or the one hundred and fifty thousand dollar fraternal and office building in Jacksonville, Florida. These are evidences of remarkable growth and developement, and these are further emphasized by the splendid homes owned by hundreds yea thousands of colored people through the southland.

Not only his but there are a number of little towns and villages all over the South in which everything is owned and controlled by Negroes from post office to ticket agent and railroad agents and even telegraph and telephone operators. This is progress spelled with all capital letters. Let the calamity howlers howl to their hearts' content. the Negro is "risin."

Race Problem — 1914

United States.

ANTI-BELLUM DOCTRINE.

At Mineola, L. I., in the trial of Mrs. Florence Conklin Carman, who is being tried for the alleged murder of Mrs. Louise Bailey, in the examination of talesmen a most significant question was asked them and that was whether they would give the same consideration to the testimony of the colored maid as they would give to Mrs. Carman, a woman of wealth and social station. Such doctrine obtained in ante-bellum days in states where colored men and women were slaves, but in this age of civilization one would presume that the doctrine of christianity and civilization had sufficiently intoxicated the brains of people that no such idea would be hidden in their brains. If this colored maid had remained with the defense she would have been regarded as an angel in disguise and believed above the Deity. Some day, perhaps, the poor Negro will be believed without question.

JUDGE HEWLETT TO MR. SIDDONS

The Bee
Nov. 21, 1914.

Hon. A. L. Siddons, Commissioner District of Columbia.

My Dear Sir: I read in the Herald of to-day that you appealed to the colored residents of this District, in an address at a meeting of the Social Settlement, to think less of rights and more of civic duty. If you are truthfully reported, I regret that such a statement was made by you. I cannot see how any right-thinking man can advise any class of Americans to be satisfied with anything less than complete and exact justice. When a class of citizens is denied any right or privilege that is accorded all other classes of citizens, and quietly submits, it proves that the citizens quietly submitting to the outrage are not worthy of citizenship. It may be understood, once for all, that there can and will be no peace along this line, until the Negro is accorded every manhood right. Everything else is secondary to this. I cannot understand why any man should ask us to be less than men. No great reform was ever accomplished without agitation. The Irish and Jews have agitated for years. The women are now agitating their cause. Why should we think, feel, or act, different from everybody else? Yours truly,

E. M. HEWLETT.

CRITICAL PROFESSOR HANDS IN RESIGNATION

Remarks of R. E. Curtis Force Him to Quit Job at University.

Constitution
9-18-14

Athens, Ga., September 17.—(Special.) Roy Emerson Curtis, Ph.D., associate professor of applied economics and practical head of the new department of commerce at the University of Georgia, this afternoon resigned, and Chancellor Barrow was authorized by the prudential committee to select his successor.

Circumstances of unusual nature hinted at interesting features back of the resignation, but when seen the prudential committee gave out the statement only as above recited with a copy of his resignation:

"September 16, 1914.—To the Board of Trustees, University of Georgia.—Gentlemen: I present herewith my resignation from the position of associate professor of applied economics. Very truly, R. E. CURTIS."

The resignation was accepted.

Article in Des Moines Paper.

While the board gave out that only it is known that the prudential committee met to consider a publication appearing in The Des Moines Register and Leader, signed by "R. E. Curtis, school of commerce, University of Georgia," and addressed to the editor of that paper, severely arraigning the people and the legislature of Georgia for failure to appropriate to the educational institutions of this state as Iowa and Wisconsin are supporting their institutions.

Especial notice was taken by many of the concluding paragraph of Dr. Curtis' communication to the Iowa paper: "In the Tech case (failure to appropriate funds) the legislature was only following established precedents in that state (Georgia) among state and local officials and an overwhelming majority of the voters in all matters of education, sanitation and other phases of progress. For downright contemptible stinginess, take the state of Georgia—and, for that matter, most of her near neighbors." This was a part of the communication scoring the manner which Georgia treats her educational institutions in comparison with western states.

Published in Athens.

The communication was published in a local paper a day or two after Dr. Curtis returned from a vacation at his old home in Iowa and immediately created a furore. In the opening exercises of the University of Georgia Senator Tooms DuBose stressed loyalty to state and institution, and said: "If I were a member of the faculty of an institution and found that one of the students was disloyal I would consider such a condition grounds for expulsion; if I were a trustee and one of the faculty was disloyal to the state or the institution in the first meeting I would move to give such a professor his 'walking papers.'"

Today Dr. Curtis published a statement in which he said that the communication in the Des Moines paper was inocuous—that the "publication locally and just at this time" had been the deplorable features of the incident.

Dr. Curtis came to Georgia two years ago when the school of commerce was established, coming from Iowa. He did splendid work in his department, excepting that students complained that he belittled "the south," and made the claim that "the south had never produced a really great man," arguing the case with the students. He has taken active part in the activities of the equal suffrage organization and in advocacy of commission form of government in Athens.

SOCIOLOGICAL CONGRESS.

The Voice of the People

To Meet in Birmingham May 3-5—Special Negro Department.

Birmingham, Ala. 4-23-14

The State Sociological Congress, consisting of sociological workers from every section of the State of Alabama with prominent specialists from other States, will convene here Monday, May 4th.

This organization is an outgrowth from the Southern Sociological Congress, which was organized in Nashville, Tenn., two years ago. Following the Nashville meeting, Alabama people became interested in the work, and organized the State work.

The first session was held in the City Hall last April with Dr. Geo. Eaves as president.

During that session various topics bearing upon the sociological life of the State and community were discussed and the people of Birmingham especially became interested in the movement to such an extent that the repitition of the meeting became a necessity. Not only were the white people deeply concerned, but colored people as well were brought to a realization that they need just such an enterprise to further their general welfare.

To this end provision has been made for the holding of a special section of sociological work for colored people. The general work under the direction of Dr. Eaves will open its first session in the Jewish Temple on the Highlands, Sunday night, May 3.

The secttin for colored people under the same direction, with colored officers and committeemen, will open its session in the Sixteenth Street Baptist church, Sunday afternoon of the same date.

It is hoped that all our people will attend this congress, participate in the proceedings and derive every benefit that is possible.

The opening meetig Sunday afternoon will be addressed by the president of the Anniston college and close with an informal reception under the direction of Dr. Whitted, pastor of Sixteenth street church.

The meetings to be held Monday and Tuesday will be addressed by other prominent specialists as shown in the programs now being distributed.

MILES, TEXAS, TAKES DOWN THE BARS OF PREJUDICE AND LETS THE BLACKS COME IN TO GATHER THEIR CROPS. NEGROES NOW WALK THEIR STREETS.

The Bee
Nov. 21, 1914.

San Angelo, Texas, Oct. 21.—Rev. J. N. O. Salone of San Antonio, was here last Sunday to assist Rev. J. J. Hardeman in his farewell rally. The little city of Miles, only 18 miles from San Angelo, let down the bars and admitted colored people in to gather their cotton crops. The colored people have never been allowed to get off train here before, and today they are walking the streets of said town. They had up signs which read, "Mr. Nigger, Read and Run." Now my good colored people, save your earnings, because as soon as the crops are gathered the bars may be replaced.

SELF DEFENSE COLORED NAT'L ORGANIZATION NEEDED

ESIRABLE FOR COLORED AMERICANS TO HAVE SELF-DEFENSE ORGANIZATION, SAYS DR. BUMSTEAD.

The Bee
Nov. 21, 1914.

o the Editor of the Guardian:

Under the conditions now prevailing n this country, I regard it as fully ustifiable and desirable that Colored mericans should have a strong naional organization of their own to rotect their lives, liberties and rights. should, however, be constantly ade clear that such an organization s not seeking special favors for a ace, but simple justice for American itizens whose racial origin is being ade an excuse for inflicting injustice upon them.

HORACE BUMSTEAD.

DR. BUMSTEAD'S LETTER.

We call the attention of our readers to the letter sent by Dr. Horace umstead to our question whether the Colored Americans should have an organization of their own for the defense and protection of our rights. We accept his definition of the spirit and motive of such an organization. The National Independent Political League at present represents that idea, and is all the Colored Americans have to represent it and should be supported by all who are loyal, of course in addition to whatever other sort of organization they may join and believe in, all can co-operate, but we must act in our own defense as a foundation if we are ever to be respected and get equal rights.

This is but one of the replies we have received and we again invite all our readers to send in their views on whether Colored Americans ought to have a strong national self-defense and self-protection organization today. Send in your views.

NEGROES RECEIVE HUNDREDS OF WHITE GUESTS AT RALLY

Lauderdale Negroes Furnish Many Good Things to Eat and Serve Their White Neighbors

ANTI-MALARIA RALLY A DECIDED SUCCESS

Advertiser 6-10-14

Dr. Carter Advocates More Cleanliness, Sunshine and Happiness

Special to The Advertiser.

FLORENCE, ALA., June 9.—Dr. H. R. Carter, senior surgeon in the United States Marine Hospital Service, spent yesterday in Lauderdale County and was the guest of honor and principal speaker at a great barbecue planned by Dr. W. J. Kernachan to forward his campaign for the elimination of malaria in this county. The affair was altogether unique, negroes being the hosts and furnishing an elegant barbecue dinner in such abundance that after 1,500 people had partaken a wagon load of edibles remained to be carried away.

Perfect peace and good fellowship reigned, each race vying with the other in a show of courtesy and good will.

The affair was staged on the grounds of Bethlehem colored church in West Lauderdale, the spot selected forming a beautiful natural amphitheatre under the shade of great forest trees.

John Turnley, a colored man of superior education and the owner of 300 acres of as fine land as to be found in the county, was master of ceremonies and invited the white people to gather first around the table, which was spread to accommodate 500. While the white people ate, a mixed quartette from Burrell Normal School at Florence (colored), sang, and Dr. Carter said he had heard most of the great jubilee singers but had never heard anything to equal this quartette. "The Old Time Religion" and other songs were sung.

The invocation was said by Rev. Daniel Jackson, colored, of Bethlehem Church, who called attention to the fact that the Son of God was referred to as the Great Physician. Later, while the negroes ate, there

was music by the Florence band.

For More Sunshine.

Dr. Kernachan stated briefly the purpose of his anti-malaria mission campaign, which he said was "to let in the sunshine of happiness and health and drive out disease and death."

In his address Dr. Carter said the elimination of malaria is not only practical, but is the only thing to be thought of. A Virginian himself, Dr. Carter said the South now only dreams of its possibilities, but when malaria is destroyed it will come into its own. Dr. Carter promised to return to the county in August and September for a month's stay when he will visit every beat and make a survey and plan the fight against malaria.

Dr. W. H. Sanders of Montgomery, State Heealth Physician, was another distinguished guest and speaker of the occasion and he pledged the full cooperation of the State Health Department in this pioneer movement against malaria. Pioneer, because while Government physicians have cleared the disease from the canal zone, the Philippines, Cuba and our island possessions, this is the first work of the kind to be organized in the United States.

Dr. Kernachan is a believer in "home missions," and two years ago it occurred to him that what the Government had done in Cuba and the canal zone it could and would do at home if sufficiently urged. Two years of unceasing work on his part and he believes that now his dream has come true. Dr. C. M. Watson of Florence, has been Dr. Kernachan's right hand man in the preliminary work of the campaign and Dr .W. B. Turner of Oakland has given hearty co-operation.

The Freeman and Plaindealer

"The Leopard's Spots," Thomas Dixon's misrepresentation of the negro was prohibited from being put on exhibition just one hour to curtain time through the registration of a formidable protest by the Nashville Negro Board of Trade here, the most potent influence among our people in this section. The play was booked to show at the leading theatre in the city and had been billed and advertised for two weeks and the mayor and city commissions in deciding in favor of the Board of Trade did so in the face of the fact that a considerable loss would be entailed by those responsible for the staging of the production, the action coming at a late hour and after the seat sale for the initial performance was almost complete.

The present president of the Board of Trade is ex-Register J. C. Nopier, who was only recently elected, but owing to his absence from the city at the time, the vice president, Mr. Clay Moore, took the active lead in behalf of the colored citizens, and the local educational institutions also took a hand in asking that the Board of Trade make the request of the city commissioners which has come to be considered as all that is needed to secure what is asked for on behalf of the colored people, so potential is the influence of that organization. The speech before the commissioners was made by Hon. A. N. Johnson, he having been selected by the Board of Trade committee having the matter in charge, to present its side. 1-31-14.

AUSTIN, TEXAS.

The Indianapolis Freeman 2-19-14

AUSTIN, Tex.—The best of relations exists between the races in this city, as was evidenced Tuesday night, March 10, at a race meeting called by the Rev. J. B. Pius of the First Baptist Church. The topic, "Prohibition," was discussed by Dr. A. F. Bishou, W. D. Bradfield, T. W. Currie (white) and President R. S. Lovinggood (colored). The Rev. J. B. Pius acted as master of ceremonies. President R. S. Lovinggood took exception to an article appearing in the Austin *Churchman* (white) a few weeks ago under bold headlines—"Shall Saloonkeeper and the Negro Have a Bigger Voice in Morals Than Austin's Christian Citizens?" The article concludes by saying: "Christian citizens of Austin, see that the saloop-keeper and the Negro do not have a greater say in the determination of the moral issues for the new year than you do. Pay your poll tax." The question is general and includes all. It hampers the better class and thinkers of the race from giving their best assistance. The Rev. Mr. Pius said that "We are shouting too much and not thinking enough." Dr. W. H. Crawford, the Rev. H. M. Kingsley, Mrs. D. R. Woodard, Profs. E. F. Dennis, P. A. LaLand and others were present.

THE JIM CROW TABLE.

Evanston, Illinois, near Chicago, has a new postmaster and more than 100 clerks employed in the postoffice attended a banquet in his honor.

The banquet was preceded by a bit of dispute over the advisability of recognizing or ignoring the color line. After a protest from seven colored clerks in the clerks' association had been met by a refusal of the committee of arrangements to alter ts plans, the Colored men very properly refused to attend the banquet. A table set apart for them exclusively was unoccupied.

This is interesting in view of the fact that three weeks ago a Y. M. C. A. "exclusively for negroes" was opened in Evanston. Several prominent colored men were present and spoke of the "great progress" the colored people had made in being set apart as if they were lepers and congratulating the white people who had contributed money for the degradation of the race.

The jimcrow spirit was inaugurated by an organization which wrongfully bears the name of Christ and now the worst may be looked for. jimcrow school and residence segregation are likely to follow. The jimcrow Y. M. C. A. is the forerunner of the Ghetto.

Negro Newspapers and Racial Pride

In another column we are publishing a letter from one of our correspondents in which he relates some of his difficulties in circulating Negro newspapers. He gives as one of his most serious drawbacks a lack of interest on the part of educated members of the race. He suggests that some plan should be devised for introducing Negro newspapers in public schools for the race as supplementary reading, in order that the practice of reading race publications may be implanted in the young and cultivated.

The Journal and Guide 2-15-14

Our correspondent's suggestion is a capitalidea and would doubtless solve a problem that has been annoying the publishers of Negro newspapers for years.

It is true that there is a lack of interest in colored newspapers on the part of the better educated members of the race. them do not read race n at all, unless in the colum papers is something of a p son. nature that concerns them. That explains why there is so much "personal mention" and "puffs" and "write ups" in colored newspapers. The editors of our papers know that such matter should occupy very little space in well edited newspapers, but we must have circulation and the great majority of our "upper-class" colored citizens will not subscribe for nor buy newspapers published by members of their own race unless the editors tickle their vanity.

On the other hand this same class of colored people strain themselves to read white papers and magazines with no thought nor hope of seeing themselves featured therein except in an uncomplimentary manner.

This indifference to colored newspapers is due to a defect in the education of the Negro, and our correspondent's suggestion, if adopted, would do much to overcome it.

Negro newspapers are the chief chroniclers of the current history and achievements of the race. Occasionally it is written into books, but seldom read. Negroes must read their newspapers in order to acquire a knowledge of what the race is doing in a general way.

Negro pupils do not study the history of their race in the public schools. Their histories are written for them with the achievements of their race carefully omitted. They grow up in ignorance of the knowledge that their race was great, and is great. They study the history of other races, written by other races and they acquire an admiration for other races and a contempt for their own. Thus they are very often ashamed of themselves. And simply because of a miserable defect in their education.

We are told that in some of the Northern cities the public schools do not give history of the Jews. But the Jew goes to a supplementary school to study Jewish history.

As a result the Jewish traditions are preserved, their institutions thrive and one never hears of a Jew aping after another race or neglecting his own for that which is not his own.

In view of the Negro's invironments a race consciousness must be educated into him. If there ever was an inherent trait of racial pride in him it has been lost "in transmission." The public school is the place to begin this teaching. The Negro child should be taught more about his own race, his own institutions, his possibilities and his responsibilities. The regular reading of well-edited Negro newspapers in the class-room would wonderfully stimulate such teaching. The Journal and Guide is ready and willing to furnish free to any school that desires to adopt such a reading course the necessary copies of the paper.

A CHANGE NEEDED

One of the reasons why the South is in its present backward condition is because the white people of the South pay more attention to trying to keep the Negro in "his place," whatever that may be. instead of trying to make progress and have the colored man to assist him in doing so. We are creditably informed that Wilmington. N. C., has been falling back in the race ever since that riot took place which drove from it a large element of its very best and most progressive colored people. It has lost its standing as the first city of the old Tar Heel State, and is compelled to take second or even third place.

No country in the world has a better and more contented set of laborers than the South, and but for the same spirit which prevails to some extent in this city, and which crops out every now and then, it would be a practical paradise. That the colored people can be made an asset to any community which puts forth just a little effort to help, and assist them to get ahead is exemplified in the little city of Durham N. C. Here active participation in all things for the betterment of the community on the part of both white and colored has greatly enhanced the value of property and is building up one of the most progressive cities in the whole Southland. The spirit of toleration and helpfulness is shown in the progressive colored business men of this city, and which is bringing thousands of dollars to the banks and white business men of that city. This is the right spirit, and if the Bleases, Vardamans, Tilghmans, Williams and Smiths could be smothered with all other agitators of their kind. Much more could be done.

Men of this type in the South are of the same kind and calibre as the I. W. W. in the North and West. They are agitators of the very worst type and if this country is ever to get ahead as it ought to, it has got to sit down on all such agitators, whether in the North or in the South; and the sooner it is gone about in the right way, the better it will be for all parties concerned.

NEGRO WOMEN PROTEST AGAINST DIXON'S PLAY

Constitution 1-18-14

Huntsville, Ala. January 17.—(Special.)—A protest against the injustice done the negro race in the play of Thomas Dixon, Jr., "The Leopard's Spots," which will be shown at a local theater next week, has been lodged with the Civic league by a new civic organization of colored women, composed mainly of wives of the leading negro citizens of Huntsville. The new organization presented the Civic league with a set of resolutions in which the claim is set forth that Dixon's plays present the character of only the most depraved negroes and belittle the efforts of negro leaders for the enlightenment of their race. Recognizing the futility of attempting to prevent the play from appearing here, the league is requested to see that colored people are barred from witnessing the performance.

Race Problem — 1919

United States

The Appeal (St. Paul) says:

THE JEWS DID IT.

The great wholesale dry goods house of H. B. Clafin & Co. has failed and the Jews did it.

Years ago A. T. Stewart the first great dry goods merchant prince of America, angered the Jews by refusing to receive them as guests at the Grand Hotel at Saratoga, of which was the owner. Jewish merchants over the country combined and in few years forced him to the wall

The Claflin Company is really reorganized Stewart business. years Jewish merchants have withdrawing their trade and when pinch came Jewish bankers, remembering the insult to their people the past, refused to furnish the to enable the firm to tide ove trouble.

The Jews never forget an and who wrongs the race mu the price.

Would that the Afro-American would learn to punish their enemies.

Yes, Bro. Adams, we say with you, would to God that the Negro would remember his enemies, but with few exceptions he has proven himself to be a grinning jackass, a jimcrowist of the jimcrowists. He not only grins at the jimcrow arrangements made for him by others; but goes the other races one better and goes into business and jimcrows his own family. The Negro barbershop for white patronage is a notable example. The Dallas Express ver lends itself to the doctrine and resentment, but most certainly the Jew is not to be condemned if he refuses to patronize with his money men who have offered him insult as the result of race prejudice. The Negro has much to learn and he is learning mighty slow.

TWO FACTS.

(By W. E. Griffin.)

To the Negro who has lived in Kansas City for a period of twenty to more years, Two Facts stand out with conspicuous prominence. The first fact: During the past years the material and progress of the Negroes has been wonderful. During the same period race towards Negroes has increased city probably two or three hundred per cent. Is this a mere coincidence or is there a vital and workable connection between the two facts? we deduce a law and say that prejudice towards Negroes varies directly with the Negro's material intellectual advancement? It would seem so. Dr. Grimke has already pointed out that the friction between the two races is as much the result of an upward pressure on the part of the Negro as downward pressure by the whites. The Negro resists, he struggles constantly toward higher levels and that occasions increased friction.

There can be doubting that the educated and progressive Negro is the Negro toward whom the shafts of racial hatred are most certainly and persistently leveled. The Negro has been assigned a position at the very bottom of the social and economic life, and if he were contented to remain there he would not be subjected to the abuse he receives at the hands of the professional race-haters. When a Negro makes an effort to climb in any degree from the bottom of the economic scale it is said that he is trying "to get away from his race"—which means only that he is trying to better his economic and social condition. Race prejudice in the United States is almost wholly an economic question The white people themselves have been unable to bring this fact to clear consciousness. When they denounce "social equality" they unwittingly mean economic equality. No man ever knows what he means by "social equality"—in fact the expression does not mean anything. It serves a purpose, however, in engendering class hatred and bitterness, and senses vaguely that terrifying fear which white men feel when they see Negroes improving their economic status. The great middle class of white people are by no means convinced of the Negro's inferiority. In fact they are keenly alive to the fact that Negroes cannot be held down and in that they sense grave danger to themselves. If the Negroes were really an inferior people there would be no need of Tillmans and Vardamans and if white men hopelessly outclassed Negroes in mentality and aggressiveness there would be no need of constant watchfulness, agitation and legislation to keep the Negro at the bottom of the economic scale.

So we see that although the doctrine of Negro inferiority is freely preached it is not really believed and the increasing prejudice towards Negroes has back of it economic self-preservation—it senses the white man's fear of the competition of the black man's brain and brawn. Thus is explained the intimate connection of the Two Facts mentioned at the beginning of this article.

There are some persons who think that race antipathy, in the sense of "a dislike for the unlike" and an aversion from social contact and a repugnance toward race intermixture has served and still serves a good purpose, is a comment of Daniel Evans in the Boston Globe.

In the first place it is claimed that race antipathy has served the purpose of keeping the blood of a race pure and thus securing its superiority. This claim presupposes that one race is superior to another by its very constitutional endowments, and, therefore, the superior and the inferior races are kept apart by race antipathy.

Again, it is held by others, on far better grounds, that race antipathy has served to preserve the life of races. The various races once lived largely in a hostile environment. They were obliged to be on guard always against foes. War was their main business, and suspicion the rule of their life. Race antipathy at this level was the fighting instinct and made for race preservation.

Once more, it is maintained by others that race antipathy has made for the conservation of particular cultural values. These values are held to be dependent upon certain races not only for their production, but also for their conservation.

Now it may be admitted that race antipathy has served, very largely, to keep the races separate, but it is quite evident that it has failed in millions of instances in our land and elsewhere in the world and in all periods of history. Wherever there has been intermixture of races, through illicit intercourse, there antipathy has failed.

Where it is desirable, at present, to keep members of widely divergent races from intermarriage, it is better to create moral barriers, those of reason and character, than to depend upon race antipathy. And where it is desirable that members of races more closely allied should intermary, race antipathy may hinder race virility, diversity and progress. Thus race antipathy is inadequate for restraint at the lower levels, and on the higher levels it may prove detrimental to civilization.

In like manner, we may admit that race antipathy has made for race preservation at one level and under certain conditions, without being forced to concede that it is necessary now. We are on a higher level, and race preservation is better secured through reason and character than through mutual aversion. The member of a persecuted race or a racial group or a backward race is better protected today by its moral character and the conscience of humanity.

NEGRO ARISTOCRACY.

There seems to be a feeling of unrest among the so-called Negro aristocracy of Washington. There is a fever that has permeated the social atmosphere to such extent that Negro aristocracy so-called has no confidence in its own, and yet at all times it obtains its subsistence from the money earning element in the community. The Bee means by Negro aristocracy those Negroes who have attempted to organize a caste society or a society of alleged select Negroes who live on the earnings of the working classes, and when they have work to be done they ignore their own professionals and mechanics and seek the inferior white workman or the inferior white professionals. The Bee has in view now a large and old established church whose officials ignored the bid of a first-class colored practical mechanic and accepted the bid of a white firm, because it is white, and yet this same church receives all of its support from the colored people.

Another case is a colored principal in the colored schools who ignored the bid of a first-class colored mechanic, who offered to give a better guarantee and if his work was not satisfactory he would forfeit what he had done and allow the party to select any other firm satisfactory to him. The white firm which gave no guarantee got the job.

Four deaths occurred within the last three or four months among the so-called Negro aristocracy and in every case the Negro executor or administrators secured the services of a second-class white lawyer.

The Bee is aware that these same Negro executors and administrators are the associates and companions of some of the leading members of the bar.

There are a few honorable exceptions, and in this connection The Bee takes this opportunity in naming one Negro minister, with all of his alleged faults and whatever others may say against him, no better or a more loyal man to all of the professions doesn't exist than the Rev. Wm. J. Howard, of Zion Baptist Church. He believes in his people and while he is a thorough race man, he has the highest respect and consideration for those white people who have consideration for him.

Of course there are a few others whose names The Bee will not at present mention, and the reason The Bee selects Rev. Howard is because he is one man who deserves special mention because he is thoroughly loyal on the race question. The Negro pulpit could do a great deal more, and there are others who think of nothing but self, with whom The Bee will deal shortly.

Dr. C. V. Roman, in a manly, straight-from-the-shoulder article in the Tennessean and American takes that paper to task for a headline and about the Trotter episode. Read what the learned doctor said and you will agree that he strikes the key note:

A PROTEST.

Editor of The Tennessean and American:

A headline on the front page of a recent edition of your paper contained the word "darky." This is not the language of dignity or politeness. But the saddest phase of the whole matter is that the article is reporting what President Wilson said.

If the President of this great country addressed a delegation of educated colored people as "darkeys," I think he did not credit to himself as an educated man to say nothing of his high office.

Without in any way committing myself to either the matter or manner of the Trotter propaganda, I object to the use of the word "darky" in the discussion of so serious a thing as the liberties of a people. When liberty is a joke, life is a tragedy. As a lover of fairplay, I object.

C. V. ROMAN,

1303 Church st.

Nov. 14th, 1914.

"OLD-TIME RELIGION" LED BY W. S. WITHAM

Banker Tells Negroes Old-Fashioned Songs Are the Best of All.

W. S. Witham and Col. Frederic J. Paxon, prominent Atlantans, delivered short talks last night to a congregation of negroes at the First Congregational church.

Mr. Witham listened attentively to the singing of the church choir, when he arose from his chair and began:

"Brothers, that choir is a great choir, made up of trained voices. They surely can sing, but I can beat them all sing-

ng. They don't sing the old-fashioned songs I like to sing. Every one of you stand up and listen to me sing the 'Old Time Religion.'"

Mr. Witham began this grand old hymn, and a second later a thousand melodious voices of the negroes joined in the song with the leader. The first verse was sung, and so well pleased was Mr. Witham with his effort that with a wave of his hand he swung the congregation into the second. This verse, and then a third, was sung, in what Mr. Witham described as the "old-fashioned singing method."

Mr. Witham then told the negroes of the "big war" now going on in Europe between the belligerent powers, and described to his attentive listeners the suffering that was being undergone by hundreds of brave men. He told them it was their duty as Christians to seek to relieve this suffering, and mentioned the International Red Cross society, which is sending nurses and physicians to the battlefields of Europe from every corner of the civilized world.

At the close of his talk the pastor of the church, Dr. H. H. Proctor, called for a contribution to aid the American branch of the Red Cross society to send a hospital corps to Europe. A large sum of money was subscribed by the negroes.

Colonel Paxon, in his talk to the negroes, urged that they form partnership with God, declaring that the salvation of their race depended upon their becoming more righteous.

Both Mr. Witham and Colonel Paxon made a deep impression on the minds of the negroes, who listened with great concern to the advice of the white

DESIRES ARIZONA TO SUSPEND ALIEN LAW'S OPERATION

State Department Takes Action on Protest of European Powers

REQUESTS COPIES OF ANTI-ALIEN STATUTE

British Subjects to Test Legality of State Law in Courts

Advertiser 12-6-14

WASHINGTON, Dec. 5.—In the absence of official advices Secretary Bryan tonight refused to comment on a message from Governor Hunt, announcing his decision to postpone the proclamation of Arizona's new anti-Alien employment law pending further communications from the State Department. Formal protests against the law were lodged today by the British and Italian Ambassadors and a message was sent to Governor Hunt asking if he had authority to postpone action. Mr. Bryan listened with interest to the Governor's reply as carried in Associated Press dispatches but would not discuss the matter.

The Department is not advised as to the full scope of the law but it is known it requires a minimum of 80 per cent of the employes of any person or corporation in the State to be citizens of the United States. Governor Hunt also was asked to transmit the full text of the law.

The British protest attacks the law as in violation of the fourteenth amendment to the Constitution of the United States, which provides that no State shall "deny to any person within its jurisdiction equal protection of the laws."

The Italian protest cites the commercial treaty between Italy and the United States, ratified in 1871, which provides that citizens of each nation resident in the other shall have liberty "to carry on trade, wholesale and retail, to hire and occupy houses and warehouses, to employ agents of their own choice and generally to do anything incident or necessary for trade upon the same terms as natives of the country, submitting themselves to the laws there established."

The note presented by the British Ambassador sought information as to the exact status of British residents in Arizona under the law. It was stated that British consuls there had sent word that suits to test the legality of the act were contemplated by British residents.

In reply, the State Department notified both embassies it had taken steps to obtain complete information as to the anti-alien act and expected soon to be able to furnish the desired information. As soon as the text of the Arizona law is available it will be subjected to study by the Department's legal advisers, who will also look up court decisions based on anti-alien enactments of other States such as California, Oregon and New York.

The State Department also asked Governor Hunt to send a copy of the full text of the law.

The department based its message to Governor Hunt on information contained in the protest filed with the Department by the British and Italian Ambassadors which was furnished by their consuls in Arizona.

The British ambassador informed the Department that British subjects would test the law in the courts. He based his protest on the provision in the constitution of the United States which declares that no state shall 'deny to any person within its jurisdiction the equal protection of the laws."

The Italian protest was based on the treaty of 1871 between the United States and Italy.

WHITE PRESS ON THE NEGRO

N. Y. Age 1-29-14

CONGRESS AND THE NEGRO.

(From N. Y. Globe.)

The growing feeling among Negroes that there is an inclination in Washington to discriminate against the race appears to have some justification. If conclusions are to be drawn from recent happenings in the capital. The latest instance of the activity of the anti-Negro element is seen in the Lever agricultural bill, which, as passed by the House, does not offer federal aid to agricultural colleges for colored people.

Friends of the Negro declare this omission was deliberate and part of a campaign to keep the race down by depriving its members of the advantages of modern scientific training so essential for race development and prosperity. To remedy this Senator Jones of Washington has put in an amendment to the Lever bill providing that Negro educational institutions shall receive their full quota of the federal appropriation to which they are rightly entitled.

As throwing some light on the motives which actuated Mr. Lever in framing his bill it is interesting to note that he represents the Seventh South Carolina District. Which is all the more significant in view of the fact that the General Assembly of that State only yesterday went on record as favoring the repeal of the Fifteenth Amendment to the United States Constitution, which in effect gives Negroes the right to vote.

There is no doubt that the enemies of the Negro in the south have been unusually active since the Democrats went into power in Washington. In several states widespread campaigns have been started to bring about legislation that would allow any county or muncipality to vote on the acquisition of land by any particular race. This would be a most powerful weapon against the Negro.

When the Jones amendment to the Lever bill comes up for debate it is promised there will be a considerable stir in Congress. The occasion will offer an excellent opportunity thoroughly to air the whole subject of discrimination against the colored race, and the friends of the Negro should not rest until all the facts are brought to the surface.

HE WANTS NEGROES OF COUNTRY COLONIZED IN NORTHERN MEXICO

The Journal & Guide 3-21-14

Joint Resolution of Georgian Proposes Its Acquirement By President for Purpose.

Washington, D. C., March 13.—Something in the nature of curiosity with reference to Mexican situation was introduced today by Representative Park of Georgia in the shape of a joint resolution directing the President to "acquire by purchase, treaty or conquest all of the territory of Mexico above the 20th degree of north latitude, comprising the states of Lower California, Sonora, Sinaloa, Chihuahua, Durango, Coahile, Zacatecas, Nuevo Leon, Tomaulipas, San Luis Potosi and Tertepig, from the authorities of the republic of Mexico to be reserved and used as territories of the United States for the colonization of and the preemption of homestead of colored races inhabiting the United States.

LET THE CAMPAIGN BE A SANE ONE

The Afro-American

We are always glad to have in our midst prominent persons of all and any race laboring for human betterment. There is no greater work than that which has for its object the amelioration of the condition of all the people making up this glorious republic. We have recently had many such, and the community has been greatly inspired and heartened by the able and helpful utterances that have fallen from the lips of our visiting friends.

Inspiring and informing gatherings serve a very great purpose, but the real work is not accomplished herein. It is simply a means of primary education. It is a time of seed sowing. That such splendid work may prove effective, there must be employed sane and wise policies, and faithfully followed up in the prosecution and execution. So far as the race is concerned, we need to cultivate the art of making friends of those who do not quite understand our position and contention. This friendship must, necessarily, be a growth. We must be content to see and praise the good in one who while he can not, as yet, go the whole way with us, is really far in advance of public opinion with respect to us. By such a course we shall gradually make our foes our friends.

The end in view is one thing, and the method to be pursued in attaining the end is quite another. We want every right which pertains to man. However, we need not get angry and show temper. We must acquire more and more self-control There are those among us who believe in characterising in very strong and intemperate language every public and prominent man who does not immediately come up to the perfect idea as focused in their minds. Although the late Robert C. Ogden gave his time, means and ceaseless endeavor, in a most conscientious way, towards doing what he conceived to be right and duty towards his colored fellow citizens; although no man who has ever occupied the white house has been more vigorously, and practically, the friend of the colored people than Theodore Roosevelt, yet because such eminent Americans failed to satisfy the ideal of absolute justice, as held by a certain group of most earnest workers for the cause of race amelioration, Roosevelt and Ogden, and the like, are placed in the category of enemies, or insincere friends of our cause.

Now this is a very great mistake. It is not only a great mistake, but it accomplishes positive harm. If we thoroughly believe in the policy of what is called mixed schools, in view of the history of American life, are we justified in such a system of schools? We are making great progress and we will continue to progress, but let us be perfectly sane in our campaign for fair play and an equal opportunity. We can not afford to alienate the friendship of those who have not grown up to the one single ideal American standard in all civil affairs. While we honestly differ with them, let us not forfeit their respect. Yea, rather let us emphasize the point of our agreement, and from such standpoint, with patience, reason, and good will, seek to perfect their education. Enthusiasm is a splendid thing, but let us not lose our heads.

Resolution Prohibits White Persons Teaching Negroes; Up Before Committee Today

Constitution 3-5-14

A resolution has been offered in the senate by Senator Kea, of the Sixteenth district, making his bill, prohibiting the teaching of negroes by white persons, a special order for today. This resolution will be considered by the rules committee of the senate Thursday morning and an attempt will be made to have the bill presented to the senate during the day.

This measure has been reported favorably by the general judiciary committee of the senate and if passed in the senate will go to the house for consideration.

The bill not only provides that no white teacher shall be allowed to teach a class in which there are any negroes but also that no negro shall be allowed to teach in a room in which there are white children.

Race Problem - 1917
United States

PREJUDICE AMONG GOD'S "ANOINTED"

The Washington Post conducted a contest for the most popular ministers in Washington, and Rev. Dr. M. W. Clare, of the Methodist Episcopal church was one of the winners. The Washington Post stood ready to carry out its part of the program to send the fifteen ministers of the Gospel on a tour of the Holy Land, and to that end engaged five state rooms, three persons to a state room. Out of the fourteen white Ministers of the Gospel only one was willing to occupy a state room with the colored minister. The consequence was that the Post was compelled to secure another state room for the colored minister and will employ a separate guide for Mr. Clare.

Of course were these men simply white men, we would not pay any attention to the episode, for it is constantly occurring every day in the year. But when it comes to men who profess to be followers of the Lowly Nazarine, and going to the Holy Land, where the founder of their faith lived and moved, and where they will in all probability take off their hats if they do not take off their shoes when they stand in cities and towns where He was supposed to have lived and moved, that is another question. Would it be any wonder if the Negro should eschew a religion of this kind and become an Atheist or a Mohamedan, or in fact anything else but a Christian? Such men are false to their own teachings. They have no more conception of the religion Jesus Christ taught than the head hunters of the interior of East Africa, who never heard of such a person. Falsus in uno. falsus in omnibus.

LAWYERS, ATTENTION!

The action by the American Bar Association upon the resolution passed in 1912, declaring that "it has never been contemplated that members of the colored race should become members of this association, must be as gratifying to the friends of the doctrine of the absolute equality of all men before the law, as it is disappointing to its enemies. The resolution to rescind the action of two years ago was offered by Moorfield Storey, of Massachusetts, and, as was to be expected, consideration of the same was postponed until the very latest possible hour of the proceedings, which terminated on Thursday. The efforts of the friends of justice "to defeat the 1912 resolution at the time of its consideration are fresh in the minds of the colored reading public; and only the pressure of what at that time was considered more important business prevented a victorious "line up" for its defeat. The passage of the discriminatory resolution encouraged a most bitter and boastful manifestation of race prejudice. The Southern press gloated over it, ridiculed the idea of professional ambition on the part of colored men and women and indulged in curtain lectures ad nauseum about the proper place for persons of African extraction. Even some of our most notable District lawyers justified the action of the association on the ground that the membership constituted a "social" as well as professional body, and that it was insufferable presumption for a colored person, whatever might be his legal attainments or moral qualities, to aspire to membership. One member from the District was particularly emphatic and offensive. He went so far as to say that the colored lawyers themselves, as a whole, disfavored any attempt to affiliate with the so-called white organization. Of course, this was arrant assumption on the part of the white District lawyer. The fact is that, to a man, there was sore disappointment and humiliation felt at so unjust and senseless a thrust. But the boasting and misrepresentation were kept up, and the cohorts of discriminatory legislation, jimcrowism and segregation combined solidly to maintain a status quo. This they have done in spite of the glaring facts of the steady advancement and splendid accomplishments of colored men in the field of jurisprudence. When, therefore, Mr. Storey offered his resolution to rescind, the enemies, wrapped in the solitude of their own self-conceit and intoxicated by the thought of previous successes, rode into the fray with lances glittering and strong. But they had missed their reckoning; they forgot that they were living in a progressive age, that the conservatism of the past is now a back number, and that there is a limitation to tomfool notions about "social equality" and the "inherent superiority of the white race." They forgot that the object of the American Bar Association is primarily and essentially pledged to constructive work, and not the phantasmagoria of day-dreamers. As a consequence, when the contest became thick and hot, a truce was requested by the erstwhile victors. They had been driven from their trenches by the better element of the Association. A new line of strategy must now be pursued, and it was suggested and executed by Henry St. George Tucker, of Virginia, and its nature was a compromise, to-wit, "that the resolution of 1912 be rescinded," but that whereas, it is important that full information should be furnished to the Executive Committee as to applications for membership, it was resolved that all applications for membership should state the race and sex of the applicant, and such other facts as the committee should require." Such was the compromise. The friends of justice have succeeded in wiping from the records of ...Bar Association a ...vision. The let- ...n has been ...mains to be ...companying ...ferred to ...t grate- ... for ...n- ...ases before us, but it is no sign that we are not grateful—time will tell. In the meantime, let our colored lawyers gird on the armor of superb efficiency, good morals, and a brave soul, ever remembering that "all things come round to him who will but wait" and is prepared for them.

ARIZONA LAW IS OBJECTED TO BY FOREIGN POWERS

Italy and England Allege Labor Discrimination Against Their Citizens

JAPANESE CASE IS SIMILAR

WASHINGTON, Dec. 4.—The Italian Ambassador, Count Di Callers, called at the State Department today to lodge a protest against the Arizona law which requires at least 80 per cent. of certain employes in that State to be American citizens. The British Ambassador already has protested for his Government.

The reasons given for the protest are that the law is in direct violation of the provisions in the treaty between the United States, Great Britain and Italy guaranteeing their citizens the same rights as are enjoyed by American citizens in the States in the matter of employment and travel. The Italian case is said to be stronger than the British because the Italian treaty provision is more specific in its recognition of Italian rights.

The protests have been referred to the Solicitor of the State Department.

There is, in some respects, a resemblance between the Arizona law and the California anti-alien legislation, which brought a protest from Japan which remains unsettled.

A. RUSTEM BEY GOES.

Ambassador A. Rustem Bey, representative of Turkey to the United States, who gave the United States Government such a stinging rebuke when he called attention to our hypocritical attitude of censuring Turkey for its treatment of Christians, while almost daily in this country we lynch our own black citizens, has gone home. The Ambassador, however, took a parting shot at this country by saying that he had nothing to retract concerning what he said about lynching. The truth hurts, and when Mr. Bey so convincingly answered our President, he could not stand it.

The Negroes are loyal Americans and for the most part earnest Christians. We have and still would lay down our lives for our Government, if necessary; but in fairness to truth, we feel that our beloved country is "playing to the grand stand" when she calls heathen Turkey to account for things no worse than, if as bad as, what she herself daily does, not to foreigners, as in the case of Turkey; not to persons of another religion, seeking to discredit and tear down the established faith of the nation; but to her own American citizens; and the President does not open his mouth, officially or unofficially. It must seem to a man like Mr. Bey, as it does seem to us, that America can do more good for civilization by cleaning her own house first, and going about last.

Freeman Bureau, 3000 South State St., Phone, Douglass 8058, Automatic 75-233.

Chicago, Ill., November 17.—Hon. George W. Ellis, the noted sociologist, was the principal speaker at Grace Presbyterian church at the Men's Club last Sunday night. His subject was "The Psychology of Race Prejudice." Mr. Ellis took up slavery questions and white supremacy of the race and discussed the prejudices against the man in black in all sections of the world, especially in America. He told of the prejudices against the black race was taught and established by false scientists and as the Negro presented apparently the widest physical divergence, they assigned to this race the lowest intellectual and moral estate in the genus homo. He explained thoroughly the adoption of false ethnological standards by the white man and the use of the ugliest type to be used by the writers for books used in schools and universities. Then he said came the Darwinian theory, and in the light of this view, more than any other races, the proximity of the Negro to the ape type was believed to have additonal scientific proof and demonstration. He told of the methods of prejudice used and manufactured and injected into the body politic. He spoke of intellectual, religious, political and moral prejudices that were practiced against the race and its baneful effects. He then took up the new school of ethnological thinkers that hold that in nature there is only one race, the human race; that physical features, the texture of the hair, the shape of the head, the color of the skin, the shape of the feet, the size and weight of the brain have nothing or little to do with the capacity of the mind or the moral quality of the soul; that there is no naturally superior or inferior races; that no race has a monopoly on beauty or culture. Then he advanced the phil-

osopners of truth and what they said about the race, naming Ripley and Sergi, who have brought together a vast array of facts to show that in prehistoric times, a branch of the African Negro race, on the shores of the Mediteranean, gave to the world the foundation of art, science, astronomy, mathematics and religion. Volney and Eckler contended with convincing proof that the Negro in Africa originated those various religions to which many branches of the Semitic and Aryan races are today so numerously and reverently attached. He proved that modern civilization, of which the white race never boasts, Hoskins, Heeren, Champollion, Rossellini and other European investigators and travelers, support the claim that the arts and learning of Egypt, and ultimately of Greece and Rome, came from the Ethiopian kingdom and Negroland of Meroe in the upper valley of the Nile. "In poetry," says Mr. Ellis, "music and literature, distinguished and scholarly Negroes like Babe, Sadi of Timbuctoo, Hayfordm Sarbah and Blyden of West Africa, Pushkin, Dumas, Taylor, of Europe, Ferris, Dunbar and Braithwait, Chestnut, Miller and Lynch, Douglass, Williams, Washington and Du Bois are convincing examples of the demonstrated equality of the races and of the notable contributions which Negroes can render in behalf of the intellectual and social freedom of all races." After the address Mr. Ellis was highly complimented for delivering what was said to be the finest address ever delivered in Chicago on the race question. It may not be amiss to state that the writer who "covered" this meeting knows it to be a fact that his letters to the editor of the Daily Tribune has been the cause of this paper taking a broader and more liberal stand for the race.

WHAT IS AN EDUCATED MAN?

The Christian Index
12/3/14

It seems evident that a clearer conception of education is needed among us as a people. Much of our thinking on the subject seems to end in confusion. An adequate definition of education should be welcomed by many who are not yet advised as to their failures to give one.

You may approach almost any group of persons with the question, "Who is the educated man?" and you will receive as many different answers as there are persons in the group.

One will say that an educated man is he who has mastered the content of the school books and those of the College or University and has kept himself mentally abreast with the age

He has been successful in pouring himself into his mental receptacle. This is the "miser" definition. It makes education a cramming, hoarding process, and is of the "earth earthy." Another will say that the educated man is he who has not only done the right kind of storing, but has made the things available for raising the storer above his fellowmen in the way of acquiring material possessions, securing influence, and, in general, achieving what the world calls success. This definition represents the "bread and butter" idea, which also is of the "earth earthy."

Still another will say that the educated man is not one who has merely stored and adapted and utilized, but one, who in addition to this work, has so developed his mental powers as to be in a state of readiness to meet the emergencies and issues of life. According to this definition education is a state of practical preparedness. There is much in this definition to commend. Like the other definitions named, however, it is inadequate and false. I noticed somewhere, this statement: "education is a gradual adjustment to the spiritual possessions of the race." But the writer's failure to tell us the "adjustment" of what makes us not quite so ready to accept even this definition.

Wise is the saying, that every person is entitled to five inheritances. Those inheritances are the scientific, literary, æsthetic, institutional and religious.

We are not prepared to give our categorical definition of education. It seems better to be slow in essaying a task in which the whole world has failed. I do say, however, that no definition of education approaches adequately which does not involve the right development of the whole man. The synthetic view is absolutely necessary. Develope the physical at the expense of the spiritual and intellectual, and you have simply the splendid animal. Develop the spiritual at the expense of the physical and intellectual, and you have the visionary, the enthusiast, or the fanatic. Develop the intellectual at the expense of the physical and spiritual and you have one of the two things—something as vain and idle as a "painted ship upon a painted ocean" or a bold rover of the seas flying the skull and cross bone at the mast, and impressing, for its own dark and sinister purposes every fair vessel of body and soul.

What we need, is a new emphasis on the fact that religion is the foundation of all true education. It is strange that is any disposition to question this fundamental character of religion in its relation to education. Certainly, this character is very firmly established.

It is established in the very constitution of human nature. What ever education may be, it holds knowledge as its central element. Whatever may be education's fruitage, its flower is knowledge. The aspiration to know God, which lies at the very heart of the religious nature, and the aspiration to know God's works and the complexities of the relations which he has established, which is the beginning of the educational impulse, have a common birthplace. That is the silent and deeply hidden chamber in the depths of the spiritual, through whose windows the soul looks into the kingdom of the unseen and stretches its arm toward the Infinite.

It is established by Christianity. Take away the great definition of life and duty given by Christ, the majestic principles enunciated by him, and the glorious proclamations made by him to universal humanity, and you make education a meaningless and useless thing. Of what value is education to man if he be not the Christ-discovered individual lifted from the slime and murk of things, rescued from servitude to the State, placed on a pedestal, crowned with honor, and sent on a mission whose goal is lost among the infinities?

Why pay the price demanded by education, the strain of nerve and brain and the long upward climb thru the days and nights of life, unless life be something more than a mere succession of days—the vesitbule to the great eternal temple? Of what value is a leveling and uplifting education, unless humanity be a leveling and uplifting brotherhood, as Christ taught, under the loving care of the Father? Of what value is the service-rendering thing like education, unless service be the thing which makes men great in the eyes of God?

The first real educators of all history recognized the fact that religion is the foundation of true education. For over fifteen centuries after Christ ascended from Olivet education was not considered a thing apart from religion. Clement of Alexandria said that faith is the corner stone of all knowledge. Chysostom said that the foundation of all true education is to grow into the likeness of God. They learned this from the great teacher who said "Be ye therefore perfect even as your Father in heaven is perfect." and thus commanded a harmonious advance of all the faculties and powers toward the goal of a supreme development made possible his son Jesus Christ.

Notwithstanding all this, we have fallen upon evil times. There is a popular and growing idea that education has little to do with religion. This idea is found in much of the pedigogical literature of the day. It is expressed in a multiplication of Godless schools. It is echoed by thousands of professing Christians who patronize the school in which God is ignored rather than the school in which God is honored. In the public schools of several states, sentiment in favor of this idea has allowed the Bible to be excluded from the school program. This gives us a new problem, more than that, it gives us a dangerous problem, and one that is assuming alarming proportion. But is not a signal for retreat. It is an opportunity for men and women. An opportunity for

educated men and women. An opportunity for truly educated men and women.

Race Problem - 1914
United States

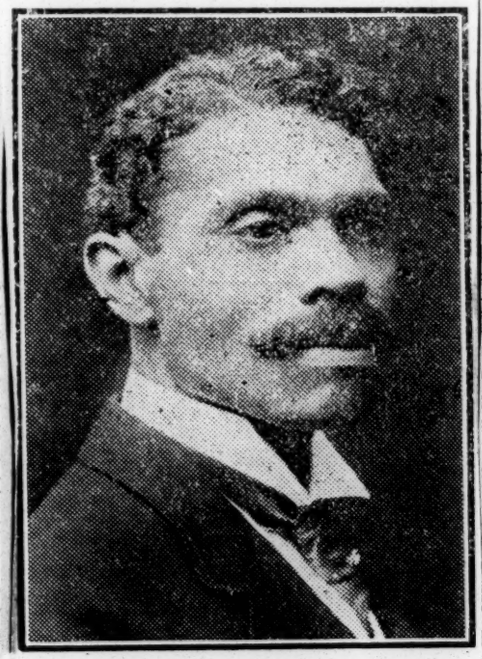
SOME SOUTHERN OBSERVATIONS.

By Ralph W. Tyler.

To one who makes a tour of the South to study carefully conditions in so far as they have an effect upon the present and future material progress of the Negro race, the fact that the race in the South is very rapidly outstripping the race in the North educationally as well as industrially and commercially, is most impressive. I have just completed my third trip into the heart of the South as a representative for, and in the interest of the National Negro Business League, the wonderfully effective organization Dr. Booker T. Washington conceived and organized. On the three trips I covered more than twenty-five thousand miles, visiting isolated farming communities as well as the congested cities. To the close observer, and my twenty years active connection with the Fourth Estate has made me a close observer, the apparent optimism, in spite of restrictions and discriminations, prevailing among the Negroes of the South, in contradistinction to the apparent pessimism prevailing among Negroes of the North, compels first astonishment and then hope.

In practically every Negro home, every office and every business establishment in the South one visits the visitor becomes conscious of the invisible motto: "Enthusiasm is a commodity here." The world over that motto expresses the sentiment of only the really earnest, hopeful and strenuously active class. In the same places before mentioned. I found a photograph, or a lithograph or a print of Dr. Booker T. Washington decorating the walls, no matter how humble the place, evidencing the fact that the race in the South believes in and honors the builder of Tuskegee.

No one will attempt to deny that the Negro in the South is grossly discriminated against, or that he is denied certain citizen rights, but from all I saw and learned on my trip these have served as an accelerant, rather than a deterent to race progress, paradoxical as it may seem. In politics, the Negro in the South is practically a nonenity, but in the trades, professions and in business he is becoming a verile factor. And just in proportion as he increases respect for himself because of advancement along industrial and commercial lines, I found political restrictions, for the Negro, becoming less restrictive. For instance, in one southern city I met a most enterprising and substantial Negro business man whom the best white citizens of the city had urged should become a candidate for member of the city council from a ward in which the white largely outnumber the blacks. He refused, however, to comply with their request, stating that the office would interfere with his business; that it could serve as no advantage while it might prove a disadvantage. No white man in that community enjoys higher respect from white men than he, and the judgment of no white man in that community, on business matters, is more highly respected and followed than this Negro who declined the urgent request of white men to become



their candidate for the city council in a southern city where the whites outnumber the Negroes three to one. On this trip I also learned that the number of Negroes who qualify and vote each year is increasing, and to such an extent that the framers and supporters of the "grandfather" clause which permits the white progeny of Confederate soldiers to vote without complying with the educational qualification, while denying the same right to Negroes, have begun to realize that the educational qualification is serving as a positive incentive to Negro education and a deplorable retardence for what is termed, in the South, the "poor whites;" for the reason that the children of the "poor whites," knowing that they are exempted from the operation of the educational test, are not accepting the unrestricted, for them, opportunities for education with anything like the avidity with which Negro children persue education. I also learned that the whites are not in the least alarmed over the increasing number of Negroes who vote each year, but on the contrary, in many communities, white citizens who desire to build up the commercial and educational prestige of the South are encouraging the industrial, thrifty, intelligent Negro to pay his poll tax and qualify as an elector.

When I discussed with any southern Negro his denied participation in political representation in that section invariably he met the reference to it with the undeniable statement that the Northern Negro—even the bellicose variety, is bowing as humbly to exclusion from offices in the North as ever did the Southern Negro; that even in the face of the fact that he has the untrammeled right to suffrage, it is now almost as easy for a camel to go through the eye of a needle as for a Negro in any Northern State to be elected to office; that even appointments to office, in the North, are becoming more rare each year, and he will even refresh you with the distressing fact that not a single Northern Negro has been sent as a delegate, in the last twelve years to a Republican national convention. When you refer to his docile acceptance of discrimination and segregation, the Southern Negro quickly responds with: "But there is scarcely a hostelry, cafe, theatre or any other public place of amusement in the North where the Northern Negro may be accommodated without discrimination; that in Washington Negroes accepted segregation in the government service quite docilely; that they have heard of none possessing such an over-plus of "manhood" as to resign rather than accept segregation—not even among those "free born," stridulous voiced protestors." Then they, the Southern Negroes, will point to their twenty million acres of cultivated lands; their banks, their prosperous insurance companies, their successful professional men and their twenty thousand business establishments and say: "Finding the political avenue closed to us for the time, we did not sit down, hold our hands and whine, but we took the two other avenues to SUCCESS—Business and Professional, anticipating that, some day, the first-named avenue will be reopened up to us for the reason that we lined the other two avenues with temples of achievements. And when that day arrives we will be far better prepared to shoulder the expenses and responsibilities that go with political prominence."

The Southern Negro, seemingly, is not near so concerned, at present, about political equality as he is about closing up the wide commercial gap between him and the white man; he is not, at present, so much concerned about his right to vote as he is about making opportunities for substantial material development. Further, I found that the Southern Negro is really puzzled as to why the Northern Negro is so beligerent over the denial of political rights in the South while his (the Northern Negro) political prestige is rapidly becoming a dream of yesterday and a nightmare of today. In short, I found that the Southern Negro is not inviting the Northern Negro's assistance to solve his problem, believing that he himself being on the ground is best prepared to solve it. I am not approving the Southern Negro's antipathy to Northern Negro interference with his plans, and I am not passing judgment upon the Southern Negro's seeming apathy to political rights and representation. I am simply stating a concrete fact—baldly giving my Southern observations.

On this trip I learned for myself, learned from contact with actual cases—hundreds of actual cases, that the best white men in the South, as Dr. Washington has frequently told the North, are helpful to the Negro; that white banks, in the South, cheerfully extend industrious Negroes a line of credit it is impossible to get in the North; that in many places white men and women patronize Negro merchants in the South as freely as whites patronize whites in the North; that Negro skilled labor is in demand in the South, while it goes begging in the North.

The Northern Negro who, from a safety point of vantage, beligerently advises the Southern Negro to achieve equal rights and privileges through force ought to be impressed with the fact that the Southern Negro is firm in his belief that revolution, even when of slow growth, is a sort of spontaneous combustion which leaves wrecked hopes and ambitions in its wake, while evolution propigates no rancorous retardence for the future.

If any one doubts the biblical statement that "Ethiopia shall stretch forth her hand" he has only to make an investigating tour of the South as I have done. learn for himself, and be convinced.

There is absolutely nothing in which the Northern Negro excels his brother in the South unless it is in inaction. And I am a Northern born and reared Negro who makes this statement.

Work For Mr. Poe To Do

"Illiteracy is on the increas among the whites of the State, while the Negroes are becoming better educated every where. This is due to the fact that the white children, illiterate as they are, will not work in the mills with the Negroes. Therefore, the Negroes are attending school and becoming educated, while the whites are working in the mills for 30 or 40 cents a week and becoming more illiterate all the time."

The above press dispatch from Atlanta, referring to the Child Labor laws of Georgia and other Southern States, indicates that there is something more serious menacing the future of the industrial class of Southern whites than the advancement of the Negro in farm ownership. While Mr. Clarence Poe and other "social uplifters" are devoting so much time to the Negro question the mill owners are fastening a system of industrial slavery upon the white children that binds them forever in a state of illiteracy. And all because the whites will not work in the mills with Negroes. The Negro is shut out of some things very much to his advantage.

WHITE MINISTERS WANT NEGROES TO COOPERATE

Colored Ministers Willing if Race Rights are Emphasized by Whites

WHITE PULPIT RACE ENEMY

Impossible for the White Man to Sympathize With Race Disfranchisement and Jim Crowism, Because He Does Not Suffer from it.

The New York Age

Special to THE NEW YORK AGE.

BALTIMORE, Md., Oct. 21.—The Revs. R. W. Hogue and Kenneth M. Murray, president and secretary, respectively, of the white Ministerial Union, in addresses delivered before the monthly meeting Monday of the Ministerial Alliance, urged that the colored ministers of the city seek to co-operate with their white brethren along moral uplift lines.

The Rev. Mr. Hogue spoke upon "How May More Sympathetic Relations Be Promoted Between the Ministers of the City Separated by the Color Line?" He declared that as a Southerner he was deeply interested in the welfare of the race, mentioned the kindly individual relations that existed between white and colored people in that section of the country, and urged that the alliance appoint a committee to take up with the Ministerial Alliance the matter of co-operation in fighting the liquor and other questions.

The Rev. Mr. Murray urged that the ministers send colored social workers to the dispensaries and the police stations in an effort to do uplift work.

A number of the ministers replied to the suggestions made by the two white ministers and declared that they would be willing to co-operate along all lines if the white pulpit did not remain silent about the rights of the race.

The first speaker to make reply to the suggestions offered by the two white

ministers was the Rev. George F. Bragg Jr., who declared that the colored people considered the white pulpit and the daily press as their greatest enemies. "The ministry is silent," he said, "on matters affecting our rights as citizens and the press heralds the evil deeds of the depraved element among us and scarcely makes mention of the good deeds done by those who are making progress. Ours is a progressive race, but the whites are ignorant of the facts." He pleaded for more intimate and sympathetic relations and praised the first two speakers for their suggestions of mutual effort. The European war, he said, was the result of one nation distrusting another and that spirit should find no place in the ministry.

The Rev. W. Edward Williams declared that while prohibition was an important issue, it took secondary importance with the race when the question of equal rights was considered by the Negro. "I have lived in the South and know that every colored man has his white 'friend.' It is not the love between employer and servant that we are interested in, but the broad question of human brotherhood that would wipe out segregation, disfranchisement and 'jim crow' laws. If the white ministry wishes to co-operate along this line, then I am willing to work for those things that affect the interests of all, regardless of race."

The Rev. A. L. Gaines declared that as a native of Georgia he loved the South and did not like to hear that section criticized, even though it has passed laws against our race. He did not want sympathetic interest, he said, but desired equitable treatment in all things. He declared that the white man could not sympathize with the race in the matter of disfranchisement and "jim crowism" because he did not suffer from the same.

The Rev. A. J. Mitchell, pastor of Ames Memorial Church, said that he favored a mutual agreement to work together, and declared that the rural school problem for colored people in Maryland presented an important question where co-operation was needed.

The Rev. J. W. Norris, who presided, declared that the colored people knew the whites well, as they read their literature, but that the whites did not know anything about colored people, as they did not read race periodicals and other publications. He criticized school histories for eliminating mention of such race characters as Frederick Douglass and Henry Highland Garnett.

GARRULOUS TURK ORDERED TO LEAVE

Constitution 9/25/14

A. Rustem Bey Stands by "Lynching" Interview and Will Retire—German Diplomat Disavows Remarks Credited to Him.

Washington, September 24.—President Wilson today manifested to callers his displeasure over recent utterances of some of the diplomats accredited to the United States from belligerent governments. He mentioned no names and told newspaper men he would make no comment, preferring that the discussion be conducted through the regular channels of the state department.

Three published interviews in particular have given the American government offense, one by the Turkish ambassador, A. Rustem Bey; another by Sir Lionel Carden, British minister to Mexico, and a third attributed to Baron Von Schoen, formerly secretary of the German embassy at Tokio but formally repudiated by him.

Whether other interviews have been taken up officially have not been divulged. The Turkish ambassador, given an opportunity to withdraw his remarks, informed the president he did not care to change his views and would leave the United States soon on leave of absence. His interview compared lynchings in the United States and "water cures" in the Philippines to acts the Turkish people had committed in religious uprisings.

An explanation of the remarks of Sir Lionel Carden, who criticised President Wilson's Mexican policy, is expected to be forwarded by the British foreign office.

Baron Von Schoen called on Acting Secretary Lancing, of the state department, and personally repudiated an interview in which he was represented as saying that war between the United States and Japan was inevitable. The German secretary's explanation was accepted by Mr. Lansing, who said afterward that Baron Von Schoen mentioned it voluntarily while discussing other matters.

The deduction official Washington has drawn from these occurrences is that President Wilson looks with emphatic disfavor on the circulation of propaganda by the diplomatic representatives of any of the belligerents or governments if that propaganda is calculated to play on the patriotism or feelings of the American people in a way that might involve the neutrality of the United States.

PHILADELPHIA NEWS.

The Guardian 5-24-14

Philadelphia, April 28, 1914.—The Negro Protective League of Pennsylvania adopted the following resolution at its meeting last week: Resolved that we petition and request Congress to appoint a Commission to be composed of three Congressmen, three Senators and six citizens, the majority of the citizens to be Colored, to investigate and report to Congress at the earliest convenience their findings as to whether or not the Colored people suffer in the exercise of their constitutional guarantee on account of the usages and practices of slavery, and whether or not previous conditions of servitude is being forced upon the Colored people and if so, that suitable legislation be enacted to correct whatever evils may exist. Resolved, that we do petition Congress to enact legislation making it a misdemeanor for any one who for political purposes or political gain shall stir up race hatred or race antagonism by putting the white as a class against the Colored as a class and that it be made a crime to appear in any public or private assembly solely for the purpose of making speeches that will incite encourage or forment racial enmity and mob violence.

Resolved, that these resolutions be sent to the President of the United States, and to the House of Representatives. Over 800 people were present. Dr. S. L. Crothers is president.—The Executive Committee of the Minister ial Protection League of Penn., met last Thursday at their headquarters 71st and Woodland avenue, with Rev. S. J. Jones in the chair, after the usual routine of business they adjourned to meet next Thursday for the purpose of endorsing the candidates which the league will support at the approaching election when we elect a U. S. Senator, Governor, Lt.-Governor Secretary of Internal Affairs, Justice of Supreme Court, 36 Congressmen and State Senators and Representatives. They particularly emphasized the importance of our supporting those who had shown an interest in the Colored race.

The National Independent Civil and Political Negro League has endorsed Hon. Boise Penrose for U. S. Senator, and Hon. William S. Vara for Congress, for re-election.—The funeral of Mrs. Susan Johnson Lane, an old time citizen was held on Tuesday from the First African Baptist Church, Rev. William A. Creditt officiating. Interment at Eden Cemetery, she leaves a son William Lane, and a daughter in New York, Mrs. C. G. Offley Brown. The attendance was very large.—Prof. Moore of Howard University, D. C., is in the city as guest of Dr. William A. Sinclair.

NEGRO WOMEN CAUSE STIR IN W.C.T.U. MEETING

The Voice of the People 12/31/14

When we read the newspapers today and see how the Negro race almost discriminated against in almost everything and almost everywhere except it is heaven or the other place we grow despondent at times and wonder how the race can ever rise. The Savannah Tribune cites another chapter of unjust and unreasonable discrimination against the race by the people who should be his best friends. Why should the color of the four Negro women who were sent from Texas as delegates to the W. C. T. U. a few days ago cause such a stir in that body by some of the delegates? What could be wrong in admitting these four colored women to seats in this great meeting that bears the name and is supposed to reflect the sentiment and spirit of that lowly Nazerine? The Bible teaches that God is no respector of persons, but nations all who work righteousness is acceptable with Him. I wonder do the promoters of the W. C. T. U. regard themselves better than the great head of the church and the cause they are supposed to be representing? The following is the incident as the Savannah Tribune relates it:

Atlanta, Nov. 17.—The Negro question, which stirred up a bit of excitement in the White House last week has been ejected into the national convention of the W. C. T. U. in Atlanta through the arrival of four Negro women delegates from Texas, who were totally unexpected.

The corps of girl ushers who have the seating arrangements in charge, had made no arrangements for this delegation, and asked that the four brunette delegates go in the gallery of the Baptist Tabernacle, where the convention is meeting. They indignantly refused to be segregated, marched down the main aisle and found seats between two delegations from the north, who gave the black sisters a cordial welcome.

Just across the aisle is the Alabama delegation and these ladies were highly indignant at the invasion from the black belt. One of the Alabama visitors left the hall, packed her grips and returned to Alabama at once. It is reported that the lady who heads the corps of pages threatened to address the body on the desirability of having northern and southern W. C. T. U. in future, with two conventions of the color line is not drawn. None of this story, by the way, got into the Atlanta papers, the editors fighting shy of stirring up trouble.

The color troubleh as been augmented by the persistent efforts fsriends of the Texa delegates, to enter the convention and sit beside their friends. It was necessary to call the assistance of several men before they could be ejected. A big rumpus in the W. C. T. U. ranks is expected to follow.

CUT OUT NIGGER.

The Negro Dallas Texas 12/31/14

Colored people, quit calling each other Nigger. What can you expect of other peoples? Self respect begets respect of others. The Italian does not call others of his race dago, the Jew does not call others of his race "Sheeny," the Mexican does not call others of his race "greaser." Let the Negro cease to call the others of his race Nigger.

GIVE COLORED AN EQUAL CHANCE

ARCHIBALD H. GRIMKE AND BUTLER R. WILSON IN ADDRESS BEFORE TWENTIETH CENTURY CLUB.

The Guardian

(Boston Herald, Nov. [illegible])

Impassioned protests against injustice to the Colored race were heard at the Twentieth Century Club yesterday afternoon from two Colored men, Butler R. Wilson, a Boston lawyer, and Archibald Henry Grimke, also widely known in the legal profession and in journalism.

The subject for discussion, "Racial Peace," was opened by Miss Annie Beecher Scoville with a talk on the Hampton Institute and its work, in the course of which she pointed out the effects of ignorance and fear in producing race hatreds. "When," she asked, "shall the world be free from fear of the man who speaks another language and of the woman who is of another color?"

Mr. Wilson said in part:

"In America there can be no lasting brotherhood and no peace unless we observe the rights of each race. We cannot safely bar out any of the races, each of them has a contribution to peace upon the country's altar. As to the Negro, there is not only an unwillingness to accord us the opportunity to make the best of ourselves, but also a very active effort by legislation and ordinace to disparage and humiliate us. No other race is so cruelly treated and so persistently denied a square deal. Of all the groups in America none has suffered keener anguish from the presence of race prejudice, and none has felt less the spirit of brothrhood. No boon you can confer upon us is equal to the opportunity, to stand side by side with our brethren of all races, free from the soul-crushing injustice of race-prejudice and battle for the glory of our common country.

Mr. Grimke said in part:

"What do we Colored people want? We want a big dose of the spirit of Jesus. Why do you treat them in this way? Because they are black and different from you, and because they were once slaves. Is this a Christian country, an enlightened democracy? Is this a civilization of the highest type which you claim? If you are ever to make this country as it ought to be, the greatest in the world, you will have to recognize that these Colored people are your brothers, even the smallest child which cries out from oppression in the South and the Colored woman who, however refined and useful, is compelled to ride in the jim-crow car. Now our practice should be equal to our profession. 'Inasmuch as ye did it not unto me?' "

Race Problem — 1914
United States

Boston Herald

NEGROES IMPLORE JUSTICE AND AN EQUAL CHANCE

Butler R. Wilson and Archibald H. Grimke at Twentieth Century Club.

Impassioned protests against injustice to the colored race were heard at the Twentieth Century Club yesterday afternoon from two colored men, Butler R. Wilson, a Boston lawyer, and Archibald Henry Grimke, also widely known in the legal profession and in journalism.

The subject for discussion, "Racial Peace," was opened by Miss Annie Beecher Scoville with a talk on the Hampton Institute and its work, in the course of which she pointed out the effects of ignorance and fear in producing race hatreds. "When," she asked, "shall the world be free from fear of the man who speaks another language and of the woman who is of another color?"

Mr. Wilson's Address.

Mr. Wilson urged that peace between the different race groups in this country could only come through true democracy. "Our race conflicts in America," he said, "have been peculiarly sad because they have occurred between the very peoples who ought to be friendly and sympathetic, but they have been kept apart by ignorance and suspicion and doubt of each other's motives. The races in America are unacquainted with each other except as they are taught by caricature.

"How can you know the real Jew from the characters on the vaudeville stage, or the best Irishman from the caricature of the press. White people of education and refinement know little of educated and refined colored people. The only knowledge many of them have of us is acquired from their colored maids or cooks. But there is a common ground on which we can get together.

"In America there can be no lasting brotherhood and no peace unless we observe the rights of each race. We cannot safely bar out any of the races, each of them has a contribution to peace upon the country's altar. As to the negro, there is not only an unwillingness to accord us the opportunity to make the best of ourselves, but also a very active effort by legislation and ordinance to disparage and humiliate us. No other race is so cruelly treated and so persistently denied a square deal. Of all the groups in America none has suffered keener anguish from the presence of race prejudice, and none has felt less the spirit of brotherhood. No boon you can confer upon us is equal to the opportunity to stand side by side with our brethren of all races, free from the soul-crushing injustice of race-prejudice and battle for the glory of our common country.

Appeal to Churches.

"We have appealed to the church, and there never were more churches than there are today, yet race-prejudice was never so widespread. Chivalry recognizes no obligation where colored women are concerned. We have appealed against political subterfuges designed to rob us of citizenship, but have been told by the supreme court that our contention involves a federal question. What have the colored people done or left undone to merit such treatment?"

Mr. Wilson here told of the contributions made by the colored race in war times and peace times to defend and upbuild the republic. "At the close of slavery," he said, "we were turned loose in a hostile country, and in 50 years we have acquired 20,000,000 acres of land, till nearly 100,000,000 other acres, and do $900,000,000 worth of work in a year. We are proud of 300 newspapers and an army of 30,000 school teachers. More than these, we are proud of our growth in spirit and character and manhood."

The speaker closed with an expression of his belief that brotherhood would yet come in this country through recognition of all men to equal industrial opportunity, except educational facilities, equal social privileges without danger to private rights, equal justice and a getting together on essential and vital things. He based this belief on his faith in the goodness of heart and the desire of the American people for justice.

"Indictment of Christianity."

Archibald H. Grimke called the two addresses to which he had listened a terrible indictment of the Christianity of the American people. "Think," he said, "of the fact that these colored people are the weakest element in your population—people whom you ought to do the most for, and completely at your mercy—and yet you have treated them in this terrible way for 250 years. It does not seem possible. If I were white I should be ashamed of my color and my race. Talk about peace! What peace is there in injustice—injustice protracted through 250 years, and practised, not on the rich, but on the weakest element in your population?

"What do we colored people want? We want a big dose of the spirit of Jesus. Why do you treat them in this way? Because they are black and different from you, and because they were once slaves. Is this a Christian country, an enlightened democracy? Is this a civilization of the highest type which you claim? If you are ever to make this country, as it ought to be, the greatest in the world, you will have to recognize that these colored people are your brothers, even the smallest child which cries out from oppression in the South and the colored woman who, however refined and useful, is compelled to ride in the jim-crow car. Now our practice should be equal to our profession. 'Inasmuch as ye did it not unto the least of these ye did it not unto me?'

"We are called a Christian democracy. Make us a Christian democracy by treating 'the least of these' as political equals. God forbid that in some day of trial for this country it should be said, Depart from me, ye accursed, into everlasting fire.'"

President Dole Speaks.

Mr. Grimke expressed the hope that he had not hurt anyone's feelings by his plain speaking, but Rev. Charles F. Dole, president of the club, assured him that the members were not in the habit of calling this a civilized Christianity. "The only thing for which our club has the slightest justification for existing," he said, "is our hearing from speakers at our meeting how we may do more to make this a civilized world."

Providence
Bulletin
Nov 13 1914

COLORED PEOPLE WIN BOSTON FIGHT ON SCHOOL SONGS

Committee Withdraws Book Containing "Old Black Joe," "Old Susanna," "Old Kentucky Home," etc.—Words "Darkey" and "Nigger" Called Insult.

Boston, Nov. 13.—As a result of the vigorous protest by many of the leading colored citizens of Boston against the use in the public schools of songs which contain the words "darkey" and "nigger," the Boston school committee, at a special public hearing yesterday unanimously voted to withdraw from the schools the book entitled "Forty Best Songs," recently compiled for school use by James J. McLaughlin, music director.

The school committee chamber on Mason street was taxed to its full seating capacity long before 4 o'clock, the hour set for the hearing. While the larger part of the audience was made up of colored persons, there was also a good-sized representation of the white race, and addresses in favor of the petition for the withdrawal of the book were made by Moorfield Storey and Francis Garrison, the only surviving son of William Lloyd Garrison.

The songs against which the protest was made are among the most famous American music and most of them are by Stephen Foster. They include "Dearest May," "Carry Me Back to Old Virginny," "My Old Kentucky Home," "Oh Susanna," "Old Black Joe" and "Massa's in de Cold, Cold Ground."

At the beginning of the protest "Oh Susanna" was stricken from the book, but so strong was the feeling of the colored people in this city against the singing in the schools of any other plantation melodies that the school committee determined to give a public hearing upon the matter.

Chairman George E. Brock of the school committee presided, the case of the petitioners being presented by Butler R. Wilson, a colored lawyer.

"We object," explained Mr. Wilson at the opening of the hearing, "to the use in the public schools of songs containing the words 'darkey' or 'nigger.' Such terms are always used in the sense of epithets and our children have returned from school heartbroken over the fact that these objectionable songs are sung in school and that the white children have jeered at them as a result."

Rev. Montrose William Thornton, pastor of the First African Methodist Episcopal Church of Boston, characterized the words as a stigma upon the colored race, never heard save as an insult.

FAMOUS SONGS ARE INSULT.

"The songs, 'Old Black Joe,' 'My Old Kentucky Home' and 'Massa's in de Cold, Cold Ground,' are an insult to the whole colored race," he declared.

Rev. Benjamin W. Swain, pastor of the Columbus Avenue African M. E. Church, insisted that the words "darkey," and "nigger" are universally regarded among people as reflections upon that race. "These words," he said, "belong to another age, one in which we are no longer living. I have instructed my boy not to sing them, and I am willing to stand by him as regards the consequences of such insubordination."

Rev. Samuel A. Brown of St. Mark's Church, Tremont street, said: "We object to these songs because of their effect upon the minds of our children. We are endeavoring to forget the sins of the white man. I am told that in one school last week a teacher asked the only colored boy in the room to sing one of these songs in order that the other children might acquire the right accent. After school the other pupils gathered about the lone colored boy, jeering him unmercifully."

Mrs. Hattie Sandwich told how her 10-year-old son came home from the Browning school heartbroken because he had been jeered at as "nigger" and "darkey."

The other colored speakers were Rev. Powhatan Bagnall, pastor of the Unitarian Church at Parker Memorial, and Miss Agnes Adams.

Moorfield Storey was the first white man to speak at the hearing. "The present terrible war in Europe," he said, "is based essentially upon race prejudice. It is race prejudice which threatens this country more than anything else in the years to come." He opposed the use of the book.

Rolfe Cobleigh, associate editor of the Congregationalist, urged the board to withdraw the book, as did Francis J. Garrison.

Dr. Horace Bumstead predicted that if the songs were not eliminated race prejudice might increase until there is a demand for separate schools here for colored children.

William D. Brigham and Alonzo Meserve, principal of the Bowdoin school, supported the request.

Chairman Brock remarked: "It must be admitted that the term 'drakey' is one of reproach. Personally I never thought of it before, but it is evident that you so regard it."

The vote to withdraw the book was unanimous among the members present, the only absent one being Michael J. Corcoran. It was received with applause.

The New York Age p 2 2-26-14

ALABAMA CONGRESSMAN TALKS COMMON SENSE.

Special to THE NEW YORK AGE.

BALTIMORE, Md., Feb. 25.—In the course of an address on "The New Education from a National Point of View," delivered before the Educational Society of Baltimore last Saturday evening, Dr. John R. Abercrombie, member of Congress from Alabama, declared that solutio nof the race question will come through co-operative efforts upon the part of intelligent and patriotic men of both races and all sections.

"Our policy relative to Negro education in the South," he said, "has to do directly with several perplexing problems, among which are the labor problem and the problem of the adjustment of the races. Every section is engaged in the solution of a labor problem, and every section is becoming to have an increasing interest in the solution of the problem of the races.

"With us in the South the labor problem is largely a race problem, and for the same reasons the race problem is largely a race promlem. The problem is not open to immediate and complete solution. If it is ever solved, the solution will come through co-operative efforts upon the part of intelligent and patriotic representatives of both races and all sections. Great intelligence, unanswering honesty, unfaltering patriotism, wisest discretion and untiring consecration will be necessary. There will also be needed much of toleration, patience, confidence, earnestness, courage and true religion."

Tucson Ariz.
STAR
NOV 13 1914

BOSTON NEGRO SHOWN DOOR OF WHITE HOUSE

Presdent Tells Negro Delegation That They Must Get a New Spokesman if They

Wish to See Him Again; Trotter Has Unique Fame

ATTEMPT AT BLACKMAIL BY MENTION OF "VOTES"

BOSTON NEGRO

WASHINGTON, Nov. 12.—Deeply offended by the tone and manner of their chairman, W. M. Trotter, of Boston, the president ended an interview with a delegation of negroes who called at the White House to protest against race segregation in government departments, with the warning that if the negroes wanted to see him again they would have to get another spokesman.

The president said he had not before been addressed in such a fashion since he entered the White House. After listening to the statement of the negroes, the president replied at length and said he had investigated the complaint and found no descrimination.

Trotter argued with the president, saying: "Two years ago we thought you would be a second Abraham Lincoln." He also said he and others were being branded as traitors because they urged negroes "to support the ticket."

The president said that mention of votes must be left out, as it was a form of blackmail. He said if the colored people made a mistake in voting they ought to correct it. With emotion he said he was not seeking office and that a man who sought the office of the presidency was a fool for his pains. He spoke of the intolerable burden of the office and of the things which he had to do which were more than human spirit could carry.

Want Equal Rights.

Trotter and other members of the delegation, declared the negro people do not seek charity or assistance, but took the position that they had equal rights with the whites and that these rights should be respected. There had been no friction ,they insisted, before the segregation started.

Wilson waited for the protest to end. He then told the delegation that he could not discuss the matter further. He closed with a quiet but emphatic statement to Trotter, who had lost control of his temper that could not be t... negr... ner. When the ... had been ... the talk had th... pointing" and ... mass meeting ... to protest ... segation.

FIRE... HOTEL ... Room and Ba...

Trotter's Distinction.

While Trotter was telling the president he was the equal of whites, the president tried to interrupt, asking that personalities be left out of the discussion, but Trotter continued. Finally the president said that if the organization wished to approach him again they must choose another spokesman. The president told Trotter that he was an American citizen as fully as anybody else but that he (Trotter) was the only American citizen who had ever come into the White House and addressed the president in such a tone, with such a background of passion.

A Human Problem.

Emphasizing that he did not care in the least for the political considerations involved, the president urged that he wanted his auditors to understand that it was a human problem and not a political one.

He said that while the American people wanted to support the advancement of the negro, he was sure everybody knew there was a point at which friction was apt to occur. The question must be stripped of sentiment and viewed in its facts. The president said he and his colleagues were not trying to put the negro at a disadvantage, but simply to make an ...agement to prevent friction.

ROCHESTER UNION & ADVERTISER

JUL 7 1914

Pointing the Way to the Negro.

From time to time various well meaning persons interested in social or economic questions, or just in the negro point out to him the way to establish himself as a respected citizen of the community in which he lives. Naturally, coming as it does from fallible sources, some of the advice is bad, but much of it is good. For instance, the other day ex-President Taft advised him to find his salvation in farming. It seems to be settled that the negro cannot rise to any higher than industrial eminence, save in exceptional cases. The professions, except for practice among his own race, are not for him. It is too true that the negro succumbs easily to the temptations of life in the city. He is not yet far enough removed from the savagery from which he was snatched to make him strong against the incentives to seek too much amusement, too much finery, and other obstacles to success that are dangled before his eyes more frequently in the city than in the country. The strain of shiftlessness in the negro make-up is encouraged more in the city than in the country. It seems, therefore, better for him to betake himself to the land, where industry and careful living will open the way to comfort and happiness.

In commenting upon Mr. Taft's advice, the Louisville Courier-Journal reminds the negro that "there is still a great deal of cheap, fertile land in the South, and all of it will improve in value as well as afford industrious farmers a living in the meantime." It is very true that there is a great deal of good land to be had in the South. It is, however, a question whether the industrious negro will do as well in the South as he would in the North or West. His social standing in the South is not such as to give him that independence which is the backbone of success. He is still treated as a child there and made in every way to feel his inferiority to the white. This undoubtedly tends to keep alive in him that irresponsibility, that dependence upon the superior race which marked the slave. And, then, his legal disabilities in the South, his practical inequality before the law, the danger of the loss of his life because of some petty misdeed or of the graver misdeed of some evil member of his race also tend to make him hopeless of success. In the North he is not, of course, given complete social equality, but he is allowed more freedom in carving out his own fortunes. He is made to understand that he will be valued ... his actual worth and that he is in no more danger of the law or the people than is his white neighbor. In the North, however, he is more likely to seek the city than the country, to the detriment only too often of his economic and moral welfare. On the whole, comparing conditions carefully and without prejudice, his chance for success at farming seems to be better in the North than in the South.

New York Globe

18 July 1914

The Flag and the Negro.

Editor of The Globe, Sir—What noble ideas the flag represents; what enchanting, what Elysian messages to all mankind it sends. And so forth, and so forth, as elucidated by Dr. Crane. But your correspondent Cleveland G. Allen, strikes the discordant note; for truth is blunt and destroys fiction most ruthlessly.

The white man considers the Negro his inferior for many reasons:

1. The Negro does not measure up to recognized standards of education. That he is denied equal school privileges with the white is, of course, not considered.

2. The Negro commits bestial crimes. Ugh, what a savage race! That the white man who manufactures the vile alcoholic poisons, labels the bottles with obscene names and pictures and makes the occasional Negro a brute is the real criminal is, of course, not considered. What a savage people! Of course, if or rather, whenever a white commits crime we blame the individual only.

3. That the Negro business man, professional man, artisan, etc., is denied equal privileges with the white man is also not considered. Why, we all know that the Negro is inferior. Ask any southern gentleman. Here are all the open doors and glories of a free flag; yet see, the Negro is never heard of in the important walks of life.

I personally consider the Negroes in in America the meekest of the meek. Where else do we hear of a whole people, downtrodden and subjected to such indignities, with never a physical protest? And yet, is it meekness? No! White man in America, you, the "civilized" majority, yours is the terrible responsibility for the degradation of a race—your own brothers in humanity, your fellow Americans.

Misery loves company, my Negro brothers; therefore let me remind you that many other members of our human family smile dubiously over Dr. Crane's flag day extravaganzas.

It is caste; it is prejudice; it is jealousy; it is patriotism; it is hatred; it is ignorance; it is civilization; it is religion. Call it what you will, I believe "egotism" covers them all.

Thomas Paine says: "The world is my country; to do good, my religion." You will agree with me, I am sure, when I venture to say that only when that noblest of all thoughts, that remarkable embodiment of all of socialism in one sentence, will eventually be realized will there be freedom for all mankind.

MAX ISENBERG.

New York, July 8.

Editor of The Globe, Sir—I read with great interest a letter by Mr. C. G. Allen in which he called attention to and criticized an article by Dr. Crane regarding Flag Day and in which he made use of some very novel expressions. He declared that "ten million black people" are "stripped of every vestige of political influence, are legislated against, discriminated against, jimcrowed off the railroads, and burned at the stake." As to the first part of his tirade, it might be well for him to read the first section of the fourteenth amendment to the Constitution. . . . He also says that they are denied the best expression through the press. There are some papers, no doubt, which report unfavorably matters concerning the Negro. But that does not prohibit any one from expressing his views in a liberal paper like The Globe, which does not know or care whether the "Letters From the People" are written by Caucasians or Negroes. And Mr. Allen furthermore puts himself in a very foolish light in view of the fact that his own letter was published. If the Negroes cannot read, I am sure it is not through any fault of Booker T. Washington, who has just collected such large sums of money for his new school founded for Negroes exclusively.

DONALD O'NEILL.

Bronx, July 6.

PLEA FOR EQUAL RIGHTS FOR BLACK MAN AT FORUM

Rev. W. S. Holland Asks for Fair Play and Opportunity.

Rev. William S. Holland made a plea for equal opportunity and fair play for the colored race in his address on "Equal Rights" at the People's Forum last night. He spoke of the discrimination shown and the prejudice against the black man in his efforts to find work and receive equal opportunities. As an instance of this, in a speech not lacking in its humorous touches, he said that a white man who robs a bank of thousands is considered smart, while a negro who steals a ham or a chicken is called a rogue.

One of the first questions put to him was what opinion he had of Jack Johnson. Mr. Holland said he was not the criterion of the black race. One speaker didn't think the problem was one of color, but of economics and that the ownership of land was at the bottom of it all.

The "Professor" agreed with this by saying that the Africans could teach the white man a lot, as in their native state they do not buy and sell land or collect rent or taxes and are well off. "Who'd want to live in Africa," said somebody. The "Professor" came in with a dark bundle under his arm and the man in the next seat wanted to know if he carried his dancing pumps.

Another speaker said that the cultured class was the cause of all the misery and crime and this class was sub-divided into "the public bums in Washington," the "well-washed" and the graduates from "Browns College and Hartford." An attack was also made on organized charity, one woman saying that nothing could exploit one more, and a later speaker calling it all a fake. The meeting came to a close a little after 10, with a few words from Mr Holland and Chairman Heffer...

COWARDICE ON THE PLATFORM AND IN THE PULPIT.

No race or people in the history of civilization ever endured a leadership of more consummate cowards than the Negroes. The average Negro is a coward in his own esteem. Void of self respect, appreciation or manly resentment. He submits to every indignity, with apology, the white man inflicts upon him. When we speak of cowards, we do not mean physical cowards, but moral and intellectual cowards. The coward who hasn't the moral courage to resent a wrong. The coward who submits to every indignity imposed upon him by cowardly newspapers; the coward who accepts every Jim-Crow accommodation offered. If the Negro preacher, leader, pulpit and platform orator would teach their people to decently and respectfully decline to patronize those white business and enterprises that insult their womanhood and manhood, it wouldn't be long before insults and indignities heaped upon the race, because of its color, would grow beautifully less. If the Negro preacher would tell his congregation, that a manly and self respecting race pride would not permit us to accept accommodation in the buzzard-roost, in the attics and lofts of white men's theaters, it wouldn't be long before the buzzard-roost, attics and Jim-Crow places in white theaters would be cut out, for the reason they would have no business. For the reason a white man has the intelligence and keenness of foresight not to operate a business that does not pay.

If the Negro preacher would teach his congregation from his pulpit each Saturday and the orator from the platform, not to read a white paper that endorses lynching, that endorses outrages against the race, that perpetrated and circulated indignities and wrongs upon our man and womanhood, it wouldn't be long before the white papers would cut out that part of their policy, for the reason, every

Race Problem - 1914
United States

Exactly What Mr. Trotter Said That Made President Wilson So Indignant

PRESIDENT WILSON is reported to have been highly indignant at the address recently made by W. Monroe Trotter, a very well-known Boston negro, and secretary of the National Independent Equal Rights League. It was at a conference at the White House that Mr. Trotter made the remarks which President Wilson resented. Here is what Mr. Trotter said which aroused the President:

JUST WHAT MR. TROTTER SAID.

Mr. President, one year ago the sixth this month we came before you as a de gation of this same organization, now National Independent Equal Rights Leagu and presented a national petition signed colored Americans in thirty-eight States, pl testing against the segregation of emplo of the National Government whose ances could be traced in whole or in part to Afr as instituted under your administration in Treasury and Post Office Departments. W then appealed to you to undo this race segr gation in accord with your duty as Presider and with your pre-election pledges to the co ored American voters.

We stated that there could be no freedom, no respect from others, and no equality of citizenship under segregation of the colored race, especially when applied to but one of the many racial elements in Government employ. We protested such segregation as to working positions, eating tables, dressing rooms, rest rooms, lockers, and especially public retiring rooms in Government buildings. We stated that such segregation was a public humiliation and degradation, and entirely unmerited and far reaching in its injurious effects, a gratuitous blow against ever-loyal citizens and against those many of whom have aided and supported your elevation to the Presidency of our common country.

At that time you acknowledged the weight of our petition and the justice of our protest, and stated to us that you would investigate conditions for yourself and seek to find a solution of the difficulty satisfactory to those concerned. Subsequently, through Representatives Thatcher and Peters, further appeals and protests on our part were presented to you. Now, after the lapse of a year, we have come back, having found that all these forms of segregation of Government employes of African extraction are still practised in the Treasury and Post Office Department buildings and to a certain extent have spread into other Government buildings.

On investigation we find race segregation as follows: Treasury Department—In the Bureau of Engraving and Printing, separation not only in dressing rooms, but in working positions. Afro-American employes being herded at separate tables, at eating tables and in toilets; the auditor for the Navy Department herding at desks and separation in toilets; in auditor for the Post Office Department, separation in work of colored women and men, they even being forbidden an entrance into adjoining rooms occupied by white clerks. In the main Treasury Building, separate toilets, the colored employes being forced to go to the basement; in the auditor for the Interior Department, separate toilets, which were specifically pointed out to you at our first hearing; in the auditor for the State and other departments and in the Marine Hospital Service Building, separate toilets. In the sewing and bindery departments of the Government Printing Office, herding at working positions of colored women and separation in toilets, a new segregation instituted by the division chief since our first audience with you. This toilet segregation is most degrading, most insulting of all, and for which the least occasion can be claimed as compulsory, in that those colored employes are warned that if they use the public toilets they will be discharged for insubordination.

Hence we come to you, Mr. President, by vote of this league, to set before you this definite continuance of race segregation against us a year after you heard our protest and seemed to heed our appeal, to renew the protest and appeal to ask you to entirely abolish segregation of Afro-American employes in the executive departments.

In reply the President said that after our last visit he and his cabinet officers had investigated as he promised, and cabinet officers told him the segregation was caused by friction between colored and white clerks, and not done to injure or humiliate the colored clerks, but to avoid friction. Members of the cabinet had assured him that the colored clerks would have comfortable conditions, though separated. He had taken their view that the segregation was the best way to meet this situation and that the best thought of the administration has so decided.

"The white people of the country," the President continued, "as well as I, wish to see the colored people progress, and admire the progress they have already made, and want to see them continue along independent lines. There is, however, a great prejudice against colored people, but as Mr. Spencer says, we are all colored, but I mean those of African descent. It will take one hundred years to eradicate this prejudice, and we must deal with it as practical men. Segregation is not humiliating but a benefit, and ought to be so regarded by you gentlemen. If your organization goes out and tells the colored people of the country that it is a humiliation, they will so regard it, but if you do not tell them so, and regard it rather as a benefit, they will regard it the same. The only harm that will come will be if you cause them to think it is a humiliation."

We received his words in silence, as we were so surprised, and according to agreement with the committee. I began my response. I spoke in measured words and with deliberation, positiveness and directness, looking President Wilson squarely in the eye, with the thought only that I had a difficult task to refute a masterful piece of sophistry on the spur of the moment, and that there was a great responsibility upon me to refute it, point by point, successfully. As to the white people being interested in the progress of the colored people, I said:

"Mr. President, we did not come to the White House as delegates of the National Independent Equal Rights League protesting the segregation in the attitude of dependent wards of the nation, but as full-fledged American citizens, absolutely equal with all others, to demand our equal rights under the Constitution. It is not in accord with the known facts to claim that the segregation was started because of race friction of the white and colored clerks. The indisputable facts of the situation will not permit of the claim that the segregation is due to the friction. It is untenable, in view of the established facts, to maintain that the segregation is simply to avoid race friction, for the simple reason that for five years these white and colored clerks have been working together in peace and harmony and friendliness, doing so even through two Democratic administrations. Soon after your inauguration began segregation was drastically introduced in the Treasury and Postal departments by your appointees. Therefore, this segregation could not be because of race friction between clerks, but must have been instituted because of personal race prejudices of Mr. John Skelton Williams, Secretary McAdoo and Postmaster-General Burleson."

Then I was interrupted and given the rebuke when the President said: "If this organization is ever to have another hearing before me it must have another spokesman. Your manner offends me."

I was thunderstruck. I immediately asked in what way I was offensive, and the Chief Executive replied:

"Your tone, with its background of passion."

I then said, "But I have no passion in me, Mr. President, you are entirely mistaken; you misinterpret my earnestness for passion."

I then continued my rebuttal and was interrupted my the President, especially when I told him that we could not control the minds of the colored people, and would not if we could on the segregation question. I continued saying: "Two years ago you were perhaps as a second Abraham Lincoln," when he stopped me and said he wanted no personal reference. I told him if he would allow me to continue he would see my intent. He said he "was the one to do the interrupting and not me."

I then concluded by saying, "Now we colored leaders are denounced in the colored churches as traitors to our race. "What do you mean by traitors?" inquired the President, and I replied, "Because we supported the Democratic ticket in 1912."

MIND IN THE WHITE AND THE NEGRO

IS THE NEGRO RACE less intelligent than the white? Le Bon, the French psychologist, says that the two races are forever separated by "a mental abyss," while Boaz, the American ethnologist, sees no essential mental difference between them. Interesting tests of white and colored children in Columbia, S. C., made by Dr. Josiah Morse, of the University of South Carolina, with the aid of what is known as Binet's "scale of intelligence," are described by the author in *The Popular Science Monthly* (New York, January). The results are somewhat unsatisfactory, altho interesting. So far as it is possible to select white and colored children from the same "walks of life," the former seem to be more intelligent, but "poor white" children from the mills come out almost as badly in the test as the colored children, which does not look as if race had much to do with it. "The Binet scale," it will be remembered, is a set of simple questions and commands, classified by their adaptation to children of six to twelve years. The "mental age" of the child is determined by the highest group of tests that he can pass successfully, only one failure being permitted. But if he can pass five tests in various higher groups, he has an additional year's credit. Comparison of the mental age, thus determined, with the real age shows whether, and in what degree, a child is backward or forward. Says Professor Morse:



DR. JOSIAH MORSE,

Who found that colored children excelled in rote memory, while white children were superior in the more complex kinds of mental ability.

"The same tests were given to both the white and colored children under practically uniform conditions, with the exception that some of the colored children tested were older than twelve years. The course of study in the colored school, which is a part of the public-school system, is essentially the same as in the white schools, and the quality of teaching is good. The children seemed to be at ease in the presence of the white examiner, and to do their best. No marked variation from the white children in the manner of responding could be noted. In almost every case the dress, cleanliness, and manners of the children indicated that they came from good homes. The replies were usually couched in fewer words than those of the white children. There was less tendency to enter into conversation, and it was soon found that they were more at ease when reacting to the tests than when an attempt was made to talk with them about other things. . . . . .

"The results of the investigation upon the white and colored children may be briefly summarized as follows:

	Colored, Per Cent.	White, Per Cent.
More than one year backward	29.4	10.2
Satisfactory	69.8	84.4
More than one year advanced	0.8	5.3

"The number of white children testing at age is decidedly larger than any other group, whereas for the colored children the largest group is the one testing one year below age. In the satisfactory group there is a difference of nearly 15 per cent. between the white and colored; nearly three times as many colored are more than a year backward, and less than 1 per cent. are more than a year advanced.

"The picture tests gave the colored children considerable trouble, probably due to difference in racial esthetics. The tests relating to time and money, distinguishing between morning and afternoon, enumerating the months, counting stamps, and making change, the drawing tests, both copying and reproducing from memory, were all too difficult. The answers to the questions of comprehension, to the absurd statements and to the problems of various facts, were often absurd or senseless; the best replies, however, compare very favorably with those of the white children. The definitions were often not better than terms of use, and frequently stated in the language of a younger child.

"In general, it may be said that the colored children excel in rote memory, *e.g.*, in counting, repeating digits (but not one was able to repeat twenty-six syllables), naming words, making rimes, and in time orientation. They are inferior to the whites, however, in esthetic judgment, observation, reasoning, motor control, logical memory, use of words, resistance to suggestion, and in orientation or adjustment to the institutions and complexities of civilized society.

"To what extent these differences are due to difference in racial intellectual ability, and how much to environmental influences, differences in physiological age, or other subtle factors, can not be dogmatically stated. They are certainly not due to difference in school training. In order, therefore, to make the comparisons as just as possible, and at the same time ascertain the extent of the influence of environment, the white children were divided into two groups—city children and mill children. The economic, educational, and environmental conditions of the cotton-mill children are but little, if any, better than those of the colored children. The results of the comparison showed that the proportion of colored children who are satisfactory is less than that of the mill children, which in turn is less than that of the city children. Less than 6 per cent. of the city children are more than a year backward, 18 per cent. of the mill children, and 26 per cent. of the colored children. None of either the mill or colored children test more than one year above age, while 10 per cent. of the city children do. . . . . .

"Another table of statistics showed that the colored children made a better showing in the first five grades than in the first seven, but their inferiority to the whites existed throughout the school years, contrary to the wide-spread opinion that colored children are as well, if not better, endowed during the first school years. Again, according to the Binet scale, a larger number of white children are in a school grade below their mental ability than above, whereas the reverse is true of the colored children. A rough classification into three groups, according to color—dark, medium, light—showed that the darkest children are more nearly normal, the lightest show the greatest variation, both above and below normal."

The limitations of the study are freely admitted by Dr. Morse, who considers it but a crude beginning of a subject that will soon be opened up and made to yield interesting and profitable data. He comments:

"It need not be pointed out what radical changes would have to take place in our educational theory and practise, as well as in our social philosophy, if it should be shown conclusively that races differ in mental capacity and aptitude just as they do in physical appearance. No final conclusions, however, are here offered, nor is any attempt made to settle once and for all the question of race superiority or inferiority. That requires investigation along many lines hardly opened up as yet. But this much we may surely conclude from the above study; that negro children from six to twelve and possibly fifteen years are

Race Problem - 1914
United States

The New York Age - 2-12-14

Times-Democrat to Help Negro Children Every Christmas.

Special to THE NEW YORK AGE.

New Orleans, La., Feb. 12 With an auspicious beginning, organization on a sound basis and a substantial surplus from this year's subscriptions to be used as a nucleus next year, the Times-Democrat Christmas Gift Fund for needy Negro children is to be perpetuated and developed to a still greater scope.

The manner in which the fund was initiated, and the efficiency with which the distribution was conducted, have enlisted the approval of white and Negro representative citizens alike. This was the first Christmas in New Orleans at which the Negro children, as a class, shared in the Yuletide giving. Nearly $1,200 was subscribed to the fund, and to this was added a handsome donation of toys by the Times-Democrat Doll and Toy Fund Committee. Nine thousand little ones, from babes in arms to boys and girls ten years of age, participated in the bounty.

J. Madison Vance, chairman of the Christmas Gift Fund Committee, Saturday made the following statement:

"We have just finished distributing wagonloads of surplus toys among the institutions for dependent Negro children in the city. One load was sent to the Sisters of the Holy Family Asylum in Orleans street, in care of Sister Anastasia. Another load went to Frances Joseph Gaudet for distribution among the children in the training school of which she is head. Each charity organization that applied for a share of the surplus toys was cared for.

"The Negroes of the city are especially well pleased by the fact that the children were not limited to one toy, but each of the 9,000 or more children went away with arms full of the best toys obtainable, including imported varieties as well as those of domestic make. Some of the toys were of the finest mechanism.

"It is the general opinion among the Negro population, without a single discordant note, that this is the greatest and most munificent movement in behalf of Catholic charity ever launched in this city. No distinctions were shown, no favorites played.

"I desire to give thanks for the splendid liberality of our white fellow-citizens toward the fund—lawyers, doctors, bankers, big mercantile houses and the great brewery interests, and to our own organizations—benevolent societies, fraternal associations, labor organizations (all but one), professional men and business houses."

AN ARTIST'S IDEA OF A NEGRO BEAUTY

The result of the beauty contest recently conducted by THE AGE continues to excite interest as is shown in comments, by experts and laymen, on various characteristics of the personal beauty shown in the types selected by the judges.

One of the most interesting comments comes from Ed. C. Shefton of Brooklyn, a young art student, who has taken the photograph of Miss M. Estelle White of New Orleans and by a standard of measurements brings out a view of the contest not yet touched upon by any of the commentators. In a note to the editor Mr. Shefton says he has used a "method other than that the layman would use in determining what is the nearest approach to perfection in a contest between races or individuals of a race."

Mr. Shefton's Letter.

Mr. Shefton's letter and the drawings accompanying it are given in this connection:

In establishing a representative type it is of first import that we should select subjects that maintain every "Negro Characteristic." And in selecting types with these qualities we must remember to overlook the accepted notion of what is the representative type of Negro.

In concluding his letter appearing in THE AGE of August 6, Mr. Demond Lewis draws a very creditable mental portrait of what is his idea as a "representative type" but there is a probability that in making his suggestions so positive a limitation will be placed on the degree to which a species may develop. Suppose a limitation valid only as to hair and color. It makes no difference whether a nose is Egyptian, Grecian or Roman—the main requisite it that it be symmetrical.

In using the word "Symmetry" for our purpose, we will apply it, first, to the feature singly to give them a proper form; then collectively to harmonize the whole. It is only by that process that a state of perfection can be acquired, because it matters not how well formed a part may be, if it is out of proportion to the rest of the figure, it is of no artistic value whatever.

A figure to have an artistic value must be symmetrical. And certain it is that a thing to be symmetrical must be simple and uniform in design.

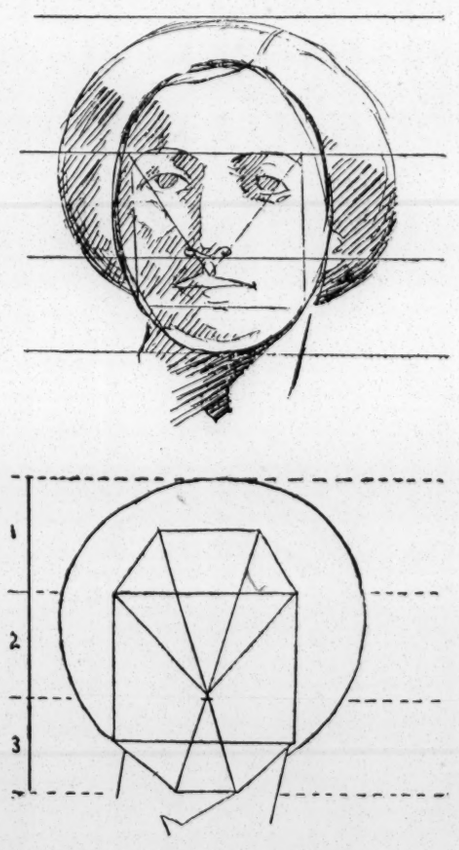
A Representative Portrait.

The embodiment of every quality I have mentioned is contained to a remarkably unusual degree in the portrait of Miss Estelle White, one of the "Chosen Fifteen" representatives types in the recent contest of THE AGE. Here we have a type maintaining every racial characteristic, developed to a point of perfection. We will eliminate technical terms, hoping for an earlier realization of what we wish to convey.

The accompanying illustrations are inaccurate, and are intended only to show a very simple method of analyzing the features. The method could be followed with better results by using the actual photo reproduction in making tests. But we must bear in mind that while the method is simple it exposes the subject to the severest of tests—a test that demands proof from a mathematical view point. But even then geometric figures are successively evolved with a precision that is remarkable. So much so that when every semblance of features are removed we are presented with a design very pleasing to see. Viewed from any angle it is a type of which we are all proud, and one which judged strictly on physical qualities would give Negro-America a high score in an international contest.



MISS M. ESTELLE WHITE
New Orleans, La.



An Artist's Study of the Lines of Her Features

SMALL DIPLOMACY.

Considering the apparent prejudice prevailing among Americans generally, excepting of course those of Teutonic extraction against the cause of the Prussian empire, it would not seem strange to see an organized effort on the part of German Americans to overcome this unfair sentiment by invoking history, if possible, to show that to the Teutonic race are the Revolutionists indebted for a considerable measure of the success they attained in the contest for colonial independence. That there was a very favorable sentiment among the Germanic races in favor of American independence is manifest from history. As to the underlying motive which prompted this there has always been wide difference of opinion. Some claim that it was due to the inordinate dislike of Prussians for the English people, while others seek to refer it to the natural instinct of the Germanic race for liberty. Whatever may be the fact in the case, the incident of last Sunday certainly did not help the German cause. Representative Bartholdt, a Republican from Missouri and present member of Congress, sought to show the friendship of Prussia for the American cause by stating that "Frederick the Great sent us Baron Steuben." This remark evoked a reply from the French representative, who showed that Steuben was not sent to the aid of Americans by the German king, but was distinctly a French contribution; and retorted that the American student of history is impressed only too forcibly by the part taken by the Hessian hirelings in aid of the British in an attempt to perpetuate American dependence. Bartholdt was unfortunate in the selection of his data, and that fact acted as a boomerang, which will not help the German cause. He might have formed ample proofs of the friendship of Germans for this country without misquoting history. As a German, Steuben is entitled to consideration for his fidelity to the cause of America and in not imitating his Hessian compatriots, but his action was by no means to be taken as an expression of German sentiment. We do not refer to this incident because we entertain any prejudice against the German people. In our opinion they are the most advanced people, taken as a whole, in the whole world, notwithstanding what may be said of their militarism. In science, literature, art, government and morals the Prussians stand out pre-eminently the most advanced. Moreover, we are inclined to the Germans on account of the fact that they now seem to be the "under dog" in the fight, and the marshaling of the entire earth to conquer them looks to us cowardly—even if the "under dog" is a bulldog.

Mr. Bartholdt was equally unfortunate in his reference to England's employment of her various forces for the protection of her power and prestige. Bartholdt said: "England's summons to the black men, the brown men and the yellow men to fight her battles against a white and highly cultured nation will not be the end of it. Japan will demand her pound of flesh, which is bound to be cut out of the skin of one Uncle Sam." This double thrust little becomes a personage of Bartholdt's pretensions. He pretends to be a Republican, but has not learned his first lesson—that color is but an accident and in no wise determines moral, intellectual or spiritual potentiality. He displays the same prejudice to which he takes exception in the American people. Besides this, Bartholdt's seems to think that the cry of "white superiority and supremacy" will turn the tide of sentiment in Prussia's favor. He twits England for employing black, yellow and brown men to fight for her enemies. Pray what else should she have done? These peoples are her subjects, brave loyal and enthusiastic; and these qualities are called forth by reason of the policy of Great Britain which recognizes merit and human rights wherever she sees them without stopping to consider as to the color of the skin. We hope that Bartholdt will not succeed in his new stroke of southern diplomacy. But it was

not enough to strike at these races because they are not "white," Bartholdt went one better, or worse, and insinuated that at least one of these dark races would "demand her pound of flesh, which is bound to be cut out of the skin of one Uncle Sam." Why so? Why, or upon what principle or expediency, can Japan be expected to get into trouble with "one Uncle Sam?" What has Uncle Sam done, excepting what Bartholdt is now doing, to provoke trouble? England is doing no more than Bartholdt justified this country in doing when hundreds of thousands of colored men were employed in putting down the Rebellion. Does Mr. Bartholdt infer from the yellow skin that the Japs are wanting in honesty and sincerity and personal and national honor? Mr. Bartholdt has played the wrong card. He has shown himself capable of resorting to the lowest of subterfuges and can with propriety be classed among the enemies of human progress and the doctrine of the universality of brotherhood

ATLANTA GA
CONSTITUTION
1914

WHAT NEGROES HAVE DONE.

At the recent commencement exercises of the Atlanta university, George L. Paine of New York, delivered an analysis of negro progress that should go into every negro home in the south, and that should not escape the attention of the thoughtful white man. Here is the substance of his statements:

> Fifty years is not a long span of time measured by the history of the world, but all the more for that reason does the phenomenal success of the negro in the United States give us the right to form another, and this time a wholly favorable expectancy. Since the proclamation of emancipation, January 1, 1863, the negro has proved to the world what he can do by doing. Whereas 70 per cent of your race were illiterate, now 70 per cent are literate, far surpassing the countries of Russia, Portugal and southeastern Europe. You have accumulated property to the huge total of $700,000,000. $500,000,000 of it being in rural property. Nearly one-fourth of all the negro farmers in the south own their farms. During this last census period the percentage of farm ownership increased 17 per cent for the negroes, against 12 per cent for the whites.

Conceding these estimates as even approximately correct, and The Constitution with due respect for their author, doubts their full authenticity, the net result is one that should inspire the negro and encourage the white man. Particularly is the showing noteworthy where it touches increasing farm ownership among negroes.

The negro has accomplished much, and much of his work has been steadily uphill. The larger part of his task is ahead of him. He must fit the bulk of his race for the pursuits, practical and possible, that lie about them. The negro is not now so fit

ST. PAUL, MINN.
DISPATCH

NOV

NEGROES' LEADER REBUKED BY WILSON

President Declines to Have Further Dealings With Visitor He Declares Lost Temper.

Washington, Nov. 12.—President Wilson, while receiving a delegation of negroes today who came to the White House to portest against segregating the races in government departments, objected to the tone adopted by their spokesman, W. M. Trotter of Boston, and told the committee that if it called on him again it would have to get a new chairman. The President added he had not been addressed in such a manner since he entered the White House.

Fight Segregation Rule.

The delegation charged that Secretary McAdoo and Comptroller Williams in the Treasury and Postmaster General Burleson had enforced segregation rules in their offices.

President Wilson replied he had investigated the question and had been assured there had been no discrimination in the comforts and surroundings given to the negroes. The President said he is deeply interested in the negro race and greatly admires its progress.

Claim Equal Rights.

Trotter and other members at once took issue with the President, declaring the negro people do not seek charity or assistance, but that they believe the negroes have equal rights with whites.

President Wilson listened to what they had to say, and then told the delegation Trotter was losing control of his temper and that he would not discuss the matter further with the delegation's spokesman.

must educate his people into sa
hygienic and self-restrained livin
diseases that are sapping racial str
being transmitted to the white ma
checked. He must instill in his race respect for contractual obligation, now tragically lacking. He must persuade his people as to the value of humble beginnings, in which too many of them are now remiss. He must scourge vice and dissipation from among his ranks.

In these tasks the obligation of co-operation lies on the white man, especially the white churches. They do well to minister to the heathen abroad. Attention paid to the half-heathen that still abide in our midst is no less a duty.

Philadelphia Record

September 1914

Racial Prejudices.

Editor of The Record:

Just a few cursory remarks on the letter which appeared in your columns signed "O. B. Server." The statements he makes are true in part, but are offered in a manner which leads to the supposition that the author has slightly biased opinions on the matter in hand.

Mr. "Server" is perfectly justified in asking us to apply the "beam and mote" theory in regard to this European shambles, but he need not have drawn such a startling picture of the "benevolent assimilation." The United States soldiers in the Philippines were not stationed there to torture with fire and sword, and they did not do so unless positively necessary. The "little brown brothers," however, used poison arrows and all kinds of hideous death, silent and unexpected; they used methods that are probably the envy of the invading Teutons, if reports are true. Naturally the Teuton, being rather stolid, cannot think up nice little schemes such as plucking out eyes and filling the sockets with sliced ears.

In the present crisis would it not be better to remember we are citizens of the United States and not let racial prejudices break out in excrescences of print? Whether our ancestors were English, Dutch or Chinese, let us remember we are neutral; we are all citizens of the one Government; there is no North, no South, no East, and no West.

Let us hope that there will be a little more thought given to neutrality; make it a real neutrality, and pray that muck raking letters and partisan letters will no be given space in our leading newspapers.

LOUIS C. SCHMIDT.

Cape May, N. J., Sept. 7, 1914.

Philadelphia Record

April 1914

SUES WEALTHIEST NEGRO

Nurse Claims He Proposed Marriage, Posing as White Man.

Special to "The Record."

Baltimore, April 11.—Two suits by titling, each asking $15,000 damages against James L. Hitchens, colored, a wealthy storage warehouseman, were filed in the Court of Common Pleas today by Miss Anna B. Clark, a white trained nurse. At the office of her attorney it was said that she claims that Hitchens deceived her by proposing marriage to her while she was under the impression that he was a white man, and one of the suits is based upon the ground that in thus deceiving her Hitchens was guilty of a constructive breach of promise. The ground for the other suit is based by Miss Clark upon the charge that Hitchens committed an assault upon her after he had proposed marriage and had been accepted, but while they were unmarried.

Miss Clark claims that she went the home of Hitchens as a trai nurse to attend him for heart trout Hitchens is a widower, and she clares she believed he was a white m at that time. After a while it is cla ed by Miss Clark that Hitchens p posed to her and was accepted. So time later she was informed by a th person that Hitchens had negro bl in his veins, whereupon she said fainted at the news. Finding this be true she brought suit.

Hitchens is said to be about 55 ye old and Miss Clark is about 30. is reputed to be the richest negro Baltimore.

Rochester Post Express

NOV 19 1914

Promise and Performance.

Bidding for the negro vote in 1912 Mr. Wilson promised that if he became President the co red people could count upon hin for absolut fair dealing" and for everything tha he could do to advance the interest of their race.

In no other presidential campaig had a candidate felt called upon t make a similar statement. The ne groes and everybody else assume that the man who was elected pres dent would execute the law of th land justly, as he would be bound oath to do, and see that the negro employed by the government had their constitutional rights. Mr. Wi son being a Southerner, there naturally more doubt as to his att tude, hence he considered it expedient to come out with the emphatic statement quoted above.

He has not kept his pledge. He has not continued to the negro the constitutional privileges he enjoyed under the administration of President Cleveland and every republican successor. He has permitted his cabinet ministers to "Jim Crow" the departments of government under their control. When a word, a whisper, a suggestion from him would have secured for negroes in the public service the equality guaranteed them by statute law and basic law, he has stood by protesting, consenting while colored employees—capable, faithful and respecting public servants—have been humiliated by discriminations deliberately intended to make their employments intolerable to them and to drive them to resign. Even though his oath to enforce the laws of the land impartially was fortified by a voluntary pledge to enforce them in this particular, he has allowed fire eaters, the financial ama- teurs and the intellectual no- counts with whom he filled his cabinet to "Jim Crow" the principal departments of the government.

If Federal officials do not obey the law of the land, who else can be expected to? If the chief executive draws the color line is it any wonder that his cabinet ministers make it a "dead line" over which no citizen with African blood in his veins can pass into the service of his government.

His government; has the President ever thought of that? His government as a citizen, as a human being, as a fellow man; his government as much as ours, as much as the President's, in which his equal right to participate is guaranteed in the organic law.

Chairman Trotter of the delegation which protested against illegal discrimination is said to have told the President that it would require a good deal of explaining to induce the negroes who supported him two years ago to vote for him again, and there are ten million colored people in the United States. This is "political blackmail," exclaimed the President. But is it not rather political gospel, a warranted statement, a justifiable prediction, a cold, hard inescapable fact? What negro will again support an administration which treats his race like lepers and closes to them as far as possible that equality of opportunity assured to them by promises, by solemn pledge, by statute and the fundamental law?

Race Problem — 1914

United States

NEW ORLEANS, PICAYUNE

NOV 13 1914

RACE SEGREGATION AT WASHINGTON

The rebuke administered by President Wilson yesterday to the spokesman of a negro delegation was so thoroughly just and deserved that it will be approved by the vast majority of Americans irrespective of political affiliations or sectional lines. The delegation asked and was granted the courtesy of a hearing. Mr. Wilson listened patiently to the recitation of a "prepared speech" by the offending spokesman. It is evident that his own conclusions, stated in answer to the harangue of the agitator, were neither patiently nor courteously received. When the man Trotter became offensive the President very promptly and properly cut the interview short.

While agitators of the Trotter stripe and certain of their political inciters will doubtless strive to make capital of it, the episode will react to the sole injury of the Trotter cause. Race instinct has quickened wonderfully throughout the white North of recent years. Insistent and offensive demands for racial social equality by self-styled negro leaders, and the attempts at offensive assertion of their imagined "rights," are largely responsible for the race clashes recorded in more than a few Northern States. In a few cities, notably in Boston and Washington, these so-called leaders have been "humored" for sentimental or political reasons. In Boston, only the other day, a book of classical folksongs, compiled for use in the public schools, provoked a violent protest from Boston blacks because one of the old songs contained the word "nigger," though the song is doubtless loved and chanted by thousands of negroes. And the school authorities obligingly ordered the song "eliminated." In Washington, where Republican administrations long catered to the "negro vote," the presence of negro undesirables in and out of the Federal service is shown by the police records. Race friction began there long before Mr. Wilson entered the White House. Epidemics of negro crimes more than once have produced mass meetings of protest among the white citizens. Conditions caused by mixture of the races in the Federal departments were complained of, and were giving trouble years before this administration. In spite of the negro delegation's denials, the existence of race friction before the segregation order of which they complain was a fact established past dispute.

The segregation effected during this administration can be justified on any one of a number of grounds. It makes for efficiency in the public service, and for better racial relations. It has come, as we believe and hope, to stay, for the good of both races and in spite of the rantings of negro agitators who seek political preferment via the race issue, or racial social equality, or both. The right adjustment of race relations in this country is earnestly desired by whites and intelligent negroes as well. We do not believe that the agitators of Trotter's stripe can prevent it, though they may, by continued beating of the racial tomtoms, provoke further race friction and hostility in the Northern States.

So far as yesterday's episode at the White House is concerned, however, the question of segregation bears only incidentally upon what happened to Trotter. It appears from the published accounts that he went there to make himself unpleasant—and succeeded. The same rebuke, we have no doubt, would have been administered to any man, whatever his race, who resorted to the same offensive tactics. This is, we believe, the first episode of the kind that has occurred during Mr. Wilson's administration. So that Trotter seems to have established his own inferiority to the thousands of others who have been given hearing at the White House during that period.

THE NEGRO'S FUTURE AS A CITIZEN.

The Atlanta Independent 5-16-14.

The question of the Negro's future as a citizen in America is still discussed by friends and foes alike. There are those who are optimistic and believe that the many drawbacks and discriminations against him will ultimately disappear and become a relic of forgotten issues. We base this upon the marvelous progress he has made, especially during the last fifty years. There are others who are pessimistic, who hold out no hope for him for the future. They argue that in proportion as the Negro increases in intelligence, wealth and character, in that same proportion is the opposition increased and a stronger disposition on the part of his enemies to crush him, and consequently he must ultimately become a serf or be driven to the wall.

Now The Independent takes middle ground. It admits that his path is not strewn with flowers and that he must work out his salvation with fear and trembling, but there is no doubt in the mind of The Independent that the Negro will deliver the goods. From The Independent's point of view the Negro has made a good showing. He has demonstrated his capacity to absorb and assimilate the American civilization in a marvelous way. It thinks that no fair minded people will deny that he has made a progress unparalleled in history for so short a time, for fifty years ago he was a chattel, a mere thing in the eyes of the law. Today he is a man and a citizen, having by sheer intelligence and thrift reduced his illiteracy to 33 per cent., which means that out of a total of one hundred only thirty-three are unable to read and write. This is no mean showing. If he has done this in fifty years, think what he will do in fifty more and in fifty more. The Independent submits that predicating upon the progress he has made in such a short time that it is only his bitterest enemies that would not concede to him the probability as well as possibility of a great future. The Negro has in him the same possibilities of development and training as other people, and he is awakening to a consciousness of this fact. For a long time he had many misgivings and doubts, but having discovered the fact that he could do great things just as other people he is girding up his loins about him to bring out all of which he is capable, and that means a great future, a great destiny; and it is well for him to think that of himself, for just as a river can not rise higher than its source, neither can any race rise higher than it believes it can. One never learns to swim until they have sufficient confidence and faith in himself that he can, and when that is done the matter of swimming is over half done. But as it is with an individual, so it is with an aggregate of individuals or race. It is not so much as to what other races think of us as it is what we think of ourselves as to the great future we shall reach. For every race of people that believed in themselves and believed that they had a great future have never failed to approximate the estimate which they placed upon themselves. The same is true of our people. It is not so much a question of what other people think of us, as it is of what we think we can accomplish as a race. We should feel with the great powers and possibilities which God has vouchsafed to us as a people that we are capable of achieving a great destiny, and we should not allow any other people to make us believe otherwise, for that fact that we have these great powers of mind and body argues that we can become a great factor as a part of the American citizenry. We should let no one make us believe otherwise.

This lesson should be impressed upon the rising generations that their destiny is very largely in their own hands. Providence has endowed them with all the powers necessary to become a great people, and we should act well our part. We should believe in ourselves and believe that we have a great future, for as a people think in their hearts or minds, so are they. We have shown to the world by the great men and women we have produced that we are capable of playing a great part, and as the years go by we shall demonstrate more and more our right to a square deal in this great republic. Opportunities come to those who use them, and The Independent feels that the Negro has made such a use of the few opportunities which have been opened to him that he is worthy of more, and they will come. No power on earth can prevent it. Then, it is our duty to press forward and present a solid front and follow the leadership of those who are doing so much to make us a great and wealthy people.

WASHINGTON, D. C.

Post

JAN 1 - 1915

ADVICE TO COLORED PEOPLE.

Hayes Tells Them Not to Waste Time Seeking Social Equality.

Telling his audience that they should show gratitude for freedom bestowed upon them by availing themselves of every opportunity for betterment and character-building, Representative E. A. Hayes, of California, spoke last night at Cosmopolitan Colored Baptist Church.

"I was glad to see yesterday," said Mr. Hayes, "that many of the flowers upon the graves of civil war veterans were laid there by colored people. This showed that there is among the colored people of Washington a proper gratitude for the men who fought and died primarily to make them free. Since that conflict, 50 years ago, no race has made greater strides than yours. In particular, I want you not to waste time working for social equality, for that is a matter of choice between people, not a thing of public consideration. Watch your opportunity, develop your religious nature, and in a few years you will not have to consider social equality, for you will be recognized by all the world, as true worth must always be recognized."

The Savannah Tribune

National Sentiment Moulding Bureau 2-21-14.

There has been organized in this city what is known as the National Sentiment Moulding Bureau which is to seek to shape the thought of the Negroes toward each other, and the ideas of the white people toward the Negro. The organization recognizes public opinion as the great governing force of the age and directs its efforts toward shaping it in favor of the Negro. It proceeds upon the principle that laws however good will prove ineffective unless backed by a wholesome public sentiment in their favor.

Local Sentiment Moulding Bureaus are to be formed in all the cities and towns having any considerable number of Negroes as residents.

The chief method of this organization will be the dissemination of appropriate literature designed to bring about the correct attitude

on the part of the public. The state of the public mind toward the Negroes of all communities will be considered and leterature will be furnished for local problems. Unjust disfranchisement, segregation, lynchings and Negro education are a few of the many questions to be considered.

The National Sentiment Moulding Bureau consists of a board of twenty-five who are to elect two advisers from each state. The officers of the Bureau are as follows:

President, Rev. J. D. Chavis, Memphis, Tenn., pastor Centensy M. E. church, ex-president of Bennet College; Vice president Rev. T. J. Seary, D. D. Memphis, Tenn., pastor Metropolitan Baptist church, chairman National Baptist Educational Board Secretary, E. L. Flagg, Memphis, Tenn; Treasurer, Rev. J. J. Scott Memphis Tenn, president Fraternal Savings Bank and Trust Company; National Organizer, Suttor E. Griggs, corresponding secretary National Baptist Educational Board

Constitutions for local Bureaus furnished free upon application to the National Sentiment Moulding Bureau, 658 So. Lauderdale street, Memphis, Tenn.

Albany, N. Y.
TIMES
Union
DEC 16 1914

THE NEGRO'S WELFARE.

"Our object is to know the needs of the negro and sympathetically help him in every way that is possible for his good and our good."

These words of President Wilson to the university commission on southern race questions, cannot fail to impress conservative, thoughtful people as the serious statement of a fair minded man who appreciates the delicacy of the race problem and purposes to handle it without catering to maudlin sentimentality on the one hand or unreasonable prejudice on the other.

The attempts of republican organs to rekindle racial animosities in this connection recently, are far from commendable. No one not blinded by partisanship or wilfully ignorant of the truth, can deny the wisdom of the policy of the national government toward the negro in the public service. Those who ascribe prejudicial motives do so knowing their insinuations to be untrue.

John Sharp Williams once aptly wrote that notherners glibly talk of the southern prejudice against the negro, when, as a matter of fact nothing of the sort exists, except in infrequent instances. The so-called "race prejudice" in the south, said Mr. Williams, is instead "race knowledge." The southerners know the negro and the problems arising from his presence among them. The northerners, who do not know him or these problems, have a "prejudice" in his favor.

There is an inherent and physiological difference between the white and black races wihch forbids the association of the two together on terms of complete mutual equality. Attempts to force such association must invarably prove abortive and disastrous. Recognizing this, the federal authorities have sought to avoid friction in the government service by keeping the white separated from the colored employes.

This policy is founded, not upon any racial bitterness, nor does it have for its object the encouragement of any artificial distinctions between those working for the government. It simply takes cognizance of the fact that both the Americans and the negroes will be more efficient if allowed to work by themselves instead of being forced into a co-relationship which is sure to be detrimental and unsatisfactory to both. It is a prudent policy and a just policy and should be judged by its results, not by the mouthings of demagogues who seek to advertise themselves by rancor-stirring utterances.

Southwestern Educator

A UNIQUE CHARITY

One of the most unique charities of this city is the Doll and Toy Distribution of the Times-Picayune, to both white and colored children during the Christmas season. For a number of years the Times has been conducting the Doll and Toy Fund for poor white children. Last year this influential paper, the greatest daily in the South, instituted a companion charity for poor Negro children. This latter movement has now become a permanent factor in the life of our great city.

On Friday of last week more than nine thousand children were recipients of gifts The kind and cost of the gifts are immaterial but they themselves are a significant feature of the movement. Does any one deny that the ten million gifts sent to the Belgium children will provoke happiness, dispel gloom, give assurances of sympathy and love and interest and prophesy a better day? Just so the gifts of Christmas day had their significance here. They were not valuable as value goes except *that* they found value in the estimation of the child. The real significance of the charity is realized in its approach to the soul life of the child. And all races are closer akin in the childhood stage than in any other period of life. The child attitude is about the same the world over. And where is the man who does not want to lend joy and comfort to the child? Every grown-up throughout the world feels a sort of responsibility to every child.

"Ah! what would the world be to us,
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

Ye are better than all the ballads
That ever were sung or said,
For ye are living poems,
And all the rest are dead."

The study of the faces of those nine thousand Negro children was worth while. There was not only on those faces the emotion of expectancy but of confidence. But he was blind who could not see behind the mirthful twinkle of the eye and the temporary enjoyment the sadness of heart and the shadow of life's hard way. For here had come children up out of the slums and the alleys, and the shacks round about the city, to be the beneficiaries of the great pulsing emotion set to work by a great newspaper. And what is a newspaper for but to link the strong to the needs of the week; to form a partnership between the brave and the discouraged; between the free and the oppressed; between the high and the low; between the serious busy burdened grown-ups and the sad-hearted and visionless waifs in the darkest alleys?

Other cities have their way of speaking the message of encouragement to its children of the alleys; our city has its own unique way thanks to the Times-Picayune.

Another phase of this charity is not to be forgotten. It is instituted by the great white daily of this section. The beneficiaries are the children of the Negro poor. And well-to-do white men and well-to-do Negroes and organizations in both races vie with each other in hearty co-operation to make this movement a success. Was it not a Christmas message of Peace passing between the races, of Good Will that should obtain? Was it not good will interpreted in terms of daily life? And was this not a peace that every one could understand?

This Doll and Toy Fund began years ago for the white children under the Times-Democrat. Mr. D. D. Moore, the present editor in chief, took charge of this great paper several years ago. We note keenly now and then, under Mr. Moore's administration, indications of this paper's interest in the uplift of the Negro; and it was he who brought to pass this charity for Negro children that has now become a permanent factor in the life of our city. The daily expressions in working up the fund have a decided effect in softening the feelings between the two races and bringing them into sympathetic touch with each other. Mr. Moore has done a fine thing, for which he deserves credit and the gratitude of the people.

In observing the distribution one could not overlook the intense interest manifested by Mr. Edward Roddy, who is the Division Passenger Agent of the Illinois Railroad, located in New Orleans. He was chairman of the sub-committee of the Doll and Toy Fund, having charge of the distribution of the toys to the Negro children. Mr. Roddy had his sleeves rolled up and played Santa Claus with perfect ease and apparent genuine delight. It was a big man giving himself unselfishly for the happiness of others.

Attorney J. Madison Vance was chairman of the Colored Committee having specific direct charge of this movement. He was assisted by the Rev. H. H. Dunn, Secretary, the Rev. M. R. Dixon, Mr. H. Gonzales, Dr. Jno Marks, J. L. Burrell, Mr. C. W. Brooks, Mr. Edw. Brooks, Mr. V. P. Thomas, Hon. W. L. Cohen and others. These gentlemen worked hard to bring the movement to successful issue and they deserve the thanks of all the people.

Race Problem - 1914
United States

PROTESTING.

THE PROTEST FEVER has spread all over this country; "the under dog" raises his voice loud and long at the slightest curtailment of his rights. Petitions are sent to those in authority, committees appear personally and plead their cause. From the pulpit and rostrum earnest and forceful speakers point out the pitfalls and suggest lines of action to overcome the prejudice that seems to be a very part and parcel of this broad land. And all of this is not being done in the North, the South is taking an active part with telling results. Conditions of course are vastly different between these two sections of the country. The Northern man fights for every privilege, the Southern man is asking that they be given what they have been promised under separate legal arrangements. A modest demand truly. One of the greatest drawbacks the race has had to contend with is ignorance. It is a hard task to marshal an army of illiterates against an army ten times the size and having behind them ages of civilization, and that is just what we are attempting to do, not alone for it would be useless. We are gathering slowly but surely to our fold an element who have strong convictions on the subject of justice and the moral courage to stand before the world and espouse the cause. So we are slowly getting out of the rut, and with every step forward there comes instead of a weary feeling, a feeling of renewed strength and energy, an awakening to our own possibilities. Man commands an elephant because the beast knows not its own power an uneducated person submits to indignities because they would not recognize them if they saw them. It is a good omen this protest feeling that is sweeping over the country; it proves conclusively that we have at last found the right road.

The negro leaders contend that there is no friction here between the two races at present and that the best element of the colored people wishes to encourage this good feeling in every way possible.

Houston, Tex.
Chronicle

Negroes.

JUN 19 1914

NEGRO CHARITIES STARTS ON $355

At a meeting of white and colored people last night in the criminal court room the Colored Federated Charities was organized as a branch of the Social Service Federation. Nat Q. Henderson, principal of the Bruce colored school, is superintendent of the organization.

The colored federation is organized to do work among the negroes, with the intention of improving sanitary and housing conditions. Since the North Side fire in 1912 the Social Service Federation has done much work among negroes through Henderson. The new organization is the result of the work.

The colored federation will be supported by the negroes themselves. It is promoted by the Social Service Federation because of bad sanitary conditions now existing and because of the danger to the white people from negroes whose home conditions are not good.

At the meeting last night a number of speakers told the purposes of the organization. Among them were J. Dixie Smith, Judge Norman G. Kittrell, Rufus Cage, I. Arthur Lyons and Whit Boyd.

A large number of negroes were present. Following the meeting a collection taken among them resulted in $355 being placed in the treasury of the organization.

Washington Herald

SIDDONS APPEALS TO NEGROES' CIVIC PRID

Tells Them "Rights" Should Alwa Give Way—May Have Meant White House Incident.

An appeal to negroes to think less "rights" and more of civic duty w voiced last night by Commissioner Si dons at the anual meeting of the Color Social Settlement at Metropolitan A. E. Church. Some believed his words to be a sort of reply to the recent protest of negroes to President Wilson against segregation in government departments.

Mr. Siddons made no remark to show his thoughts were upon the White House incident.

"It has been said that the colored race is more sensitive to religious emotion than to a consciousness of civic duty," said the Commissioner. "I venture to say that religious emotion gets us but a little way toward solution of the problems which confront us today. I appeal to the colored residents of this District to think less of rights and more of civic duty.

"Christ talked little of rights, but much of duty. Colored people have a peculiar duty to that social settlement which devotes itself particularly to colored people."

W. L. Washington, resident director of the Colored Social Settlement, gave a report of its work during the last year. Dr. Charles F. Nesbit, head of the insurance department of the District, told what work he had done to protect the ignorant among the colored against unscrupulous insurance men.

Health Officer Woodward spoke of the relations between social settlement and the District government in regard to health maters. Mrs. Charlotte Everet Hopkins and Howard Reeside spoke.

SENT
From BALTIMORE, MD.
Published at
Date AUG 18 191

To Discuss Negro Betterment.

Questions pertaining to the betterment of the negro race will be discussed at a massmeeting at 8.15 o'clock tonight at Zion African Methodist Episcopal Church, Pennsylvania avenue near Dolphin street. It will be under the auspices of the Negro Civic League of Baltimore. The speakers will be City Councilman H. S. Cummings, John H. Murphy, W. Ashbie Hawkins, the Rev. George F. Bragg, the Rev. James H. Robinson, Jeremiah Stafford and Warner T. McGuinn.



Mr. W. Monroe Trotter

Springfield, Mass.
UNION

DISCRIMINATING AGAINST THE NEGRO RACE.

In some of the press accounts of the clash between President Wilson and the leader of the delegation calling at the White House to protest against the Administration's policies toward the Negro the President is reported to have told that individual, who bears the name of Trotter, that he had spoiled the cause for which he had come through failure to control his temper. We hardly think that rejoinder will seem conclusive to the majority of American minds. Without attempting to minimize in the smallest degree the offense alleged to have been committed by the spokesman of the Negro delegation, discourtesy on the part of an individual cannot justify continued disregard of a valid and just protest against the policy of race discrimination which for the first time since the Negro's emancipation has met with official sanction in the executive departments at Washington.

Mr. Trotter's manners may be of the worst, but his cause is just and the plea for fair treatment of his race

Charlotte N.C. Observer

APR 21 1914

HICKORY NEGRO LEADERS ASK FOR BOYCOTT OF DIXON

(Special to The Observer.)

Hickory, April 20.—Stating that they regard the coming of Thomas Dixon and his "Leopard's Spots" as an ill omen, productive of bad feeling in the white people for the black, the four negro ministers of Hickory and the principal of the colored graded school have adopted resolutions asking the representative white people of the city to do all that they can to make the attendance at the playhouse Wednesday so small that Mr. Dixon will not care to ever bring his show to this place again.

is eminently sound. Probably his feelings were not so well under control as those of many members of Congress who go well primed to the White House but fail to make the slightest impression on the President in respect to a matter close to their hearts, and are simply dismissed with a few pleasant words. It is quite possible, moreover, that he exhibited bad taste along with lack of tact in the case. But it was naturally aggravating to the delegation blandly to be told they had no grievance, when they knew, and others are as well aware, that they have a real and deep grievance.

Not content with a systematic disfranchisement of the Negro in the South, the Democratic party has coolly instituted a "Jim Crow" policy in the public service and by legislation in many of the States it is gradually and effectually closing to the Negro the avenues that alone will enable him to pursue with reasonable freedom of opportunity the means of education and self-improvement that every race must have in order to rise superior to difficulties, and which simply denote that equality of treatment that is expressly prescribed by the Constitution of the United States. The correspondent of the Louisville Courier Journal thus sums up the President's remarks to the Trotter delegation relative to the matter of Negro segregation:

The President said he thought his colleagues in the Government departments were not trying to put the Negro at a disadvantage, but simply to make arrangements which would prevent friction. He added that the question involved was not a question of intrinsic qualities, because all had human souls and were equal in that respect, but that for the present it was a question of economic policy whether the Negro race could do the same things that the white race could do with equal efficiency. He said he thought the Negroes were proving that they could, and that everyone wished to help them so that they would not be so dependent, and that their conditions of labor would be bettered.

But the trouble is that the policy of the President's party in certain States is to block arbitrarily the Negro's endeavors to better those conditions. Not merely higher education, but industrial education as well, is to be denied the Negro of the South, if influential Democratic legislators have their way, and this policy it is proposed to apply to Federal as well as State appropriations for education. It is this disposition to stamp the Negro as essentially inferior and condemn him to a permanent state of degradation that arouses deserved resentment, and never ought to be visited with the slightest official favor at Washington. Objections to plain violations of the spirit and text of the Constitution cannot airily be waved out of court.

The Federated Colored Charities whose mass meeting is announced elsewhere in this issue, is appealing to the public in the interest of our charitable institutions. So impressed have our white friends become over the showing made by the Negroes in this community in raising funds for the support of the Y. M. C. A. and other institutions that they are ready and willing to keep on carrying the burden which the dependent and neglected place upon us. They have been liberal enough to promise the Negroes $5,000 annually to the support of their charity work, if we ourselves will raise $2,500 among our own people. To take advantage of this generous offer, the Sun urges every Negro who can to attend Sunday's meeting at Allen Chapel and help in raising this money. The Negroes owe it to themselves as well as to the community to make this occasion a grand success.

MAYOR OF FLORENCE STANDS HIS GROUND

Dixon Play Was Not Pulled Off As Threatened By The Show Managers.

adv. clipping 1-26-14

Special to The Advertiser.

FLORENCE, ALA., Jan. 24—"The Leopard's Spots" did not show in Florence last night as scheduled despite defiance hurled at the Mayor and City Council up to the time for the doors to open.

In the afternoon circulars were distributed announcing that the show would positively be put on, regardless of the inhibition of the City Council and the Dixon's threatened to bring suit in the Federal court against the city for a large sum.

Mayor N. P. Morrison had warned the local theatre manager that if an attempt was made to stage the play he and the entire company would be arrested; but late in the afternoon a state law was discovered which covered the case nicely and the city council was summoned and passed a resolution authorizing the Mayor to close the opera house until noon Friday. The law invoked was section 1341 of the state code.

Mayor Morrison is known in these parts to be a man of his word, and nobody but the theatrical company thought the play would be put on, and the sale of seats was consequently small. Immediately after the proclamation was issued the opera house was locked and it remained dark. Public sentiment strongly supported the Mayor and Council in their stand against the exhibition.

Mr. Johnso

The Richmond Planet 1914

Editor of the Richmond Planet Sir.

Please allow me space in your valuable paper to express my self regarding your editorial in the issue of Sept. the 19th, under the caption "Unbearable Conditions." It may seem to some that I am running a cold trail to have waited so long and yet ever since I read said article I have been so deeply impressed until I am unable to restrain myself further. I think each race loving Negro ought to feel keenly touched for without a doubt, you have made a picture that to say the least, is certainly awful. You closed by asking "What should be done?" Will you pardon me if I attempt to offer a few suggestions on so big a problem?

First of all I think we as a people should go to a Throne of Grace and get orders from the King of the Universe. After which I think we should rise from our knees and go in obedience to said orders. As a rule we take it all out in praying and expect the Lord to do for us those things, he has told us to do for ourselves. We are as a race too much divided in sentiment. One crowd goes up to [illegible] and asks for better treatment, another crowd stays at home and says we are satisfied. and as long as we are thus divided, I think we shall never get what we wish. Christ has said "That a kingdom divided against itself shall be brought to desolation." Now I think we ought to care more for the general welfare of the race, and not be satisfied to see our neighbor suffer wrong without being in a measure affected. But, as you say each fellow seems perfectly contented until he himself is pinched. I suggest that in order to cultivate a stronger sentiment that we see to it that the Negroes in this state as a whole read some one of the Negro news-papers, and as a result the Negroes in one part of the State will know what they in the other part are thinking about. I do not mean that we discontinue reading other Negro papers but I do mean that we ought to have a paper as an official mouth-piece of the Negroes of Virginia, and all or as many as possible read said paper. As an example, take the recent contest between the wet and dry forces of Virginia. Each side was well organized and each side saw to it that the people read some official paper representing their cause. I feel that we shall never get much consideration until we prepare and exercise the right of voting. Then we shall be in a position to help to say who shall make laws for us, our friends or our enemies. And when a man comes out for office who seeks popularity by putting the Negro down, we can join with our God Fearing white friends (and we have many) and see to it that such a man stays at home. I think this the only means of obtaining relief from the present conditions. Most any Negro who is able to read and write can by a little study prepare and register, and he should do so at once. The ballot being our only means of defense.

Listening to a speech delivered from the stage at the Central Fair Association by a white gentleman from S. C. he said the Negroes in S. C. got along all right. All who attended to their own business. But the only question is to decide what the Negroes' business is. For our part it seems that the more we attend to our own business the less business we have to attend. So we had as well decide to help to run the business.

Now let us first start a big reading campaign and let this be confined to some one Negro paper, which paper is to strive to make sentiment in favor of the Negroes in all parts of this State, getting himself on the list and thus we shall hold the balance of power. Some of our people especially some of our preachers seem to be inclined to let God fight our battles, but if we are to take the Apostle Paul for an example he never failed to make much of his right as a citizen, and when conditions got so unbearable he appealed to Caesar. Dr. B. T. Washington has recently suggested that each family raise an additional pig. I suggest in addition to that that each family subscribe to and read some one Negro paper. I would say The Richmond Planet, since the Planet has fought so many battles for the Negro in the past. If we don't make some concerted effort, and that soon at the rate things are moving, there will soon be a law passed that a Negro shall not raise a pig unless he be so and so, and you will know the rest.

This may sound like foolishness, but 20 years ago had some one told you that a man could own a house and lot and pay taxes on it and yet could not occupy it, this would have sounded strange also.

Find my check enclosed for $1.50 one years' subscription to the Planet. I shall rejoice to see some one come forward with a better plan. But we should do something and better get gin late than not at all.

Very respectfully yours,

R. S. JOHNSON.

Philadelphia Record

15 November 1914

BAR NOTED "NIGGER" SONGS

Boston School Board Yields to Protests of Leading Negroes.

Special to "The Record."

Boston, Nov. 14.—As a result of the vigorous protest by many of the leading colored citizens of Boston against the use in the public schools of songs which contain the words, "darky" and "nigger," the Boston School Committee, at a special public hearing, this afternoon, unanimously voted to withdraw from the schools the book entitled "Forty Best Songs," recently compiled for school use by James M. McLaughlin, music director.

The School Committee chamber on Mason street was taxed to its full seating capacity, many standing throughout the proceedings. While the larger part of the audience was made of negroes, there was also a good-sized representation of whites, and addresses in favor of the petition for the withdrawal of the book were made by Moorfield Storey and Francis J. Garrison, the only surviving son of William Lloyd Garrison. The songs most of which are by Stephen O. Foster, and are among the most famous songs in American music, against which the protest was made, include "Dearest May," "Carry Me Back to Old Virginny," "My Old Kentucky Home," "Oh, Susanna," "Old Black Joe" and "Massa's in the Cold, Cold Ground."

Troy, N. Y. Times

NOV 16 1914

WILSON AND THE NEGROES.

The fact that an emotional negro may have lost control of his temper and his manners in addressing the President at a White House conference should not obscure the painful fact that Mr. Wilson has fully accepted the principle and the practice of the segregation of the white and black employees in certain administrative departments of the government at Washington, notably in the treasury and postal buildings. Segregation in the treasury and postoffice departments was never practiced in Washington until the Southern Democrats who now preside there came into office. In President Cleveland's time there were Southern Democrats holding the posts of Secretary of the Treasury and Postmaster General, but they did not venture to inflict their views concerning racial caste upon the American people. It has remained for the Wilson administration to do this. The President, who a year ago took the question of segregation under advisement, now unqualifiedly justifies the separation of government employees on the basis of color. It is a distressing and sinister development. The Southern influence now dominating those departments is simply asserting its power by introducing the worst Southern customs into the government of the whole people.—Springfield Republican.